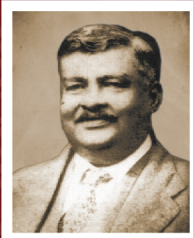
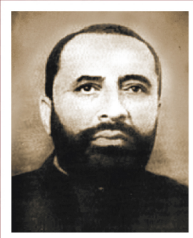
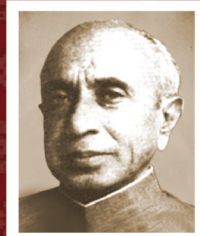
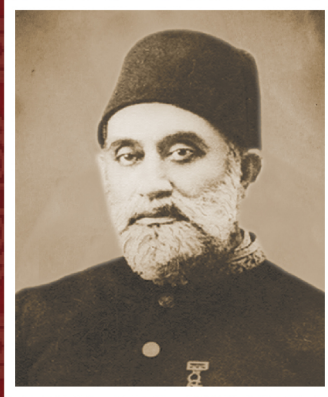
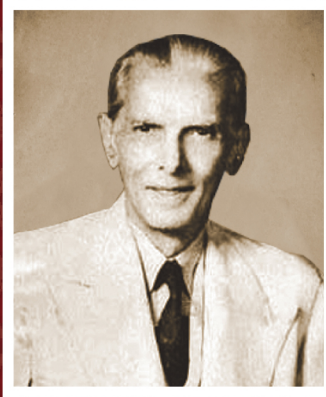


Sindh Madressah's Roll of Honor

MAKERS OF MODERN SINDH

Lives of 25 Luminaries



Dr. Muhammad Ali Shaikh

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Alma-Mater of Quaid-e-Azam Mohammad Ali Jinnah

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Lives of 25 Luminaries
Written by
Professor Dr. Muhammad Ali Shaikh
1st Edition, Published under title
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*Dedicated to
loving memory of my parents*

PREFACE

‘It is said that Sindh produces two things – men and sands – great men and sandy deserts.’ These words were voiced at the floor of the Bombay’s Legislative Council in March 1936 by Sir Rafiuddin Ahmed, while bidding farewell to his colleagues from Sindh, who had won autonomy for their province and were to go back there. The four names of great men from Sindh that he gave, included three former students of Sindh Madressah. Today, in 21st century, it gives pleasure that Sindh Madressah has kept alive that tradition of producing great men to serve the humanity.

It was in the summer of 1994, that I came to Sindh Madressah as its Principal. I was astonished to see the contributions made by the former students of this great educational Institution for the cause of the people of this region. The Roll of Honour is topped by Quaid-e-Azam Muhammad Ali Jinnah and includes the heroes of the separation of Sindh from Bombay Presidency, led by Sir Shahnawaz Bhutto. It has produced great scholars like Allama I.I. Kazi and Dr. Daudpota. But, the thing that struck me the most on my arrival was the acute scarcity of organized published material on its alumni.

I decided to fill that gap and bring out a book containing biographies of great people who had been associated with this institution and had played an important role for the betterment of the people of this region.

The basic purpose of undertaking this exercise was to pass on the legacy of those great people to the succeeding generations as to get inspiration from such lives.

The biggest problem that I faced, besides adjusting my present responsibilities with my expeditions in the past, was the want of material on the lives of these great personalities, except of course few top leaders. The obvious course left to me was to get in touch with their families as to get information from them. Generally, we are not very good at keeping records, individually as well as collectively. So, despite my efforts I could gather information on a limited number of great men associated with the institution, which were published in form of a book under title “SMI University’s Roll of Honor: Luminaires of the Land” in 1999. Subsequently, some thirteen lives got republished under the title “The Institution and the Alumni”.

The present work has been expanded to twenty-five biographical accounts by adding nine more luminaries. They include three European principals of SMI, who contributed a lot towards spread of modern education in Sindh. There are many more who qualify to be included in the Roll of Honor of this institution. They include scholar like Mohammad Ibrahim Joyo, leader like Rasool Bux Palijo, actors like Nadeem, pioneer like Shamsuddin Bulbul and many more. But in order to keep the size of this book manageable, I have decided to include them in the next volume, Insha Allah.

I express my gratitude to the families of Sindh Madressah’s former students, who provided me an access to the old records relating to the personalities included in this book. I may add here that Mohtarma Benazir Bhutto, who is no more with us today, was very generous in extending help in respect of the records relating to her grandfather Sir Shahnawaz Bhutto. Same was the case with Dr. Hamida Khuhro, who helped me a lot in preparing profile of her father Khan Bahadur Muhammad Ayub Khuhro.

I express my deepest sense of gratitude to Mr. Ali Ahmed Brohi, who had been an inspirational force behind my undertaking the task of compiling

lives of the prominent alumni. He wrote the Foreword of my first book on the subject, which is also included in the present title. As at that time the book contained only sixteen biographies hence his comments on the nine additional biographies would be missed by the readers. I am grateful to my family and friends, who have always been a source of encouragement and motivation. My colleagues at Sindh Madressah, extended their support for which I am grateful to them. However, my most sincere gratitude is due to my spouse Shaista M.Ali for her invaluable support.

Karachi; 26 Feb, 2020

Dr. Muhammad Ali Shaikh
Vice Chancellor

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Main Building of Sindh Madressatul Islam University, Karachi.

FOREWORD

The importance of Sindh Madressatul Islam can be gauged by what Syed Ghulam Mustafa Shah once said. He said it the child of Sindh and the mother of Pakistan. The child of Sindh is obvious enough. The mother of Pakistan requires elaboration. It was due to the Madressah's alumni that Sindh was separated from the Bombay Presidency. And it is axiomatic that if this had not happened, Pakistan would not have gained freedom from an undivided India. Further, the struggle for Pakistan itself was led by some of its most able alumni. And finally, after Pakistan's birth, it were again some of its most illustrious alumni who selflessly served Sindh and Pakistan. The history of the Sindh Madressah is in fact the recent history of Sindh and a substantial history of Pakistan. This of course is a theme that incorporates parallels of rise, decline and hopefully, in view of the present circumstances, a renewal of fortunes both for the Madressah and Pakistan. All this said, it is an imperative to inform the present and future generations. And what better way to do it than to set forth a roll call of honour of some of its most illustrious alumni.

There were thousands who entered the hallowed quadrangle to 'learn' and went on to 'serve' at large. All these cannot possibly be even listed,

let alone be written about, in a single volume. Thus a few were chosen who indisputably need to be mentioned, and written about. In fact, these few chose themselves for the “Luminaries of the Land”. So who are these luminaries who chose themselves for this roll call of honour? The list starts with Mr. M.A Jinnah the father of Pakistan. Whereas the rest of the world is still seeking a personality of the millennium, to the Pakistanis it can only be Mr. Jinnah. Without the use, or indeed the threat of arms he managed to win a homeland for the Muslims of the Indian subcontinent. He requires no further introduction here. Then there is Sir Shahnawaz Bhutto. Whereas Mr. Jinnah won the separation of Pakistan from India, a decade earlier Sir Shahnawaz had won the separation of Sindh from the Bombay Presidency. A man of immense self-respect he countenanced no misconduct even from British Officers. Amongst the luminaries Sir Haji Abdullah Haroon was the exceptional individual who although a businessman was not averse to involvement in politics. He spent freely out of his wealth for the sake of society at large and for the political causes dear to him. Mohammed Ayub Khuhro was one of the founders in Sindh of the All India Muslim League. This uncompromising man of principles never worshipped at the altar of personal good and for this he suffered greatly. Shaikh Abdul Majid Sindhi was instrumental in reorganizing the Sindh Chapter of the All India Muslim League. A convert to Islam, his journalistic writings were inspirational for the

Muslims of Sindh. His unwavering commitment in the face of adversity, beginning with his conversion, moulded him into, the Stoic Man of Sindh. And then there was Sir Ghulam Hussain Hidayattullah an astute and shrewd statesmen who became Sindh’s first premier (Chief Minister) and it was under his premiership that the Sindh Assembly voted to join the then newly proposed Muslim state of Pakistan. According to Pundit Jawahar Lal

Nehru's statement issued in the press conference of 10th July, 1946, it was Sir Ghulam Hussain Hidayattullah who influenced and engineered Sindh's swing in favour of Muslim League which ultimately struck a death blow to Congress strategy of keeping India united". After partition the Quaid appointed Sir Ghulam Hussain Hidayattullah as Governor of Sindh on the eve of independence. Kazi Khuda Bakhsh completes our roll of politicians. Other than being the first Mayor of Karachi, he was a premier lawyer and a very effective social reformer. His time was never his own and was always at the beck and call of all diverse people and issues. Allama Imdad Ali I. Kazi heads the list of scholars and jurists. A true Sufi, he was also a philosopher, litterateur and natural scientist. As a source of inspiration to the Muslim youth of Sindh he is valued next to Shah Abdul Latif Bhittai, the Sufi poet of Sindh. Dr. Umer Bin Mohammed Daudpota was not only a linguist with command over French, German, Latin and Spanish, but was the premier educationist of Sindh. His role as such remains unmatched in Sindh's history. Mr. Allah Bakhsh Karim Bakhsh Brohi (A.K. Brohi) was one of the top legal minds of his time. Other than this he was also a scholar and a philosopher. This man of letters, unlike most, was also a great orator who attracted audiences from distant places. Mr. Ali Khan Abro though hailing from an obscure family background and an even more obscure village was a true child prodigy. Sindh Madressah nurtured his potential. His services as an educationist and a reformer are matched only by his monumental writings, which need urgent compilation. Mr. G. Allana was a rare multidimensional alumnus of the Madressah. A historian, Litterateur, poet, politician, diplomat, he was also an administrator par excellence. Syed Ghulam Mustafa Shah was the last of the great educationists of Sindh. His influence on modern Sindh is matched by his scholarship and courage. His death in 1999 was felt not only in Sindh but also throughout Pakistan.

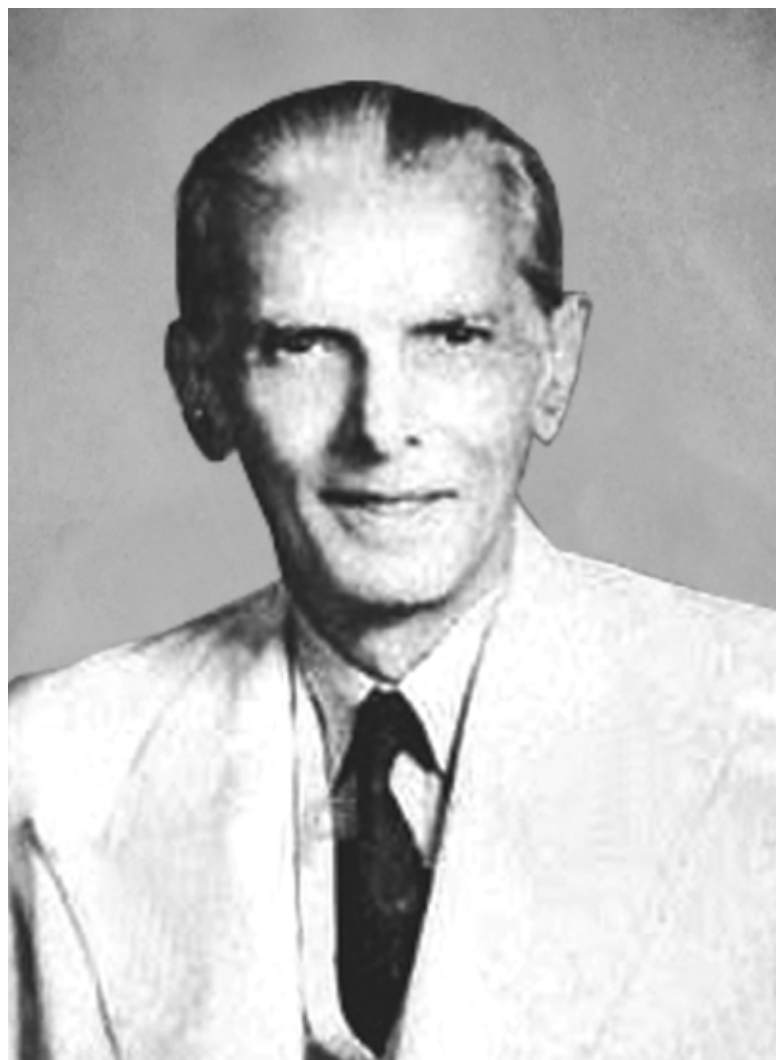
Justice Sajjad Ali Shah's greatest asset was his single minded efforts for the separation of the judiciary from the executive organ of the State. Much like separation of Sindh from the Bombay Presidency and the independence of Pakistan from India, the independence of the judiciary from the executive is also a long drawn out struggle with its ups and downs. And when it is finally achieved Justice Shah's contribution will be well and truly acknowledged by history. This brings us to Mr. Hassan Ali Effendi. This man of integrity and iron will was the founder of the Sindh Madressatul Islam. As such, and not because he was alumnus of the Madressah, his name must go along with those who were its alumni. And where Mr. Effendi in the face of immense adversity and opposition established the Madressah, mention must be made of Mr. T.H Vines. Alternately a master mariner, who steered the ship of the Madressah through shoals in stormy seas, he was also a guardian angel without whose stewardship the Madressah though born would not have matured. He was thus a Captain, a midwife and a nursemaid to whom the Madressah, its alumni, Sindh and indeed Pakistan must be beholden. He carried onwards from the work of the founder and was responsible for erecting the solid superstructure upon the foundations laid by Mr. Effendi. Towards the end my foreword there are only two more aspects to be covered. Firstly, it is remarkable that a biographical work on sixteen great men of this region has been compiled under this title. This effort on part of Sindh Madressah and its Principal is commendable. This should provide lead to other historic educational institutions of our country to follow the suit. Because, as they say, "what is not recorded is not remembered." Secondly, it is remarkable that many are absent who should have been included in this compilation. Upon inquiry it was found that information both personal and biographical, was not provided by their heirs and successor, in spite of the author's best and repeated efforts. Through these words one can only

appeal to the living heirs that generations to come must be made aware of their ancestor's achievement. One can only hope that the heirs will realize their responsibility and be more forth coming in future.

Karachi 9th November 1999

Ali Ahmed K. Brohi

This forward was written for the first edition of the book containing lives of 16 luminaries. Subsequently, nine more celebrities were added to the present revised / updated volume, hence the readers shall miss the comments of Mr. Ali Ahmed Brohi about them.



QUAID-E-AZAM MOHAMMAD ALI JINNAH (1876-1948)

Quaid-e-Azam Mohammad Ali Jinnah is one of the rare personalities of history who is credited with the creation of a new country on the map of the world. He led the minority Muslim community of the South Asian subcontinent to carve out for themselves the largest independent Muslim state in the world. The creation of Pakistan at his hands in 1947 set into motion liberation movements all over the Muslim world and within following ten to fifteen years, more than thirty new Muslim states appeared on the map of the world. In addition to being a great leader, Mr. Jinnah also left his mark as one of India's leading legislators, great constitutionalist and most remarkable legal practitioner. Above all, he was a man who cared for the underprivileged people the most; the best example being that he bequeathed most of his personal property to various educational institutions, including his alma-mater Sindh Madressatul Islam, through his last will.

Parentage and Childhood

Quaid-e-Azam was born as Mohammad Ali Jinnah on 25th December 1876 in the family of Jinnabhoy Poonja, at Karachi. His forefathers

were Ismaili Khojas who had settled at Paneli village in Gondal state of Kathiawar. His father Jinnabhoy was a progressive and forward-looking man who wanted to progress within his times. Finding the village Paneli being too small for his ambitions, he shifted to a relatively bigger town of the area, Gondal, where he married a girl of his community, Mithibaie, in 1870s. This was the time, when the construction of Suez Canal had been completed and Karachi had emerged as the British India's nearest port to Europe: less than six thousand nautical miles from Southampton and two hundred miles nearer than Bombay. The population of the city was around fifty thousand; much less than present-day densely populated Bombay. Thus the place offered tremendous opportunities for a hardworking and ambitious person like Jinnabhoy Poonja. Hence, he decided to shift to Karachi from Gondal along with his family and to establish his business there.

But, before coming to Karachi, the family perhaps sojourned for few years at 'Jhirrak', a most beautiful town in Karachi district (presently it is in Thatta district). The place is about seventy miles from Karachi city. This place, situated on the bank of river Indus and surrounded by hills, was one of the most important river ports of Sindh and served as headquarters of an elaborate navigational system called 'Indus Flotilla'. The place offered business opportunities in abundance. Mr. Jinnah's father acquired a place in the town, adjacent to the Palace of Prince Aga Khan, who also used to live there. The palace of Aga Khan has been preserved by the community and is still there, next to Jinnabhoy Poonja's supposed plot. Next to Mr. Jinnah's supposed ancestral home is located a primary school, which was established by the Britain in 1875. The school is still functional but all the old records are lost. Some quarters suggest that Mr. Jinnah was born over there and received his primary education in that primary school of Jhirrak. However, this could not be verified due to paucity of authentic source material. Some scholars point out that Mr. Jinnah himself had mentioned 'Karachi' as his birthplace. But the counter argument has been that Jhirrak was a part of Karachi district in those days. In any case, it does not make

much difference whether he was born in Karachi city or in the town of Jhirrak in the district of Karachi.

The family then moved to Karachi, where it hired an apartment on the second floor of a three-storey building 'Wazir Mansion' on Newnham Road, in the commercial heart of the city. The apartment was moderate and had a spacious balcony above the pavement. It was the time when the entire overseas trade of Sindh, Punjab, NWFP, Balochistan and other parts of this region passed through Karachi port. As the banking facilities were still not very common in those days, the businesses and financial transactions were usually conducted through merchant houses. Mr. Jinnah's father established his company to carry on the business. Major trading partner of the company was a British firm 'Grahams Trading Company', through which Jinnahbhoy conducted international business. Though he had not been formally taught the English language at any school, he learnt it privately to gain maximum output his business.

Mohammad Ali was the first child of his parents, hence the most favorite. Their love for him could be gauged from the fact that the entire family travelled back to their ancestral place in Kathiawar to celebrate the 'aqiqah' ceremony of their son. The family also went to the Mazar of a highly revered Peer in a village about ten miles from their hometown Paneli. The journey, which included boating across the Arabian Sea from Karachi to Verawal, besides travelling by road, took about a month.

During his childhood, Mr. Jinnah like other children was fond of fairy tales and bedtime stories. His aunt Manbaie was deeply in love with him and used to tell him such stories. After sometime, however, she was married to a family which lived in Bombay. Being so attached to each other, both the aunt and the nephew could hardly sustain this separation. Mr. Jinnah, therefore, visited Bombay quite frequently to see his aunt; even at the cost of his studies.

Education at Sindh Madressatul Islam

Mr. Jinnah was enrolled for his secondary education in Sindh

Madressatul Islam, which was established in 1885 with the objective of providing both modern education as well as Islamic education. English was taught as a compulsory subject. The school was in vicinity of Mr. Jinnah's home and it enjoyed a very high reputation for its standard of education. Hence, in July 1887, Mr. Jinnah was enrolled in Sindh Madressah, in less than two years since the institution was formally established and continued his studies for about four-and-a-half years till January 1892.

The available record shows that "Muhamedally Jinnahbhoy" (as Mr. Jinnah's name was recorded in the General Register) was first admitted to secondary section in Standard I (fifth year of education -- after four years of primary education) of the English branch on 14th July 1887. "Khoja" was mentioned as his sect and "Karachi" was recorded as his birthplace. In the column under "previous instructions", he was shown to have passed his four classes of primary education in Gujrati. The date of birth was not mentioned, but his age had been put at "14 years".

While still studying in Standard I, he left for Bombay briefly and returned back to SMI on 23rd December same year with a certificate from Anjuman-e-Islam School, Bombay, showing that he had passed the Standard I there. That time his date of birth was recorded as 20 October 1875, presumably on the basis of the certificate he brought with him and he was admitted in Standard II.

Mr. Jinnah had a break from his studies for about a month from 5th January to 9th February in 1891. His name was struck off due to his absence and he had to seek admission in SMI for the third time. His date of birth was again recorded as 20th October 1875. His academic career at SMI came to an end on 30th January 1892, while studying in Standard V, when he left the institution for good with the remarks "Left for Clutch on marriage" in the General Register of SMI.

Mr. Jinnah's period at Sindh Madressatul Islam constitutes the longest spell of his academic life. How he viewed his alma-mater could be gauged from Quaid-e-Azam's speech on 21st June 1943, when he came to inaugurate "Sindh Madressah College". On that occasion Mr. Jinnah was

overcome by his sentiments, which was very unusual for him. The news account of the event published in the following day's Daily Morning News and Daily Star of India also highlighted this. The news appeared as under:

“Karachi June 21: Mr. M.A. Jinnah, President of the All India Muslim League, today opened Sindh's first Muslim College.

“The college is situated in the premises of the Sindh Madressah, a premier Muslim educational institution in Sindh. Mr. Jinnah was born in Karachi and himself passed out of this school 55 years' ago. Recalling this fact, Mr. Jinnah said: 'I know every inch in the splendid grounds of this institution and it is no wonder if I am a bit sentimental in opening a college here although after 55 years. Mr. Jinnah added that after the death of the founder of the Madressah, there was nobody to look after his creation with the care it deserved. That must not happen. There must always be continuity of the programme of work of any institution. Continuity must be maintained not only in educational but in all departments of life of Mussalmans, he said. Speaking in a reminiscent mood, Mr. Jinnah said he was overcome by sentiment during elevation of his Alma Mater into a college, where 55 years ago, he had played and studied as a schoolboy. 'Every inch of these splendid grounds where I took part in various games, I know,' said Mr. Jinnah. He particularly stressed upon the importance of building up a strong endowment fund for the college and he hoped that patrons of education would come forward to provide funds not merely for the new college but for more colleges of its kind. Mr. Jinnah himself led with a donation of Rs. 5,000 and a total of Rs. 62,000 was promised on the spot by other donors”.

Yet another occasion, where Quaid-e-Azam expressed his love and affection for his alma mater was at the time of writing his last will, wherein he bequeathed one third of his entire property to Sindh Madressah. At paragraph number 12 of his Will, dated 30th May 1939, he declared: “Subject to above, all my residuary estate including the corpus that may fall

after the lapse of life interest or otherwise to be divided into three parts – and I bequeath one part to Aligarh University, one part to Islamia College, Peshawar, and one part to Sindh Madressah of Karachi”.

Deep love of Quaid-e-Azam for Sindh Madressah was perhaps due to three great gifts that he got from this institution: his command over English, firm foundation in studies and his self-confidence due to frequent interaction with highest state functionaries. A few glimpses of those days are added here to help understand the atmosphere in Sindh Madressatul Islam, in which Mr. Jinnah spent the formative phase of his life.

In 1887, the year in which Mr. Jinnah got admission in Sindh Madressah, the Government of Bombay Presidency appointed Mr. H.P. Jacob as Educational Inspector in Sindh. The officer was known for his penchant for pure literary English. He was a frequent visitor to Sindh Madressah and usually spent an entire day evaluating the progress made by students in English literature and speaking skills as well as other subjects. The Sindh Madressah Chronicle records:

“He (Mr. H.R. Jacob) hated nothing so much as cockney English, as the phrase goes. Such a word uttered carelessly but innocently by a pupil would make him look quite dissatisfied with the work of class-master. To mark his dislike and disapprobation of the liberties taken with the English language he would stare and make faces at those who could be guilty of such gross barbarism! Nothing, but a spirited piece of declamation would restore him to good humour on such an occasion”.

Due to Mr. Jacob’s uncompromising attitude towards learning of proper and literary English, the administration and the teachers at Sindh Madressah went an extra mile to improve and polish the language skills of their students. These efforts were also taken so keenly because his accurate recommendations helped in release of grant-in-aid to the institution. The result of these efforts was visible in case of Mr. Jinnah, who had entered SMI after passing his primary in Gujrati language, but was able to pass the entrance examination of Lincoln’s Inn in London soon after completion of his studies at Sindh Madressah.

The quality of education at SMI during Mr. Jinnah's enrollment could also be gauged from the remarks made by the then Commissioner in Sindh, Mr. M. James, as recorded in the Visitors' Book of the institution on 22nd August 1891:

“No visit that I have ever paid to an Educational Institution, has given me more unqualified pleasure [than visiting SMI] May it [their effort aimed at education of young generation] bring them well to the front!

Similarly, when Lord Harris, the Governor of Bombay Presidency visited SMI, he congratulated the students of SMI [including Mr. Jinnah] for having the privilege of studying in such a beautiful building and in such an elegant atmosphere. His words were:

“I congratulate Mr. Hassanally and his colleague in this work, through whose efforts the Mohammedans have been able to acquire education. I have not seen such a beautiful building as Mr. Hassanally and his colleagues have been able to erect, in the whole Bombay Presidency. I congratulate the students on their having got such a beautiful building to live and to receive education in.”

In addition to providing firm foundation in studies, SMI in those days, provided ample opportunities for co-curricular activities. It provided students an exposure to interact with the top state functionaries, thus boosting their self-confidence. During four-and-a-half years of Mr. Jinnah's stay at Sindh Madressah, at least four grand programs were held which were attended amongst others by the Viceroy and the Governor General of British India, the Governor of Bombay Presidency and the Commissioner in Sindh.

One of those grand programs was held a few weeks after Mr. Jinnah got admitted in Sindh Madressah in August 1887. It was the occasion of first prize distribution ceremony for the students. Lord Reay, Governor of Bombay Presidency, which also included Sindh, attended the function as the chief guest. An excerpt from the report of the program as recorded in the Sindh Madressah Chronicle is added here:

“A beautiful dais was erected for the occasion and on the appointed day and hour the Mohammedan gentry of Karachi mustered strong to greet the kind Governor and participate in the prize distribution of their school. The honored guest looked about forty years of age at the time of his visit. He proved quite an orator and very happy speaker. The proceedings began with the recitation of Surah Al-Rahman from the Koran, followed by Sindhi verse to welcome him.... [The welcome address] pointed out in plain terms, the deplorable condition of the Sindh Mohammedans and the efforts that were being made to ameliorate their condition by the establishment of Sindh Madressah... Lord Reay then stood up to reply to the above address. He thanked the Association for their heartfelt welcome, and kind address presented to him. He appreciated the services that the Madressah was destined to make on behalf of the backward Mohammedan community. He recognized the need of assisting the low finances of the institution, and announced a Government recurring grant of Rs. 6000/- per annum.... The prizes were then given away and a hip-hip hurrah for the Governor and visitors brought the proceedings to a close.”

Few months later, on 14th November 1887, the grandest event in the history of the institution was held when Lord Dufferin, the Viceroy and Governor General of India, came from British India's capital Calcutta to Karachi to lay the foundation-stone of the main building of Sindh Madressatul Islam. Principal Wali Muhammad Effendi later recorded that:

“Almost the whole of the Karachi attended the function; the like of which I have never seen again in the city”.

Another important event during Mr. Jinnah's studies at SMI was held on 14th August 1890 when another prize distribution ceremony was held, which was attended amongst others by the then Commissioner-in-Sindh as well as other important people in Sindh.

After about four-and-a-half years of his stay at Sindh Madressah (with two brief breaks) Mr. Jinnah left Sindh Madressah on 30th January 1892, to

solemnize his first marriage with Emibaie, at the behest of his parents. He was just sixteen at that time. His wife was a daughter of an eminent Ismaili Khoja, Mr. Leera Khemji. The marriage was solemnized at their ancestral home at Paneli of Gondal State in the Kathiawar region. After solemnizing his marriage, he came back to Karachi and got enrolled on 8th March 1892 in Standard VI; but this time at Christian Mission School (CMS). Few months later, in October 1892, he bade goodbye to his education at Karachi and left for London.

Studies in London

His father would probably have put him in business in accordance with family tradition, but Mr. Jinnah's brilliance had already impressed his father's British trading partner and close friend, Frederick Leigh Croft, who advised Jinnah to send Mr. Jinnah to London for higher studies and training in business. Mr. Jinnah's mother was reluctant to send her favorite son to a place as faraway as England. But his father realized the importance of education; that also in England. Soon, Mr. Jinnah left for England aboard a 'Peninsular & Oriental (P&O) steamship and reached London in February 1893.

London in those closing years of nineteenth century was one of the most beautiful cities of the world. When Mr. Jinnah reached there, it was still winter. He was not accustomed to such cold weather. In addition to that was the pain of loneliness. Both these factors disturbed him initially, but soon he adapted himself with the new realities of his life. 'I found a strange country and unfamiliar surroundings. I did not know a soul and the fog and winter in London upset me a great deal, but I soon settled down and was quite happy,' recalled Mr. Jinnah. He then started scanning the classified columns of advertisements in the newspapers to find out suitable accommodation. He soon found an English family that was willing to have him as their paying guest in their house on 35 at Russell Road in Kensington area.

It was a great experience for Mr. Jinnah to be in one of the greatest

cosmopolitan cities of the Western world, which remarkably changed Mr. Jinnah's personality for rest of his life – in terms of the dress he wore, the language he spoke and the life he lived. Mr. Jinnah's father had already transferred money for his son to his London account through the Royal Bank of Scotland. After his arrival in London, he worked at the head office of Grahams Shipping Company to acquire training in business. But this did not help develop his interest in business studies or business training, as his inclination was more in the subject of law and he decided to study the subject of his choice, not of his father.

The choice fell on Lincoln's Inn, situated in the heart of central London. Spread over a vast tract of land measuring more than eleven acres and surrounded by High Holborn on north, Carey Street and the Royal Courts of Justice on south, Chancery Lane on the east and the Inn's open fields on the west, Lincoln's Inn was one of the most prestigious institutions of law in England. It was said that the Inn came into existence in 1292 AD through an Ordinance by King Edward I. The available records of the Inn go as far back as 1422 AD. That way, it enjoyed the distinction of being the oldest amongst the four famous Inns: Lincoln's, Inner Temple, Middle Temple and Gray's Inn. Disclosing his choice for Lincoln's Inn, Mr. Jinnah, while addressing the Karachi Bar about half a century later, said that he joined the Inn, 'because there, on the main entrance, the name of the Prophet was included in the list of the great law givers of the world'.

The admission at Lincoln's Inn required clearing an examination popularly known as "Little Go," which included a part in the Latin language. Mr. Jinnah knew nothing of Latin. So, he wrote an application to the Masters of the Bench of Honorable Society of Lincoln's Inn for his dispensation from the test in Latin. His application dated 25th April 1893, bearing his name as 'Mahomedalli Jinnabhoy' states:

"Sirs,

I humbly and respectfully beg to inform you that I intend to appear for the preliminary examination.

Having learnt that I shall be examined in the Latin Language

I request you in this petition to grant me dispensation for the following reasons:

- I. Being a native of India I have never been taught this language.
- II. I know several of Indian languages, which we are required to learn as our classics or second languages.
- III. Thus having spent my time in learning other languages which are required there I have not been able to learn the Latin language and which if I be compelled to learn will take some years to pass the required exam.

I hope you will kindly comply with my request considering the reasons to be satisfactory.”

He qualified the examination and was admitted there on 5th of June 1893. His admission has been recorded at page number 444 of the Lincoln's Inn's Admission Register 1420-1893. The entry in the register reads: 'Muhamedali Jinnabhoy, of Karachi, India (19), i. s. Jinnabhoy of Karachi, Sindh, India, afsd, merchant.' Here '(19)' denotes his age of nineteen years; 'i. s.' denotes that the admitted student was the first son of his father.

The admission register reveals some other names of the subcontinent's Muslim, who also sought admission in the Inn during those days. One such name is of 'Syed Ali Ausat, of the University for Allahabad, India (22), the only son of Syed Mehdi Ali, of Meerut, Division of Meerut, North Western Province of India, Government Servant,' who was admitted on 30th May 1893. Another name that appears is that of 'Shaikh Shamsuddin, of Christ's College, Camb (18), the only son of Sheikh Amiruddin of Allahabad, North West Provinces, India, bar-at-law,' who was admitted on 2nd June.

Immediately after Mr. Jinnah's entry is the admission record of a boy from Mr. Jinnah's ancestral area 'Kathiawar'. The entry reads, 'Bavamia Abamia Shaikh, of Mangrol, in Kathiawar, India (20), 3 s. Abamia Shaikh, late of Mangrol, afsd. decd,' who was admitted on 6th June 1893. It may be a coincidence but the possibility remains that both these boys from the same area decided to study law together.

In the meantime, there was a tragedy back home, where his young wife died within a few weeks after his leaving for London. Within next two

years, in 1895, he lost his mother also. Being so far from his family he had to mourn these deaths alone.

During his stay in London, Mr. Jinnah took a keen interest in the affairs of the Indian community settled over there. Whenever free from his studies, he used to go to the House of Commons in order to listen to the debates of the great leaders. It was the time, when Dadabhoj Naoraji, an Indian leader, was contesting a seat in the English Parliament from a locality of London. Mr. Jinnah, as a student, fully participated in the election campaign of Dadabhoj, who won the election with a comfortable majority.

This success had a great psychological effect on Mr. Jinnah, who dreamt to be an English Parliamentarian himself at some stage in his life. He once said, 'I want to be in London and enter Parliament, where I hope to wield some influence. There I shall meet British statesmen on a footing of equality.' That he would do even otherwise later while staying in India.

After successfully completing his studies at Lincoln's Inn, while he was about to be called to the Bar, Mr. Jinnah decided to officially amend his name as 'Mohamed Ali Mr. Jinnah' in place of his registered name 'Muhamedali Jinnabhoj'. For this he applied on 30th March 1896 from his residential address '35-Russell Road, Kensington,' to 'The Steward, Lincoln's Inn,' writing:

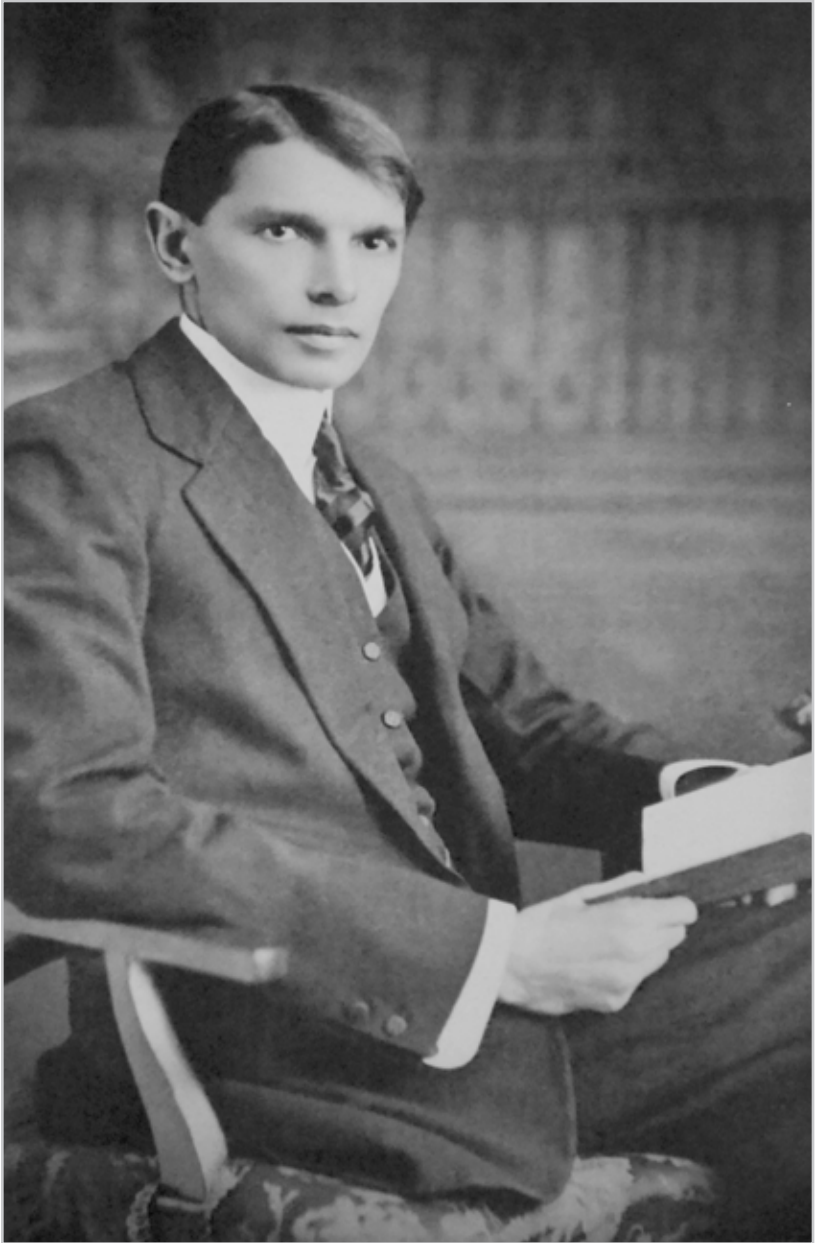
"Sir,

I beg to inform you that I am desirous of dropping the ending of my name, namely bhai-meaning Mr. – as I explained to you. It being customary in India, at the time of my admission, I happened to give the name after that fashion. I shall feel much obliged if you can and will alter it without causing you any great inconvenience. The name should be M.A. Jinnah and in full Mohamed Ali Jinnah. Hoping you will see that it is altered at any rate before my call. Yours faithfully, M.A. Jinnah"

The request was accepted and he was allowed to amend his name. Next month he applied for his call to the bar and by end of April 1896, he was successfully called to the Bar.



A youthful Jinnah in his traditional Sindhi costume in 1892, sometime after he graduated from SMI.



A very well dressed Jinnah.



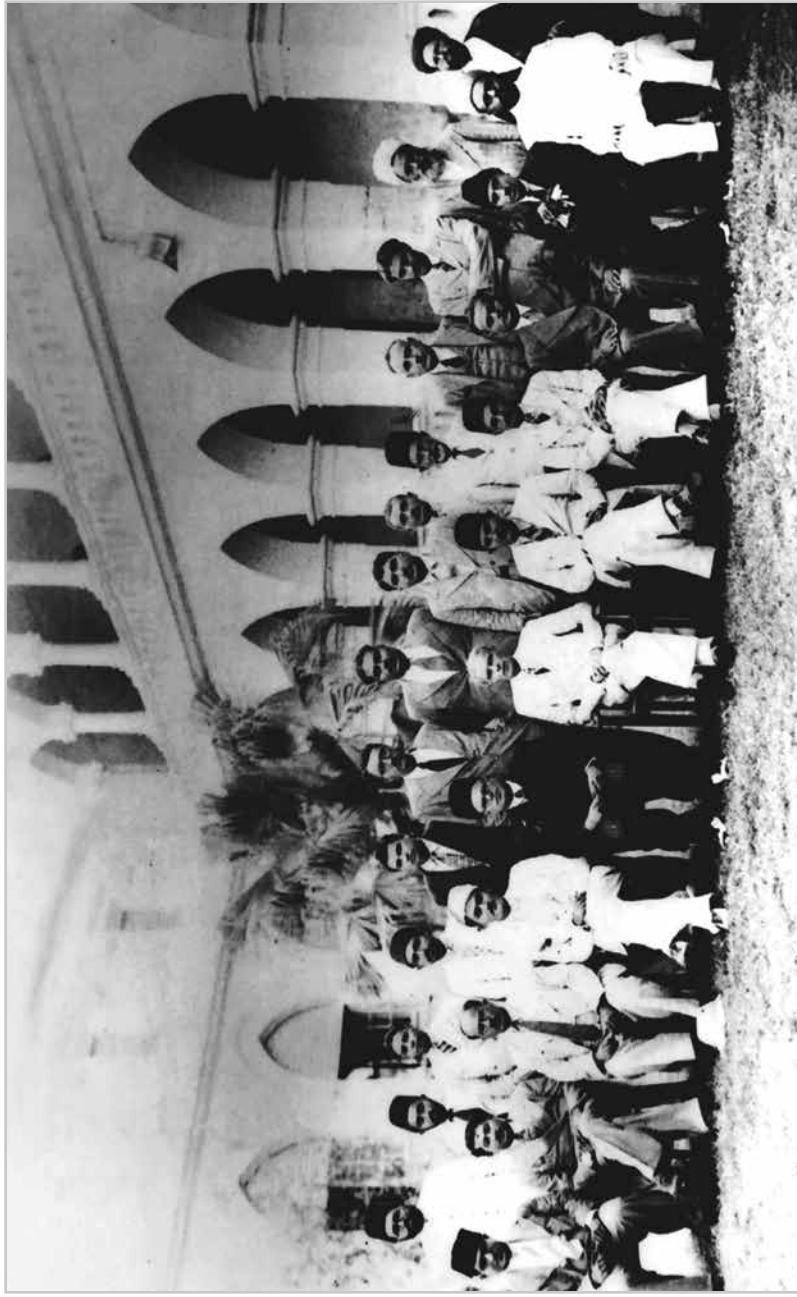
Quaid-e-Azam Mohammad Ali Jinnah's wife Rattanbaie, around the time of their marriage in 1918.



Quaid-e-Azam Mohammad Ali Jinnah as practicing barrister at the turn of the century, 1900, at Bombay.



Quaid-e-Azam remained associated with his alma mater for his entire life, which he visited several times.



Quaid-e-Azam Mohammad Ali Jinnah sitting in the shadow of Sindh Madressah, at the occasion of elevating Sindh Madressah as college in 1943.



Quaid-e-Azam reading newspaper DAWN, which was founded by him to serve as a mouthpiece of the Muslims of the subcontinent.



Flagstaff house; Quaid-e-Azam Mohammad Ali Jinnah's home at Karachi.



Quaid-e-Azam and his sister Mohtarma Fatima Jinnah at Karachi, after the creation of Pakistan in 1947.

Initial Days of Career in Law

He returned back to Karachi in 1896, where a number of problems and sad news were waiting for him. He learnt that their family business had failed and his father was facing many cases in courts against the family for payment of business debts. This was very agonizing for Mr. Jinnah, who decided once for all to leave Karachi and shift to Bombay as to launch his career as a lawyer.

Upon reaching the city, he rented a room on a long-term basis in a hotel in Bombay and got himself enrolled in the Bombay High Court as Barrister M. A. Jinnah. The first few years proved to be very difficult for him, as no brief came his way. But he kept a bold front, never disclosing to anybody that he was having a real difficult time. He was a well-groomed person, who had a fine appearance and who wore best dresses even during those days of distress. This trait he kept up to the last days of his life.

Slowly and gradually, his social and professional circle began widening. One of his friends introduced him to Mr. McPherson, the officiating Advocate-General of Bombay. McPherson was highly impressed by Mr. Jinnah's talent and personality and invited him to work under him in his department. It was considered a rare distinction for an Indian to get such an offer from a high ranking British officer. Mr. Jinnah accepted the offer and was able to prove his worth.

After some time, the Advocate General introduced Mr. Jinnah to one of his colleague, Sir Charles Ollivant, who was working as the head of the Judicial Department of Bombay Presidency. Soon afterwards, when a temporary post of a magistrate fell vacant in Sir Ollivant's department, he offered it to Mr. Jinnah, who accepted the offer. This was an opportunity as well as a challenge for young Mr. Jinnah: an opportunity to gain experience of a magistrate in British India and a challenge to come up to expectations of his friends and superiors. Again, his performance was superb.

Sir Ollivant was so impressed by the legal acumen of this young barrister that at the expiry of the term of the temporary appointment, he offered him a still higher position in his department, which carried a

salary of one thousand and five hundred a month: a very huge amount in those days. But, by then Mr. Jinnah had acquired the firsthand experience of government service and did not want to go along with that rat race any longer. To the surprise of Sir Ollivant, a confident Mr. Jinnah said, 'No, thank you, Sir. I will soon be able to earn that much in a single day.'

With his determined efforts Mr. Jinnah brought that day quite nearer. Soon, he was one of the leading lawyers of Bombay. When Sir Ollivant met Mr. Jinnah few years later, he congratulated him on his correct decision of not joining the government service. 'He congratulated me on my determination and courage, saying that I had done well to refuse his offer,' Mr. Jinnah recollected later in his life.

Both, in the Bar and in private life, Mr. Jinnah enjoyed high reputation. He was considered professionally the most competent person and at the same time an honest and upright man. These qualities helped him a lot in advancing the ladder of success in his life.

Once established in his career, Mr. Jinnah then decided to bring his ailing father and rest of his family to Bombay from Karachi. The family was still not out of financial difficulties. His father appreciated his son's point of view and the family shifted to Bombay. Mr. Jinnah had already hired an apartment in Khoja Mohalla, where they took up residence and had a respectable and comfortable living in that mega metropolis of India. Mr. Jinnah, getting busier day by day, and himself living in a separate place, made it a point to visit his father and siblings regularly, mostly on Sundays.

Beginning of Political Career

By 1906, the thirty years old Mr. Jinnah started his journey in active politics and joined All India National Congress. This party was established in 1885, on the initiative of Mr. A.O. Humes, a retired officer of Indian Civil Service. In the initial years, the Party was very much under British influence, but with the passage of time it had shunned off all such influences and was advocating the cause of the independence of India. All India Muslim League was yet to be born in December that year.

That year Mr. Jinnah went to Bengal to attend the Congress's annual session at Calcutta. With him were accompanied seasoned Indian political stalwarts of those times. One of such persons was Sir Dadabhoy, whom he had once assisted as political secretary. Sir Dadabhoy was elected to preside over the session while Mr. Jinnah actively participated in the proceedings.

By the close of 1906, on 30th December, in another city of Bengal, Dacca, another assembly of men was giving birth to All India Muslim League; the organization which Mr. Jinnah would join many years later and would lead it to achieve the establishment of Pakistan. But, in 1906, the Muslim League was being born at the hands of a battery of leading Indian Muslims considered to be under heavy influence of British rulers. This meeting was presided over by Nawab Viqar-ul-Mulk who, while explaining the purpose of the meeting, said that time and circumstances had made it necessary for the Muslims 'to unite in association so as to make their voice heard above the din of other vociferous parties in India and across the wide seas in England.'

After a thorough discussion over the issue, Khawaja Saleemullah, a Muslim notable, presented the resolution proposing the formation of the organization. Hakim Ajmal Khan, another prominent figure of Muslim India, seconded him. Maulana Mohammed Ali and Zafar Ali Khan were there and supported the resolution. Hence, All India Muslim League was born in the meeting with three basic aims and objectives: "(a) to promote among the Mussalmans of India feelings of loyalty to the British Government, and to remove any misconceptions that may arise as to the intentions of the Government with regard to any of its measures: (b) to protect and advance the political rights and interests of the Mussalmans of India and respectfully present their needs and aspirations to the Government; (c) to prevent the rise among the Mussalmans of India of any feelings of hostility towards other communities without prejudice to other objects of the League."

As is evident from the tone of the language used in its aims and objectives, the Party was not revolutionary but evolutionary. Though Mr.

Jinnah was not part of the originators of the Party, he extended his advice and support to the League, whenever required.

The Indian Councils Act of 1909, commonly known as Morley-Minto Reforms, besides a number of improvements over the then existing political system, provided an increase in the number of Indian representatives in the Imperial Legislative Council of Calcutta, from sixteen to sixty. Mr. Jinnah was elected as one of the sixty Indian members as 'Muslim Member from Bombay' at the highest political forum of British India.

The Council met for the first time on 25th of January 1910, with Viceroy Lord Minto addressing the assembly of almost all the leading lights of India. Besides Mr. Jinnah, there was Gopal Gokhale, Motilal Nehru, Surendranath Banerjee and host of others. Mr. Jinnah emerged as a fearless advocate of right causes. Within a month since his assumption of seat in the Council, an occasion arose when a resolution was moved to end the export of indentured Indian laborers to South Africa. The issue was very important as the Indian public opinion wanted an end to sending Indians to South Africa, another British colony like India.

The matter came for a debate before the Imperial Legislative Council in Calcutta on 25th February 1910. Mr. Jinnah took up the floor and said: 'It is a most painful question, a question which has roused the feelings of all classes in the country to the highest pitch of indignation and horror at the harsh and cruel treatment that is meted out to Indians in South Africa.' Viceroy Minto, who was presiding over the session, could not remain silent over the use of such strong words like 'cruel treatment,' which he deemed 'too harsh to be used for a friendly part of the Empire.' But, Mr. Jinnah was adamant. He said: 'My Lord! I should feel much inclined to use much stronger language. But I am fully aware of the constitution of this council, and I do not wish to trespass for one single moment. But I do say that the treatment meted out to Indians is the harshest and the feeling in this country is unanimous.'

Though, Mr. Jinnah had not joined Muslim League as yet, but Mr. Jinnah and League had developed cordial terms. In 1910 and in 1911, the

League requested him to address its Council meetings. His discourse was like fresh air in the stagnated atmosphere of the mostly aristocratic League.

At the Council, Mr. Jinnah introduced his first legislative Bill on 17th March 1911, under title 'Waqf Validating Bill', to address one of the most important issues being faced by the Muslims at that time. This non-official bill presented by Mr. Jinnah was to become the first non-officially sponsored Act in British Indian history, two years later.

In 1912, the Aga Khan resigned from the presidency of Muslim League. The change of guards at the top level resulted in change in the policies of the League. On the flipside, there were certain British actions and policies which had aggrieved the Muslims. Major Muslim grievances at that time were the annulment of the partition of Bengal, hindrances in elevation of Mohammedan Anglo Oriental College to the level of a university, demolition of Cawnpore Mosque and the British overseas policies in respect of the Balkan War. These issues gave birth to discontentment amongst Muslims. The feelings of Muslims were eloquently expressed by journals and newspapers like Zafar Ali Khan's *Zamindar*, Maulana Mohammed Ali's *Comrade* and *Hamdard* and Abdul Kalam Azad's *Al-Hilal*.

It was in this backdrop that Muslim League decided to change its creed and adopt a new constitution. Thus on 23rd March 1913 at Lucknow, the League resolved to work for 'the attainment under the aegis of the British Crown a system of self-government suitable to India ... by fostering public spirit among the people...and by cooperating with other communities for the said purpose.' This modified creed made the League more acceptable to the class of enlightened Indian Muslims including Mr. Jinnah.

In September 1913, the League's two stalwarts, Maulana Mohammed Ali and Syed Wazir Hassan, went to England to apprise the English authorities of the Muslims' point of view regarding the Cawnpore mosque issue. At that time Mr. Jinnah was also in London. Both the delegates met him and requested him to join the League. Mr. Jinnah agreed on the condition that his joining All India Muslim League would not in any way 'imply even the shadow of disloyalty to the larger national cause to which his life was dedicated,' i.e. his association with the Congress.

Ambassador of Hindu-Muslim Unity

Mr. Jinnah was now member of both the major political parties of India, the Indian National Congress and the All India Muslim League. He proved to be a bridge between the two parties and was hailed as an ambassador of Hindu-Muslim unity.

In 1914, Mr. Jinnah met Gandhi for the first time at a garden party given by Sir Jehangir B. Petit on Gandhi's return to India from South Africa. The World War had also begun that year bringing a sluggish period as far as the political activities were concerned. However, the following year he convinced both the parties to hold their respective sessions concurrently at Bombay in December 1915, for the first time in the history of these two organizations.

The sessions were convened successfully despite hindrances created by certain vested-interests. Mr. Jinnah moved a resolution in the League session seeking formation of a committee to draw a scheme of political reforms for India. Maulana Abdul Kalam Azad, who became the president of the Congress in later years, was at that time a member of the Muslim League, supported the resolution, which was passed and a committee was formed. On the other hand, the Congress also resolved to set up a committee for the same purpose. The ice started to melt between the two major political parties of India, thanks to the efforts of less than forty years old Mr. Jinnah.

In November 1916, both the committees convened their meetings jointly at Calcutta and drafted an agreed draft of reforms, known in history as the Lucknow Pact. This pact accepted separate electorates as the basis of representation of Muslims in various representative assemblies as well as in the local bodies. It also resolved amicably the thorny issue of Muslims' share in the legislative councils of the country. Mr. Jinnah was also instrumental in getting a joint memorandum prepared and signed by nineteen members of the Imperial Legislative Council, backing the compromise formula between the two parties. This is known in history as the 'Memorandum of Nineteen'.

In December 1916, Mr. Jinnah presided over the Muslim League session held at Lucknow, which endorsed the understanding reached between the two parties. In the meantime, Mr. Jinnah got elected to the Imperial Legislative Council, for the second term, from Bombay constituency. The following year another laurel was bestowed upon him when he was chosen to head the Bombay branch of Home Rule League, launched by Dr. Annie Besant. He was invited to preside over a reception given by the people of Bombay in honor of Gandhi. Similarly, when the provincial political conference was called, Mr. Jinnah was invited to preside it.

It was decided then that a deputation, jointly appointed by the Congress and the League, should visit England to brief the British authorities on Indian people's aspirations for political and constitutional reforms, on lines of the Lucknow Pact. Mr. Jinnah was requested to lead the delegation, which he accepted. Other important members of the deputation included Tej Bahadur Sapru, Srinivasa Shastri and Syed Wazir Hassan. Though the environment in Great Britain was depressing in view of prolonged World War, the team was able to convey their message effectively. The result of this and other endeavors came in form of the passage of Government of India Act in 1919, also known as Montague-Chelmsford Reforms.

Marriage with Rattanbaie

One of the most important events in Mr. Jinnah's personal life was his marriage to Rattanbaie; a young Parsi girl who had converted to Islam three days before their marriage in April 1918. Since the death of his first wife in 1893, Mr. Jinnah had remained a bachelor. 'Miss Rattanbaie, only daughter of Sir Dinshaw Petit, yesterday underwent conversion to Islam and is today to be married to the Hon. M.A. Jinnah,' read the announcement in the daily 'Statesman' of Calcutta dated 19th April 1918. The Islamic name given to Rattanbaie was Marium, but she remained known mostly by her old name.

This was a marriage by choice of both the partners, overlooking the differences of age, religious background and other such things. The Indian society was yet not that liberal, hence there was opposition to this marriage

from certain quarters. But, the couple cared little and the marriage ceremony went on smoothly. Mr. Jinnah and Rattanbaie parented their only child, a daughter, Dina on 15th August 1919. Their marriage lasted for about a decade and ended with the death of Rattanbaie in February 1929.

Towards Leadership

Coming back to political scene in India, in July 1918, the Government published the draft of Montague-Chelmsford Reforms scheme to get public reaction to them. Both the major political parties called their respective sessions in Delhi to formulate their responses. The Muslim League met with Moulvi Fazul Haq in chair, while the Congress with Pundit Madan Mohan Malaviya. The League adopted a resolution, partly accepting the scheme of reforms, while the Congress rejected them entirely. This gave birth to a wave of agitation and anti-government demonstrations all over India.

To restore the law in the country, the Government enacted 'The Anarchical and Revolutionary Crimes Act,' popularly known as Rowalt Act, after the name of Justice S. A. Rowalt, who headed the committee that proposed the legislation. This act was designed to curb personal freedom, stifle popular liberty and subdue political activity. It provided for the conviction of political suspects without proper trial. Mr. Jinnah opposed this dictatorial piece of legislation. During a debate on the bill, he said, 'My first ground is that it is against the fundamental principle of law and justice, namely that no man should lose his liberty or be deprived of his liberty, without a judicial trial in accordance with the accepted rules of evidence and procedure.'

The Government remained adamant. Mr. Jinnah again appealed in a strong worded open letter to the Viceroy, urging him to withdraw that anti-people and anti-constitutional legislation. He wrote to him: 'A Government that sanctions such a law in time of peace forfeits its claim to be called a civilized Government.' His appeal went to deaf ears again. Finally, he decided to say good bye to his association with the highest

British Assembly in protest and resigned from the membership of Imperial Legislative Council.

The protest against this law continued throughout India. The Congress gave a call for strike on 6th April 1919, which engulfed the entire country in riots. In retaliation government forces rounded up a large number of political workers. In Amritsar city of the Punjab, a crowd gathered outside a police station on 11th April, demanding release of the political leaders who had been arrested. The following day, a protest meeting was called at Jalianwalla Bagh urging the government to withdraw the Act and release the political prisoners.

The administration decided to use full force to deal with the situation. Control of the city was handed over to General Dwyer, who deployed the troops armed with firearms. When some twenty thousand protesters assembled there, the General commanded his troops to open fire on them in order to 'to teach these bloody Indians a lesson.' Thousands of innocent people were murdered and injured cold-bloodedly that day.

The tragedy gave birth to unprecedented anger all over India resulting in complete anarchy. The desperate Government imposed martial law in the Punjab, which further aggravated the situation. In 1920, the Government admitted in a White Paper that the martial law in the Punjab had been 'Intensive.' A number of peaceful villages, such as Narwar, Muridke and Kamoke were bombed from the air. The respectable heads of the village were flogged and whipped publicly by the martial law authorities for their offense of 'obstructive behaviour.' The whole Punjab was in flames. The Muslims being in majority in the province suffered more in proportion to their numerical strength. Mr. Jinnah was shocked at this situation.

Parting of Ways with Congress

Though Mr. Jinnah and Gandhi had been working together, with difference of opinion on certain issues, but the gulf between them was growing fast. By that time, Gandhi sat at the top of the two important political organizations of India: the Congress and the Home Rule League.

Mr. Jinnah was associated with both these organizations. On 3rd October, the first parting of ways came when Mr. Jinnah resigned from the Home Rule League when Gandhi, who was presiding over the meeting, gave a ruling in contravention of Mr. Jinnah's views.

Soon afterwards, Congress held its session at Nagpur. Gandhi moved a resolution asking for non-cooperation with the Government. The move was supported by most of the delegates. Mr. Jinnah alone rose to oppose the resolution and demanded to be heard in accordance with the spirit of the democracy. He was of the view that the non-cooperation movement would not remain non-violent, as claimed by the proponents of movement. 'Mr. Jinnah with the usual smile on his face mounted the platform with an ease, suggestive of self-confidence and the conviction of the man, and opposed in an argumentative, lucid and clear style, the change of creed,' reported the Times of India. As soon as he had said, 'I rise to oppose the resolution....' the venue was filled with hooting, shouting and catcalls.

Mr. Jinnah, indifferent to these bullying tactics by the crowd, bravely tried his best to bring a sense in the gathering, but to no avail. Though he won the admiration of the crowd as a brave and courageous man, he could not win their vote. After the Nagpur session, Mr. Jinnah resigned from the Congress, ending his fifteen-years association with the party, which was becoming more a Hindu dominated organization rather than representative of all the segments of Indian society. This was the final parting of ways between Mr. Jinnah and Congress.

In 1923, Mr. Jinnah contested election for a seat in the Imperial Council from Bombay constituency. He wrote in his election appeal: 'My sole object is to serve the cause of the community as best as I can.' He won the election unopposed.

These were turbulent times in Indian history. On one hand discontent against colonial rulers was growing, while on the other hand inter-communal riots had been quite frequent. By July 1925, major cities of the subcontinent like Delhi, Calcutta and Allahabad witnessed a frenzy of bloody communal riots, which continued to plague the political life of the country for many years to come.

In March 1927, Mr. Jinnah took an initiative and convened a meeting of all the important Muslim leaders of that time in Delhi. This assembly unanimously adopted a resolution, which later on came to be known as 'Delhi Muslim Proposals.' This resolution highlighted Muslims' viewpoint regarding the new scheme of political reforms in the country. An outstanding achievement of this initiative was that the fragmented Muslim leadership had converged at one platform. This was praised by M.C. Chagla, who said, 'It was the magic wand that Mr. Jinnah alone can wield that brought about what seemed an impossible achievement.' The contents of the resolution received a mixed response from various Indian political circles. The Congress responded by forming its own Committee, known as the Nehru Committee, after the name of Pundit Motilal Nehru, father of Pundit Jawaharlal Nehru.

In November 1927, the British Government announced appointment of the Simon Commission, which was to visit India and submit its report on the constitutional issues. Mr. Jinnah objected the composition of the commission which did not include a single Indian. He called for a protest meeting, held in Bombay on 19th November 1927, wherein he moved a resolution, stating: 'The Statutory Commission, which has been announced, is unacceptable to the peoples of India.' Hence, when the Commission landed in Bombay on 3rd February 1928, it was greeted with black flags and protest demonstrations. Wherever the Commission went, they faced protesting demonstrations chanting 'Go Back Simon Go Back.' Finally, the Commission left India on 31st March 1928.

On the other hand, the Nehru Committee, which was constituted after Mr. Jinnah's initiative of convening a meeting of Muslim leaders in Delhi, presented its report, which largely went against the spirit of Delhi Muslim Proposals. Hence, the Muslim League rejected it at its session held at Delhi in March 1929. On this occasion, Mr. Jinnah presented his famous 'Fourteen Points.' Though Mr. Jinnah had lost his wife Rattanbaie just a month before the session of the League, he did not allow himself to mourn his colossal personal loss at the cost of his responsibilities as a leader of

Indian Muslims. His fourteen points, which he called the 'basic principles', contained the basic measures to safeguard the rights and interests of Muslims.

Round Table Conferences

By May 1929, Westminster Abbey in London saw the change of guards where the Labour Party won the general elections and formed the government with Ramsay MacDonald as Prime Minister. In October, Viceroy Lord Irwin announced that the new British Government would ascertain Indian public opinion on future constitutional reforms before they were implemented. Mr. Jinnah welcomed the move saying, 'We trust that the representatives of India who will be invited to meet His Majesty's Government will be such as will command the confidence of the people of India.'

The following years saw three Round Table Conferences taking place in London, at the first of which Mr. Jinnah was invited to speak on behalf of the Muslims of India. Addressing the assembly of the political who's who of India and England, on 20th November 1930, Mr. Jinnah said, 'I am glad we are here to witness the birth of a New Dominion of India.... There is not one section in India that has not emphatically declared that India must have full measure of self-government.... The Mussalmans demand safeguards for their community.'

Mr. Jinnah was not invited to the remaining two conferences by the Government. He disclosed the reason for being not invited to the subsequent meetings, in his address to India's Central Assembly in February 1934, saying: 'I was not invited to the later sittings of the Round Table Conference, because I was the strongest opponent of the Federal Scheme.'

How he performed at the conferences, could be judged from the accounts given by his contemporaries. Mrs. Sarojini Naidu remarked: 'Mr. Jinnah's extraordinary powers of persuasion, his luminous exposition, his searching arguments, and his impeccable judgment are revealed at their best, when he graces a committee with his august presence.' Another great

Muslim leader of those times, Sir Aga Khan, observed: ‘The Muslims very rightly followed and gave their full confidence to Mr. Jinnah.’

After participating in the first Round Table Conference in 1930, Mr. Jinnah decided to settle in England and practice law before the Privy Council. He gave up his political activities in India. Perhaps, the death of his beloved wife had left some emotional scars, which he wanted to heal in privacy, a little away from political limelight. During that period, he concentrated on his professional life as a lawyer and emerged as one of the most successful barristers in England. The trappings of professional success emerged in a comfortable and a respectable life in England. But his absence from the political scene in India deprived Muslims of India an ardent supporter of their cause.

The visiting Muslim leaders to London, during his stay there, had been pursuing Mr. Jinnah to return back to India in the interest of the Muslims of the subcontinent. After staying in England for little less than four years, Mr. Jinnah finally returned back to India in April 1934. With his return, he actively engaged himself in politics and within no time, he emerged as the sole spokesman of Muslims in India.

In October 1934, Mr. Jinnah contested and won unopposed a seat in the Central Assembly, where he was elected as the leader of the Independent Party, comprising mostly of Muslims. In July 1935, the British Government gave assent to the Government of India Act, 1935, under which elections to various legislative forums were to be contested in 1936-37. The Muslim League, under the leadership of Mr. Jinnah, constituted a Central Parliamentary Board: for the first time in the history of the party.

These were the times when the Muslim League was in shambles due to divisions in its rank and file as well as Mr. Jinnah’s being away for a long time. On the other hand, the Congress was well-organized, mobile and efficient. The results of the elections were not surprising when the Congress could secure absolute majority in five out of the eleven provincial assemblies and formed governments in seven provinces. The Muslim League was able to capture only 108 Muslim reserved seats out of total 484 such seats.

After the Congress formed governments in the provinces, it could not show the degree of magnanimity and tolerance for the Muslim minority, which a multicultural polity like India demanded. Jawaharlal Nehru and other leaders began to issue statements which discounted the Muslim identity. The headquarters of Muslim League started flooding with complaints from various parts of India against the atrocities and injustices meted out to Muslims in the provinces with the Congress ministries. Responding to these grievances, the League appointed a committee, headed by the Raja of Pipur, in March 1938, to probe into the issue. The subsequent 'Pipur Report' substantiated the allegations.

Mr. Jinnah protested against these atrocities and entered into correspondence with the Congress President, suggesting that both the parties, the Congress and the Muslim League, should sit together to sort out the issues, which were hampering inter-communal relations. But the Congress was weary of accepting the League's status as the representative of Indian Muslims. Thus, the Congress president Bose wrote to Mr. Jinnah: 'The Working Committee (of Congress) is not in a position to do anything further in the direction of starting negotiations with the League.'

Around that time, Nehru expressed his belief publicly, "there are only two parties in the country -- the Congress and the British in India". Mr. Jinnah could not remain silent and responded back: 'No. There is a third party -- the Mussalmans.' This brought the realization amongst Muslims that the Congress Hindus were not even ready to accept their existence. It was from this point that the popularity of Muslim League started spreading amongst the Muslim masses in India. Mr. Jinnah seized this opportunity and organized the League all over the country. By the end of 1939, the Congress governments in the provinces decided to quit on account of their political differences with British. Muslim League was delighted and Mr. Jinnah asked for celebrating the 'Day of Deliverance' to mark the occasion.

Karachi Resolution

Prior to that, in October 1938, another great event had taken place in

Karachi. It was a resolution moved by Sir Abdullah Haroon, demanding a separate homeland for the Muslims of India, at the Muslim League's session held in Karachi with Mr. Jinnah in chair. Resolution No.5 of the session asserted that the Muslims were a "separate nation" and India was not having just one but two nations. It read:

"Whereas the evolution of a single united India and a united Indian Nation inspired by common aspirations and common ideals being impossible of realization on account of the caste-ridden mentality and anti-Muslim policy of the majority community, and also on account of acute differences of religion, language, script, culture, social attitude and outlook on life of the two major communities and even of race in certain parts, this Conference considers it absolutely essential in the interests of an abiding peace of the vast Indian continent and in the interests of unhampered cultural development, the economic and social betterment, and political self-determination of the two nations known as Hindus and Muslims, to recommend to All-India Muslim League to review and revise the entire question for what should be the suitable constitution for India which will secure honorable and legitimate status due to them, and that this conference, therefore recommends to the All-India Muslim League to devise a scheme of Institution under which Muslims may attain full independence."

The significance of this resolution arises from the fact that it was for the first time that the Muslim League had formally defined Hindus and Muslims living in India as 'two separate nations' and advocated independence of Muslims. The resolution prepared the way for the formal declaration of the League's ultimate goal of Pakistan, seventeen months later in March 1940.

The Last Will

Quaid-e-Azam Mohammad Ali Jinnah, at age of about sixty-three, wrote his last will on 30th May 1939 at Bombay. The address printed on the paper bearing his last will read: 'Little Gibbs Road, Malabar Hill, Bombay.'

One and a half year later, on 25th October 1940, he added codicil to his will. The most important feature of Mr. Jinnah's last will was that he had given preference to educational institutions over his personal relations and bequeathed a large portion of his hard-earned wealth to educational institutions, notably Aligarh Muslim University, Peshawar's Islamia College and his alma mater Sindh Madressatul Islam rather than giving to his daughter, sisters or brothers. His last will as well as subsequent codicil to it are reproduced as under:

1. "This is my last Will and Testament, all other Wills & Testaments of mine stands cancelled.
2. "I appoint my sister, Fatima Jinnah, Mr. Mohammadali Chaiwalla, Solicitor Bombay and Nawabzada Liaquat Ali Khan of Delhi as my executrix and executors and also my trustees.
3. "All shares, stocks & securities and current accounts now standing in the name of my sister, Fatima Jinnah, are her absolute property. I have given them all to her by way of gifts during my life time and I confirm the same, and she can dispose of them in any manner she pleases as her absolute property.
4. "I now hereby bequeath to her my house and all that land with appurtenances, outhouse etc. situated at Mount Pleasant Rd., Malabar Hill, Bombay, including all the furniture, plates, silver & Motor Cars in its entirety as it stands absolutely and she can dispose of it in any manner she please by will, deed or otherwise.
5. "I also direct my executors to pay her during her lifetime Rs.2000/- two thousand per month (for her maintenance and other requirements for her).
6. "I direct my executors to pay per month Rs.100/- one hundred to my sister, Rehemat Cassimbhoy Jamal, during her lifetime.
7. "I direct my executors to pay per month Rs.100/- one hundred to my sister, Mariam Abdenbhoy Peerbhoy, during her lifetime
8. "I direct my executors to pay per month Rs.100/- one hundred to my sister, Shereen, during her lifetime.

9. "I direct my executors to pay per month Rs.100/- one hundred to my brother, Ahmed, during his lifetime.
10. "I direct my executors to set apart Rs.200000/- (two lacs) or (two hundred thousand) which are 6% bring an income of Rs.1000/- one thousand and pay the income thereof whatever it be to my daughter every month for her life or during her lifetime and after her death the corpus of two lacs so set apart to be divided equally between her children, males or females, in default of issue the corpus to fall into my residuary estate.
11. "I direct my executors to pay the following by way of gifts to the institutions mentioned. I bequeath Rs.25000/- Twenty-five thousand to the Anjuman-e-Islam School, Bombay, situated at Hornsby Rd. opposite Boribunder Station and next to The Times of India Buildings. I bequeath Rs.50000/- Fifty thousand to the University of Bombay. I bequeath Rs.25000/- Twenty-five thousand to the Arabic College Delhi.
12. "Subject to above, all my residuary estate including the corpus that may fall after the lapse of life interests or other-wise to be divided into three parts and I bequeath One Part to Aligarh University, One Part to Islamia College Peshawar, and One Part to Sind Madressah of Karachi."
Signed (M.A. Jinnah)

As stated earlier, he added codicil to his will on 25 October 1940, which read as under:

"This is my codicil to the Will. I have an account with the National Bank of India, Bombay as account No.2 and also I hold (500) Five hundred shares of the Reserve Bank of India now in the possession of the Bank standing in my name but purchased out of the money in account No.2.

"This account and all moneys deposited and invested were given to me personally by various public spirited donors to use them and do what I liked with them for the uplift of the Musulmans. I, therefore, have full and absolute power to dispose of them in any

way I may consider proper. I also have received a donation of one lac to use it for the purpose of establishing Muslim League press and paper in such manner as I may consider proper.

“I, now having full power of disposition, bequeath the same to my executors and they are to use the capital and/or interest thereof in any way they may consider proper relating to this account.

“Besides this amount and 500 shares of the Reserve Bank I have other accounts of mine own in the National Bank of India and also in the Imperial Bank at Bombay and New Delhi but those and all other accounts abroad with any Bank or Banks are my own absolute property and will be governed by will of mine that I have already made.” Signed (M.A. Jinnah)

As is evident from the above text, Para 12 of the will was of paramount importance as he had designated three educational institutions as permanent beneficiaries of the proceeds of his residuary estate. His residuary estate included Flag Staff House in Karachi, lands in Malir, Karachi, lands in Gulberg, Lahore and vast area of land in Mauripur, Hawks Bay in Karachi and his other assets. In addition to them was the corpus that fell after the lapse of life interest of the grantees under the will.

Pakistan Resolution

Mr. Jinnah came to Lahore in March 1940 to preside over the historic session of the Muslim League, which passed the famous Pakistan Resolution on 23rd March. Delegates from all over India had converged at Lahore. Mr. Jinnah took stage on 22nd March saying, ‘Ladies and Gentlemen! We are meeting today in our session after fifteen months. The last session of the All India Muslim League took place at Patna in December 1938. Since then many developments have taken place. I shall first shortly tell you what the All India Muslim League had to face after the Patna session of 1938.’

Informing the delegates of the progress made so far in the organizational work of the League, Mr. Jinnah reminded, ‘You remember that one of the tasks which was imposed on us and which is far from being completed yet

was to organize Muslim League all over India. We have made enormous progress during the last fifteen months in this direction. I am glad to inform you that we have established provincial league in every province. The next point is that in every by-election to the Legislative Assemblies we had to fight with powerful opponents. I congratulate the Mussalmans for having shown enormous grit and spirit throughout our trials. There was not a single by-election in which our opponents won against Muslim league candidates. In the last election to the U.P. Council, that is the Upper Chamber, the Muslim League's success was cent percent. I do not want to weary you with details of what we have been able to do in the way of forging ahead in the direction of organizing the Muslim League. But I may tell you that it is going up by leaps and bounds'.

Under his leadership, the League had started a policy of giving the women an equal footing in the affairs of the party. He told his captivated audience, 'Next, you may remember that we appointed a committee of ladies at the Patna session. It is of very great importance to us because I believe that it is absolutely essential for us to give every opportunity to our women to participate in our struggle of life and death.... We appointed this committee with a view to enable them to participate in the work of the League. The objectives of this central committee were (1) to organize provincial and district women's sub-committee under the provincial and district Muslim League; (2) to enlist a larger number of women to the membership of the Muslim League; (3) to carry on an intensive propaganda amongst Muslim women throughout India in order to create in them a sense of a greater political consciousness, because if political consciousness is awakened amongst our women, remember your children will not have much to worry about; (4) advise and guide them in all such matters as mainly rest on them for the uplift of Muslim society.'

During his address, Mr. Jinnah also touched upon the subject of the Congress rule in certain provinces in aftermath of 1936-7 elections. He said, 'We had many difficulties to face from January 1939 right up to the declaration of the War. We had to face the Vidya Mandir in Nagpur. We

had to face the Wardha Scheme all over India. We had to face ill treatment and oppression of Muslims in the Congress governed provinces. We had to face the treatment meted out to Muslims in some of the Indian States such as Jaipur and Bhavnagar. We had to face a vital issue that arose in that little state of Rajkot as the acid test made by the Congress, which would have affected one-third of India. Thus, the Muslim League had all along to face various issues from January 1939 up to the time of declaration of the War.'

Explaining his point of view on the Government of India Act 1935, Mr. Jinnah told his audience in Lahore that March, 'We felt that we could never accept the dangerous scheme of the central federal Government embodied in the Government of India Act, 1935. I am sure that we have made no small contribution towards persuading the British Government to abandon the scheme of central federal government. In creating that mind in the British Government, the Muslim League, I have no doubt, played no small part. You know that the British people are very obdurate people. They are also very conservative; and although they are very clever, they are slow in understanding. After the War was declared, the Viceroy naturally wanted help from the Muslim League. It was only then that he realized that the Muslim League was a power. For it will be remembered that up to the time of the declaration of War, the Viceroy never thought of meeting but Gandhi and Gandhi alone. I have been the leader of an important party in the Legislature for a considerable time, larger than the one I have the honour to lead at present, the Muslim League Party in the Central Legislature, yet the Viceroy never thought of me.'

Giving the background of the Viceroy's invitation to Mr. Jinnah and Gandhi, he informed the gathering, 'When I got this invitation from the Viceroy along with Mr. Gandhi, I wondered within myself why I was so suddenly promoted and then I concluded that the answer was the 'All India Muslim League' whose President I happen to be. I believe that was the worst shock that the Congress high command received because it challenged their sole authority to speak on behalf of India. And it is quite clear from the attitude of Mr. Gandhi and the high command that they

have not yet recovered from that shock. My point is that, I want you to realize the value, the importance, the significance of organizing ourselves. I will not say anything more on the subject. But a great deal yet remains to be done. I am sure from what I can see and hear that the Muslim India is now conscious, is awake and the Muslim League has by now grown into such a strong institution that it cannot be destroyed by anybody whoever he may happen to be. Men may come and men may go but the League will live forever.'

Mr. Jinnah clarified his stance on the war effort before the Muslim League session. 'Now, coming to the period after the declaration of War, our position was that we were between the devil and the deep sea. But I do not think that the devil or the deep sea is going to get away with it. Anyhow, our position is this. We stand unequivocally for the freedom of India. But it must be freedom of all India and not freedom of one section or, worse still, of the Congress caucus and slavery of Mussalmans and other minorities. Situated in India as we are, we naturally have our past experiences, and particularly the experiences of the past two-and-a-half years of provincial constitution in the Congress governed provinces. We have learnt many lessons. We are now, therefore, very apprehensive and can trust nobody. I think it is a wise rule for everyone not to trust anybody too much. Sometimes we are led to trust people but when we find in actual experience that our trust has been betrayed, surely that ought to be sufficient lesson for any man not to continue his trust in those who have betrayed us.'

He concluded his detailed speech with an appeal to intellectuals. 'I should appeal to the intelligentsia. The intelligentsia in all countries in the world has been the pioneer of any movements for freedom. What does the Muslim intelligentsia propose to do? I may tell you that unless you get this into your blood. Unless you are prepared to take off your coats and are willing to sacrifice all that you can and work selflessly, earnestly and sincerely for your people, you will never realize your aim. Friends, I therefore want you to make up your mind definitely and then think of

devices and organize your people, strengthen your organization and consolidate the Mussalmans all over India.'

On 23rd March 1940, this session of All India Muslim League, with Mr. Jinnah in chair, unanimously passed the 'Pakistan Resolution' stating 'the North-Western and Eastern Zones of India should be grouped to constitute 'Independent States', in which constituent units shall be autonomous and sovereign. After the session, Mr. Jinnah told his secretary, 'Iqbal is no more among us. But had he been alive, he would have been happy to know that we did exactly what he wanted us to do.'

At that time, World War II was going on, absorbing the British government's entire attention. In August 1940, the Viceroy of India made the 'August Offer', which incorporated the Muslim League's point of view to some extent. Though it is beyond the scope of this book to go into details of the political developments taking place in the subcontinent during that stormy decade of the last century, only important point which had bearing on Mr. Jinnah are briefly described here. In March 1942, Sir Stafford Cripps visited India to resolve the political impasse in the country, but without much success. The Congress politics of those days revolved around the slogan of 'Quit India.' While the Mr. Jinnah's Muslim League demanded the British to 'Divide and Quit'.

Offer of honorary PhD

It is the time that an important trait of Mr. Jinnah's personality could be highlighted. It was that Mr. Jinnah was contented with what he was and did not require any boasting titles to enhance his prestige. The occasion was Aligarh Muslim University's decision on 12th April 1942 to confer an honorary degree of Doctor of Law on Mr. Jinnah. The correspondence in this regard is reproduced here to provide a gist of the Mr. Jinnah's character. The correspondence began with a letter dated 23rd April 1942 from Dr Sir Ziauddin Ahmed, the vice-chancellor of the university, to Mr. Jinnah conveying him the decision of the court of the university. He wrote:

My dear Mr. Jinnah,

The court of this University at its last meeting held on the 12th April, has authorized me to take necessary steps for the conferment of an honorary Degree of Doctor of Law on any date that may be convenient to you. Will you please let me know what time will be convenient to you so that I may take necessary steps? Yours sincerely, Ziauddin Ahmed

Any ordinary mortal would have jumped with joy on such a singular honor. But, Mr. Jinnah was not stirred and even did not respond. The vice chancellor tried to meet Mr. Jinnah at his residence in Delhi two times, but was unable to do so due to Mr. Jinnah's engagements. After waiting for about six months since his first letter, the vice chancellor wrote Mr. Jinnah another letter on 30th September 1942, along with a copy of his previous letter, requesting him again to fix a date for holding the Special Convocation. He wrote:

My dear Mr. Jinnah,

I am sorry that I did not have the opportunity to meet you in Delhi. You were busy in the first week. I went twice to your house, but you were engaged and I myself fell ill during the last four days of my stay, so much so that I had to deliver my speech on the Khaksar question with a temperature of 102. There were several points I wanted to discuss with you.

I sent you a letter on the 23rd April 1942, a copy of which is enclosed herein for ready reference, and I spoke to you personally. I will have to lay your reply before the next meeting of the Executive Council. We want some notice for holding the Special Convocation. You may please let me know the time that may be most convenient to you. Yours sincerely, Ziauddin Ahmed

Mr. Jinnah replied from Delhi on 4th October 1942, declining to accept the honour, declaring that he was averse to any title or honours. He wrote:-

Dear Dr. Sir Ziauddin,

I am in receipt of your letter of the 30th September, and I am

thankful to the court of the Muslim University Aligarh, for having decided to confer an honorary Degree of Doctor of Law on me. While I appreciate very much indeed the spirit which has actuated the court to take this decision, I have, most reluctantly, to say that I have lived as plain Mr. Jinnah and I hope to die as plain Mr. Jinnah. I am very much averse to any title or honours and I will be more happy(happier) if there was no prefix to my name.

I therefore, hope that the court will in deference to my feelings and sentiments, be good enough to reconsider their decision, although I fully realize that no greater honour can be done to a man than what is proposed to be conferred upon me by the court of the Muslim University. Yours sincerely M.A. Jinnah

This reply from Mr. Jinnah was reviewed by the Executive Council of the university, which resolved to request Mr. Jinnah to reconsider his decision as the university wanted Mr. Jinnah's name on the list of the recipients of its degrees. The vice chancellor was again entrusted the responsibility to persuade Mr. Jinnah to accept the degree. Accordingly, the vice chancellor wrote again to Mr. Jinnah on 3rd December 1942, stating:

My dear Mr. Jinnah,

I laid your letter of the 4th October 1942 before the Executive Council, and the Council unanimously asked me to request you to reconsider your decision. Your non-acceptance will be a great disappointment. The inclusion of your name among the recipients of honorary Degrees will be a great honour to the University. Yours sincerely, Ziauddin Ahmed

But, Mr. Jinnah still remained unmoved. Writing from Delhi on 6th January 1943, he again declined to accept the degree, saying:

Dear Sir Ziauddin,

Many thanks for your letter of the 3rd of December 1942. As requested by you on behalf of the Executive Council to reconsider my decision, I have again thought over the matter in deference to their wishes and I can only say that I am unable to accept the great

honour that the Council proposes to confer upon me. It is not that I do not appreciate the feelings behind it, but there are various reasons and I have reluctantly to say that really I am unable to concede to this well-meant request.

Please convey my deepest thanks and appreciation of the decision of the Executive Council to confer upon me this great honour. I hope, however, that the Council will not misunderstand me for the conclusion that I have come to so unwillingly. Yours sincerely, M.A. Jinnah

Another trait of Mr. Jinnah's personality was that he was a straightforward person. This could be highlighted from the story of his writing a reference letter for one of his former driver who had the habit of quarrelling with other servants. The letter of recommendation given to his former driver at the end of his job described the true character of the man. He wrote:

“The bearer, Mohammed Alam, has been in my service as a motorcar driver for over a year and I found him honest and very good driver, although in him the bump of locality is far from developed.... The chief reason why I am dispensing with his services is that he cannot get on well with other servants and recently he had a violent quarrel with my khidmatgar. I am therefore obliged to discharge him.”

Similarly, when he knew that one of his cooks indulged in excessive drinking, he removed him from his service and issued him a certificate describing the man's weakness. He wrote:

“The bearer, Mubarak Beg, has been in my service as a cook for about nine months. He is a good cook and a good servant and I am sorry that I have to part with him. His vice of drinking makes him so unreliable that I have no alternate but to dismiss him.”

He was also very concerned about the poor people and helped them from his own pocket whenever there was a calamity. In the summers of 1942, unprecedented floods visited Sindh. The overflowing river Indus

brought misery and suffering to the people of Sindh. This bothered Mr. Jinnah to great extent. He sent some of his personal amount towards relieving the distress of people living in the affected areas. He also sent a telegram to Khan Bahadur Mohammed Ayub Khuhro conveying his sympathy for the poor sufferers. He wrote:

“My most heartfelt sympathy for the Mussalmans who have suffered, specially the poor, owing to the Indus floods calamity. Please announce my humble contribution of one thousand rupees. The cheque follows by post. Sincerely hope the Mussalmans will do all they can to help our brethren in distress – Jinnah”

Karachi Welcomes (1943)

In June 1943, Mr. Jinnah came to Karachi to visit his Alma Mater Sindh Madressatul Islam, where he opened “Sindh Madressah College” on 21st June. The detailed account of the event has already been given in the first part of this article.

He again came to Karachi the same year in December 1943 to preside over the meeting of the Working Committee of All India Muslim League. The people of Karachi accorded him a rousing welcome on his arrival on 23rd December 1943, when a two-mile long procession followed Mr. Jinnah to the venue of the meeting. Next day, on 24th December Daily Morning News reported the event:

“Like a great new power installation springing to life with a roar at the touch of a concealed button, Haroonabad become a vigorous living entity today when Mr. M.A. Jinnah arrived there for the first time to preside over the meeting of the League Working Committee. Mr. Jinnah, who was dressed in a Sherwani, received a tremendous ovation from those present. The tempo of activity in Haroonabad has increased several-fold with the commencement of the main programme. The main event of the day was a unique and most spectacular procession, nearly two miles long, in which Mr. Jinnah was taken to the pandal to unfurl the League flag. The

Raja of Mahmudabad, the Hon. Sir K. Nazimuddin and the rest of the members of the Committee are expected to arrive in Karachi by tomorrow. The Hon. (Mr) Tamizuddin Khan and 30 other delegates from Bengal have arrived...

“The presidential procession, which started from a spot only a stone’s throw from where Mr. Jinnah spent his early boyhood, was acclaimed as a spontaneous demonstration of popularity and enthusiasm such as kings might envy. It was a scene the grandeur of which has never been equaled in Karachi before. The whole function passed off with clockwork precision and an impressive orderliness. The whole of the four-mile route was thronged with people of all communities. Everyone not engaged in essential work seemed to have left his job to witness the unforgettable scene. Balconies, rooftops, railings and in fact every vantage point along the route was packed with people and both sides of the procession were lined with spectators from five to seven deep. Altogether over two lakhs of people must have witnessed the procession. Smart formations of Muslim National Guards dressed in gray uniforms first caught the eye. These contingents totaling two thousand volunteers came from almost every province in India and were accompanied with bands and bagpipes (and) a fleet of over hundred cars in which were seated the leading lights of Muslim League. The Premiers of Sindh, the Punjab and North-West Frontier Province were in the car.

“On either side of Mr. Jinnah were two special bodyguards, namely Nawab Siddique Ali Khan and Syed Sarwar Shah Gilani. With Mr. Jinnah in the chariot were Mr. Yousuf Abdullah Haroon, General Secretary of the Reception Committee and Mr. G.M. Syed, Chairman of the Reception Committee. The crowd cheered repeatedly as the procession halted and Mr. Jinnah acknowledged the cheers. The procession terminated at 7.30 p.m. and Mr. Jinnah unfurled the League flag on the main gate to the accompaniment

of the firing of 31 rockets. Speaking from a rostrum to a vast crowd, Mr. Jinnah thanked them for the ‘royal reception’ the people of Karachi had accorded him.”

Advice to Students

In early 1944, Mr. Jinnah was invited by the Muslim Students Federation of Bombay district to address them on 1st February 1944. He chose the occasion to advise his young followers to concentrate on their studies in order to acquire expertise in their respective fields. He told them that there were four pillars on which the structure of the Pakistan was to be laid: education, economy, society and the politics. He assigned priority to the first three. Daily Star of India reported the event in its 2nd February issue. The news story read as under:

“...He appealed to Muslim youths to give their best in the building up of the pillars upon which would rest that edifice of Pakistan. ‘The pillars were educational, economic, social and political, and in their construction, the first three should have a priority before they could tackle the political problem. Hard work, industry and perseverance should be the keynote of Muslim youths in their task ahead.’ He emphasized that nothing could be achieved without doing anything ... and advised the students to take a deep interest in not only what was happening to the Muslims but what was happening throughout India and all over the world.

“He was glad that the Federation had opened a library but warned them that education should not mean that they should be bookworms or get through examinations by cramming. They must acquire general knowledge. Mr. Jinnah asked what the Federation had done and what contribution they had made to the progress of the Muslims. He urged that students should do some concrete work, which would end in definite results in the social, educational and economic spheres of Muslims. Referring to the Muslim League, Mr. Jinnah said that there were millions

of Muslims who were in the League and many more millions of them who though technically not in the League, yet stood by the League. They had a great struggle in front of them. So far by dint of hard and strenuous labour and perseverance, they had established amongst Muslims a unity of ideal with one goal. Now it remained for them to established unity of action.”

Elaborating the condition of the Muslims in social sector, Mr. Jinnah told his young audience that ‘educationally the condition of the Mussalmans today was hopelessly bad. Economically they were worse. No nation, he said, could ever successfully struggle while they were being economically dominated by another nation. Even a free nation would be handicapped if she was economically weak. Social uplift was an important pillar and when the Muslims had built up those three pillars they would be strong enough to put up the political pillar without difficulty. Hard work and industry were essential and it would do good not only to the individual but to the community at large. No nation had ever achieved anything without a struggle.’

Explaining the background of the demand for Pakistan, Mr. Jinnah stated: “The Muslim demand for Pakistan meant nothing more than that each community should manage their own homelands. The Hindus, he said, should understand the demand easily because, amongst them, when they disagreed they resorted to the partition of the property of a joint family. They were opposed to him because he was opposed to the principle that the whole of India belonged to the Hindus and that they should rule over it. Mr. Jinnah did not think that the Hindus would succeed in their attempt and, as for the Muslims, they would not rest content till they had their partition”.

Political Stalemate

By September 1944, a series of meetings between Mr. Jinnah and Gandhi was arranged in order to evolve a consensus on the political future of the subcontinent. The meetings took place mostly at Mr. Jinnah’s

Bombay home. But the talks proved to be not very successful. At the end of the talks, Mr. Jinnah issued a statement, saying 'I am convinced that the true welfare not only of Muslim but of the rest of India lies in the division of India, as proposed in the 'Lahore Resolution.'

When both the leaders failed to reach an agreement, the Government made a new offer in June 1945, called Wavell Plan. A conference of the representatives of the Hindu and Muslim communities was called in Shimla. This effort also could not bear fruit. By that time the World War had ended and the war cabinet of Prime Minister Churchill in England was replaced by Labour Party's government with Clement Attlee serving as Prime Minister. In the new dispensation, Lord Pethick Lawrence became the Secretary of State for India. This brought a full set of changes in the British policies towards India.

The new Government ordered for election in India, which took place in December 1945. The slogan of the Muslim League was 'Pakistan.' This time it was totally different. The Muslim League won all the seats in the Central legislature, securing eighty-seven percent of the Muslim votes. This was Mr. Jinnah's greatest success. He declared 11th January 1946 to be celebrated as the 'Victory Day' all over the country. In March 1946, the Cabinet Mission, comprising three British Cabinet Ministers, Pethick Lawrence, Stafford Cripps and AV Alexander reached India and met Mr. Jinnah on 4th April.

Mr. Jinnah, in order to demonstrate that the Muslim of India stood behind him in his demand for Pakistan, called a meeting of all the elected Muslim members of the central and provincial assemblies on 9th April. The conference unanimously adopted a resolution stating that they favored the idea of Pakistan. The Mission met both Mr. Jinnah and the Congress leadership at Shimla, but failed to resolve the issue. Subsequently, Mr. Jinnah convened a meeting of the League's Council, which decided to observe 16th August 1946 as Direct Action Day.

Mr. Jinnah was worried over the fast deteriorating law and order conditions in the country. The communal riots had become the order of

the day. Everyday there were news of looting, killing or plundering from one or the other part of the country. The British government decided to invite Mr. Jinnah and other important leaders of Indian political parties to London. Accordingly, Mr. Jinnah, Liaquat Ali Khan, Jawaharlal Nehru and Baldev Singh reached England in December 1946. They held talks with the Secretary of State to resolve the political crises in India, but failed.

Finally, on 20th February 1947, British Prime Minister publicly announced his government's 'definite intention... to affect the transfer of power to responsible Indian hands by a date not later than June 1948.' To implement the government's policy, Lord Mountbatten was sent to India as the new Viceroy, who took over the charge of his new office in March 1947.

Mountbatten held consultations with Mr. Jinnah and Gandhi and went back to England to apprise the government there of the emerging political situation in India. There, the final blue print of Great Britain for India was finalized and the viceroy went into action immediately after his return on 31st May. He took the major political parties in confidence regarding the proposals finalized in London, known as 3rd June plan.

Mr. Jinnah was invited to Delhi's radio station, where he explained his party's point of view regarding the new scheme. At the end of his radio broadcast, he said, outside his written text, 'Pakistan Zindabad.' Rest was a formality. The date for the transfer of power was set at 15th August 1947. Muslim League unanimously resolved to request Mr. Jinnah to be the first head of the state: to be the first Governor General of Pakistan. The Congress decided to bestow that distinction on Lord Mountbatten.

The Indian Independence Bill was introduced in the British Parliament on 4th July, which also happens to be United States of America's Independence Day. It was adopted on 15th July and received the Royal Assent on 18th July. On 5th August Mr. Jinnah met with Lord Mountbatten and left for Karachi on 7th August, a week ahead of the ceremonial transfer of power. These abrupt developments subjected India to worst ever communal violence. Thousands of people were killed without any remorse without even knowing why they were being killed. Mr. Jinnah

was disturbed over this madness. Syed Shamsul Hasan, a close aide of Mr. Jinnah, has narrated Mr. Jinnah's anguish and pain over the state of affairs in his book 'Plain Mr. Jinnah' in these words:

"The Quaid was in Delhi, preparing to fly over to Karachi on August 7, when I received his message, from 10 Aurangzeb Road, requiring me to see him immediately.

On arrival at his residence, I was told by Khurshid that the Quaid was waiting for me in his study; and I was promptly shown in. Attired in white Kurta and Shalwar, the Quaid was reclining in an easy chair, engrossed in studying some papers. Seeing me enter the room, he put aside the papers; and removing his monocle with his characteristic gesture, he inquired about the situation prevailing in the city. I told him about the worsening communal tension, and also apprised him of the apprehension of the Muslims that an organized plan for their wholesale massacre was in the offing.

The Quaid was deeply perturbed at this information, and referred to the Hindu monstrosities in East Punjab where a planned massacre of Muslims was deliberately being allowed to continue unabated, despite the assurances given by Lord Mountbatten and Pundit Nehru during their recent talks with him. He also referred to the continuation of the curbs, which the Delhi Government had imposed on DAWN in July 1947, restraining it from publishing full accounts of Hindu-Muslim riots.

"I had never seen the Quaid so depressed and agitated. I tried to pacify him by telling him that though the violence and sufferings to which Muslims were being subjected were indeed inhuman, they were, nevertheless, facing the Hindu atrocities gallantly in the religious hope that what they were willingly sacrificing was but a price for their new Homeland."

Blueprint of New State

The first Constituent Assembly of Pakistan met for the first time in Karachi on 11th August. The Assembly elected Mr. Jinnah as its president and Nawabzada Liaquat Ali Khan as the Prime Minister designate. The Assembly also moved a resolution to confer the title of Quaid-e-Azam on Mr. Jinnah. It was on this occasion that Mr. Jinnah delivered that famous speech which outlined the blueprint of the nature of the new state founded by him.

He first thanked the Assembly for electing him as the President. He then defined the future role of the Constituent Assembly in Pakistan: 'The Constituent Assembly has got two main functions to perform. The first is the very onerous and responsible task of framing out future Constitution of Pakistan and the second functioning as a full and complete sovereign body as the Federal Legislature of Pakistan. We have to do the best we can....'

He reminded the Assembly of the duties and responsibilities of the government that the Assembly was going to give birth: "You will no doubt agree with me that the first duty of a Government is to maintain law and order, so that the life property and religious beliefs of its subjects are fully protected by the State." In his priority list, the second thing for a government to do was to curb bribery and corruption: "one of the biggest curses from which India is suffering...is bribery and corruption. That really is the position. We must put that down with an iron hand and I hope that you will take adequate measures as soon as it is possible."

Another curse for a government to curb was black-marketing: "Black marketing is another curse... I know that black-marketers are frequently caught and punished. Judicial sentences are passed or sometimes fines only are imposed. Now you have to tackle this monster which today is a colossal crime against society, in our distressed conditions, when we constantly face shortages of food.... A citizen who does black-marketing commits, I think, a greater crime than the biggest and most grievous of crimes. These black-marketers ought to be very severely punished, because they undermine the entire system of control."

For whole of his life Mr. Jinnah had believed in merit and was against any kind of favoritism and nepotism. Accordingly, his advice to the new legislative body on that day was: "it is a legacy, which has been passed on to us... the evil of nepotism and jobbery. This evil must be crushed relentlessly. I want to make it quite clear that I shall never tolerate any kind of jobbery, nepotism or any influence directly or indirectly brought to bear upon me."

In those days there was a section of society that was in opposition to the idea of creation of Pakistan. Mr. Jinnah chose this occasion to clarify about the misgivings: "I know there are people who do not quite agree with the division of India and the partition of the Punjab and Bengal. Much has been said against it, but now that it has been accepted, it is the duty of every one of us to loyally abide by it and honorably act according to the agreement, which is now final and binding on all. But you must remember, as I have said, that this mighty revolution that has taken place is unprecedented."

He continued: "But the question is, whether it was possible or practicable to act otherwise than what has been done... A division had to take place. On both sides, in Hindustan and Pakistan, there are sections of people who may not agree with it, who may not like it, but in my judgment there was no other solution and I am sure future history will record its verdict in favour of it. And what is more, it will be proved by actual experience as we go on that that was the only solution....Any idea of a United India could never have worked and in my judgment it would have led us to terrific disaster. May be that view is correct, maybe it is not; that remains to be seen."

Mr. Jinnah gave guidelines for the future course of action in Pakistan, saying: "Now what shall we do? Now, if we want to make this Great State of Pakistan happy and prosperous we should wholly and solely concentrate on the wellbeing of the people, and especially of the masses and the poor. If you will work in cooperation, forgetting the past, burying the hatchet, you are bound to succeed. If you change your past and work together in a spirit that everyone of you, no matter to what community he belongs, no

matter what relations he had with you in the past, no matter what is his colour, caste or creed, is first, second and last a citizen of this State with equal rights, privileges and obligations, there will be no end to the progress you will make.”

His address on that historic occasion also threw light on the role and rights of minorities in Pakistan. He said: “You are free; you are free to go to your temples; you are free to go to your mosques or to any other place of worship in this State of Pakistan. You may belong to any religion or caste or creed -- that has nothing to do with the business of the State.... We are starting in the days when there is no discrimination, no distinction between one community and another, no discrimination between one caste or creed and another. We are starting with this fundamental principle that we are all citizens and equal citizens of one State. The people of England in course of time had to face the realities of the situation and had to discharge the responsibilities and burdens placed upon them by the government.... Today, you might say with justice that Roman Catholics and Protestants do not exist; what exists now is that every man is a citizen, and equal citizen of Great Britain....all members of the nation.”

Creation of Pakistan

Lord Mountbatten came to Karachi on 14th August to formally transfer the power to new Governor General of this newly formed state. Mr. Jinnah accompanied by Miss Fatima Mr. Jinnah reached the Assembly Building, where the Viceroy, on behalf of British government, transferred power. This was the day of the fulfillment of the dreams that Mr. Jinnah and the Muslims of the subcontinent had seen together. Perhaps, the best tribute paid to Mr. Jinnah so far has been in the words of Professor Stanley Wolpert, who writes: “Few individuals significantly alter the course of history. Fewer still modify the map of the world. Hardly anyone can be credited with creating a nation-state. Mohammed Ali Jinnah did all three. Hailed as ‘Great Leader’ (Quaid-e-Azam) of Pakistan and its first Governor General, Mr. Jinnah virtually conjured that country into statehood by the force of his indomitable will”.

But, the joy of the establishment of a separate and an independent homeland for the Muslims of the subcontinent was overshadowed by the pain, sufferings and slaughter of human beings all over the subcontinent in the name of religion. Mr. Jinnah had to face tremendous pressures from all sides. The first and foremost was to generate a state apparatus from almost nothing. Then there were unending caravans of migrant Muslims coming from various parts of India who had to be provided with shelter, food and other basic requirements of life. The treasury was almost non-existent. Worst of all a series of disputes with India started at state level, from division of resources amongst the two states to accession of independent states to one or the other country. However, Mr. Jinnah was able to face all these trials and tribulations on the basis of the trust that he enjoyed amongst the people of Pakistan.

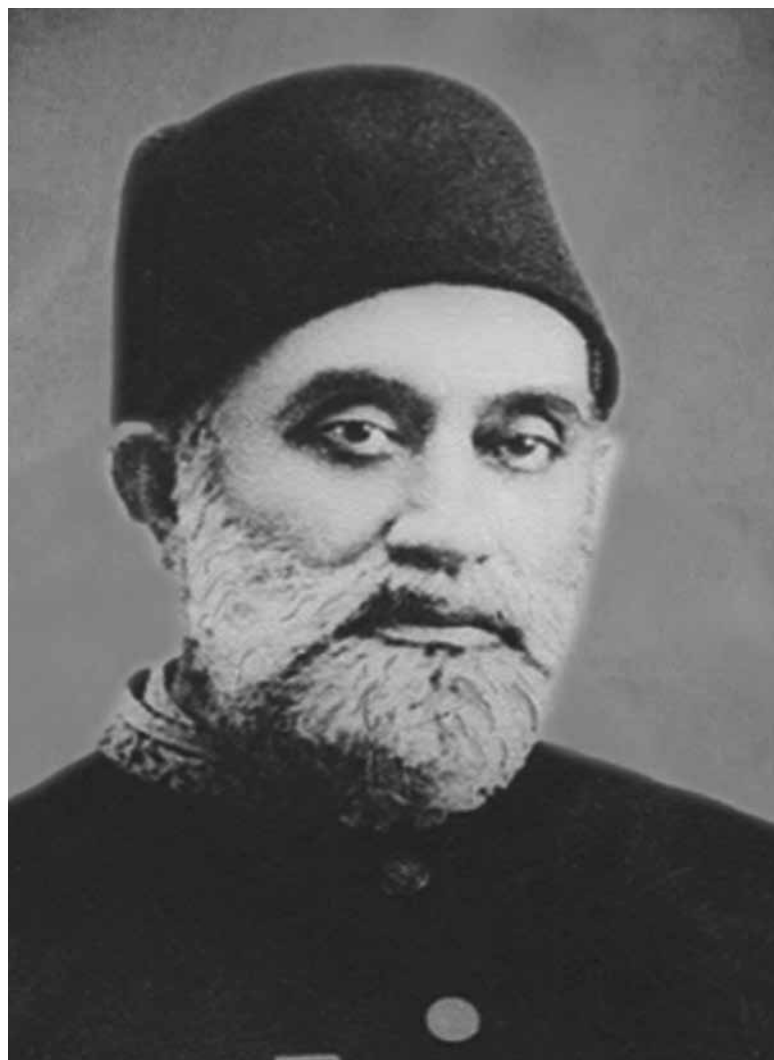
Nevertheless, these matters took their toll in form of Mr. Jinnah's rapidly deteriorating health. On 1st July that year, he performed the opening ceremony of the State Bank of Pakistan at Karachi. Those who saw him there were shocked at the state of his health. Having fatal spots on his lungs, he was rushed to the serene atmosphere of Quetta from Karachi. But, the things were not improving much there as well. It was then decided to shift him still farther to Ziarat, where he was housed in a beautiful place called Ziarat Residency. By the end of July, his condition further deteriorated.

One day before the first anniversary of Pakistan, he developed swelling on his feet. His blood pressure also dropped to very low. The doctors shifted him from Ziarat to Quetta. By the first week of September, the condition further deteriorated and the doctors found very little chance of his survival. On the fateful day of 11th September 1948, Mr. Jinnah was flown in a Viking plane from Quetta to Karachi. Same day he breathed his last, leaving the nation orphan at an age of just over a year!

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KHAN BAHADUR HASSANALLY EFFENDI (1830-1895)

The credit for the establishment of Sindh Madressatul Islam goes mainly to Hassanally Effendi. He was born on 14th August 1830 in a respectable family of Akhunds in Hyderabad. While still very young, he lost his father and was brought up by his elder brother. According to the tradition of Akhund family, he was enrolled in a local Madressah to read holy Quran and learn basics of Persian language. After completion of this traditional education, Hassanally searched for employment and got a job as a clerk in the office of the Deputy Collector of Naushera. It was over here that he developed some acquaintance with one of his Christian colleague who encouraged him to learn English. At that time, English was the most hated language amongst the Muslim masses of the subcontinent. But, he devoted all his leisure hours to the pursuit of learning English and acquired reasonable proficiency in reading, writing and speaking English in a short time.

In those old days, in the absence of railways, the only means of communication were either land routes or the river Indus. As the land routes were difficult and insecure, the British established a communication

system based on the river Indus. The town of Jherrick, in those days, was an important river-port, which served as headquarter of the Indus Flotilla. Here, large quantities of firewood were stacked for consumption of steamboats. To keep an account of the incoming and outgoing quantities of wood, some clerical staff was employed. Hassanally was offered a job over there, which he joined as it offered him more free hours to improve his English.

It was in the mid-sixties of 19th century that Mr Middleton, the Chief Judge of Karachi (Chief and the only Judge of the highest court in the Province, called "Saddar Court") arrived for crossing the river by a ferry. Because of certain circumstances, the judge decided to spend the night on the boat and to cross the river the next day. After dinner, while on deck, he saw Hassanally, who was a young man in his late thirties at that time, reading an English book by the dim light of an oil lamp. The judge was surprised to know that the man was a Muslim. He then talked to Hassanally only to discover the bright mental outlook of the man. The British judge was so impressed by him that he forthwith offered him appointment as the Serishtadar and Translator of the District Court of Karachi on the magnificent salary of sixty rupees a month. Hassanally accepted the offer and shifted to Karachi to assume his new responsibilities in the court.

Soon afterwards, Hassanally impressed his benefactor Judge, Middleton with his talent, dedication and devotion towards his job. Happy with his performance, the Judge allowed him to practice law before the court without passing any formal degree in Law. This was the turning point in Hassanally's life. At that time, there was not a single Muslim advocate except him in whole of the province. Most of the lawyers were Hindus with a few Englishman as well. Armed with the permission to practice as the only Muslim Lawyer in the principal court of Sindh, Hassanally had to prove his worth against such well-known professionals like, Mr Dayaram Jethamal, Mr Wadhomal Oodhram, and Mr Udharom Mulchand. But, he took it as a challenge and devoted each ounce of his energy to his new profession. His interest and devotion towards the job did not go unrecorded and soon he

was appointed as the Public Prosecutor. He was the first non-European in Sindh to get that post, which he had the distinction to hold for fourteen years.

Hassanally established his credentials in the legal profession to such an extent that when the Commissioner-in-Sindh, the highest British functionary in the land, asked for some seasoned and expert lawyer of Bombay to deal with a very important case, the Government insisted on engaging Hassanally; who in turn proved that his selection was right by winning the case. In another case, a new Commissioner of Sindh wrote to the Bombay Government that a suit against the Secretary of State for India was to be contested and requested for nomination of some eminent European lawyer as the case involved a big amount of money and very complicated questions of law. But the Government declined the request saying it had complete confidence in the skill and talents of the Public Prosecutor, Hassanally.

Once established in his profession, Hassanally directed his energies towards the greater cause of the welfare of his under-privileged people. He formed an association under the name of 'Anjuman-Islam Karachi' and became its president. The main objective of the association was to safeguard the rights of Sindhi Muslims and spread education amongst them. During those days, a noted Hindu Lawyer, Mr Dayaram Jethamal had also organized an association known as 'Sindh Sabha' for promotion of education amongst Sindhis and other similar objectives. Hassanally was offered by the organizers of that social welfare body to join them for the collective good of the Hindu as well as Muslims of Sindh. He joined it without any prejudice and became its Vice President.

It was the time when Sir Syed Ahmed Khan (1817-1898) appeared on Muslim India's horizons with his Aligarh Movement. Sir Syed was basically a social reformer and considered education the only remedy for all the ills and troubles of Muslim community. He had learnt throughout his career and through personal experience that until and unless the Indian Muslims availed the Western education, they would not be able to compete with

other educated communities of India. Sir Syed's efforts resulted in the establishment of MAO College at Aligarh. This aspect has been discussed in the last article of this book.

Hassanally was highly impressed by Sir Syed's experiment in the Northern India and wanted to repeat it in the southwestern part also. Fortunately, he found a number of sympathizers and like-minded people in person of Mr. Allah Bakhsh Abojho and Mr Shamsuddin Bulbul from amongst Sindhi Muslim community who wanted to set up an institution of modern education, where the next generation of Muslims could be educated. Hassanally embarked upon his journey to Aligarh in order to study the working of the Aligarh institution and to seek further guidance from Sir Syed Ahmed Khan. Sir Syed encouraged him in his pursuit but advised him not to 'think of a school only: aim at college to expand into a university.' At Aligarh, Hassanally also met the European principal of the college, Mr. Theodore Beck and his assistant, Mr. Theodore Morrison. These meetings helped him to clear the model of Sindh Madressatul Islam, which he was to found with the help of other fellow Sindhi Muslims.

On his return to Sindh, he found that his Hindu friends in Sindh Sabha, whose Vice President he was, had started a scheme for establishment of a college in Sindh. At that time, there was not a single college in Sindh and the matriculates of the province had to go to Bombay or Aligarh if they desired to continue their studies. To Hassanally, the college was basically a Hindu problem as there were just three Muslim matriculates at that time. Hassanally and other Muslims' point of view was that Sindhi Muslims required first an Aligarh modeled school. When his Hindu friends approached him to join the college movement, he declined on the ground that he had already committed himself and his Muslim friends to the cause of the Madressah. His Hindu friends could not appreciate him under the impression that he had initiated the Madressah scheme simply to oppose the college. This proved to be the parting of ways between the two communities in Sindh. Hindus went ahead with their objectives to establish Sindh Arts College, presently known as DJ Sindh college, while

the Muslims decided to continue with the Madressah scheme under the leadership of Hassanally.

However, only the Muslims of Sindh alone had insufficient means or resources to establish an institution on their own. Luckily, Justice Syed Amir Ali, another great oriental scholar and zealous supporter of Muslim education, who was still a practicing lawyer in 1884, came to Sindh from Calcutta in connection with an important case. Syed Amir Ali had founded an organization under the name of National Mohammedan Association with the objective of the uplift and advancement of the Muslims of the subcontinent. Hassanally met him and apprised him of the problems they were facing in the establishment of the institution. As a remedy, Syed Amir Ali suggested that a branch of the National Mohammedan Association be established in Sindh to look after the interests of Muslims in Sindh.

The suggestion was promptly acted upon and Sindh branch of National Mohammedan Association was established, with Hassanally as its President. To bring life to this association, Hassanally undertook a tour of interior of Sindh. He personally went to prominent and well to do Sindhi Muslims to get their support. His labour of love bore fruit and many big Zamindars, Mirs, and Pirs joined the association. The central body of the association committed to provide thirty-five thousand rupees from its own account. The British government also provided substantial grant. Remaining amount was collected from donations from the Muslim princes of various states, as well as jagirdars, zamindars, mirs and pirs.

With sufficient moral and financial support from a well-established organization, the problems should have ended for Hassanally in the establishment of the institution, but it was not the case. Establishment of an institution, where English education was to be imparted still remained the most difficult task in those days. There was tremendous opposition from the orthodox body of so-called ulamas (theologians), who saw every sign of kufr (infidelity) in an institution imparting English education. It is strange to note that throughout the history of humanity, every great idea has been vehemently opposed by the very people, whose good it seeks. But,

the great men have always faced it with equal courage and determination. In the final count, they have been always successful and people have ultimately respected and loved them. Hassanally and his friends were not different. They had to face opposition all around since a vocal section of the people was determined to undermine and undo the association's scheme for the education of Sindhi Muslims.

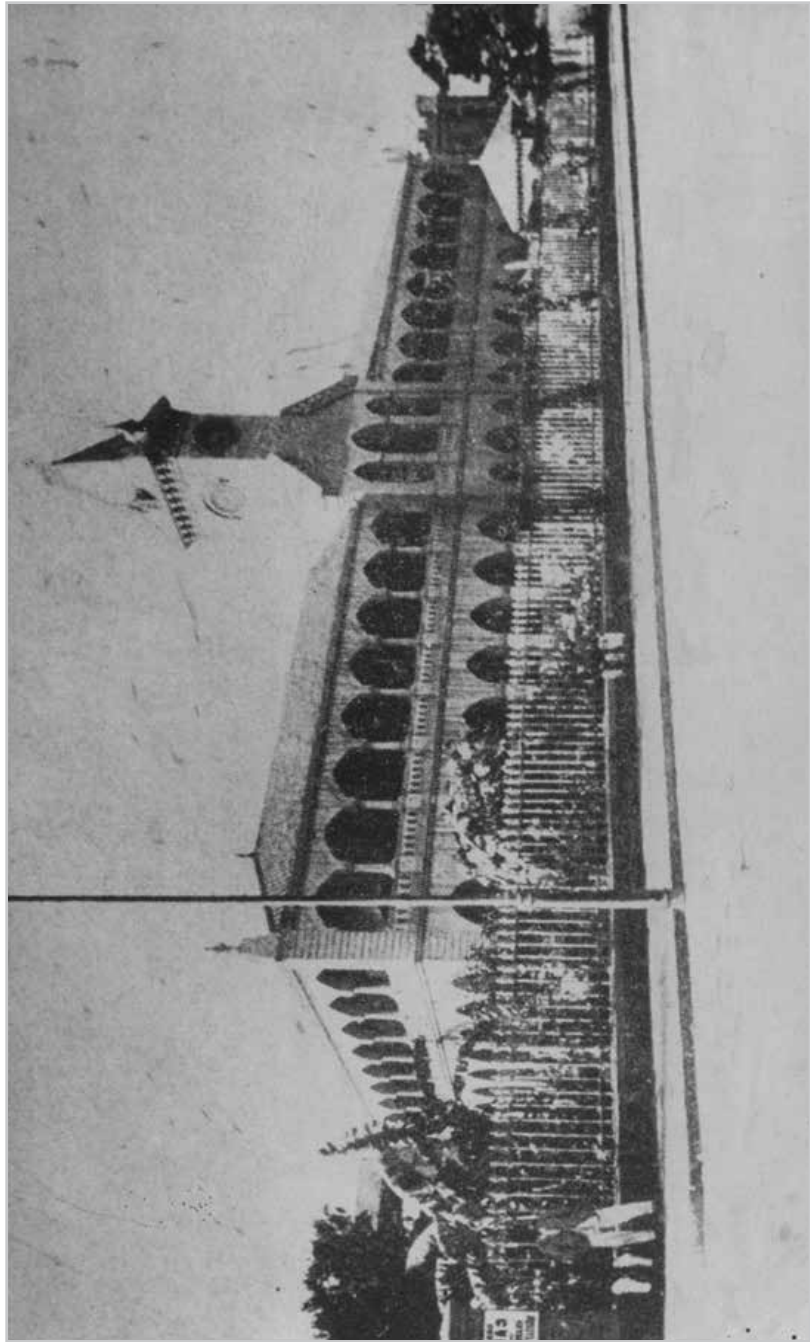
In order to counter the opposition, Hassanally started a weekly journal under title "Muowin-i-Majmai-Mohammadi", on pattern of Sir Syed's "Tahzib-ul-Akhlaq". Hassanally and his learned friends especially, Mr Allah Bakhsh Abojho and Shamsuddin Bulbul, usually wrote articles for the journal. The opponents sent him letters full of censure and abuse, which he always chose to ignore. One such letter contained a volley of abuse that began, "Oh Hassanally Wakil, Tokhey Khuda Kare Zalil" (O Hassanally Advocate, may God disgrace thee!). Hassanally simply threw it in the wastepaper basket and thought no more about it. With the passage of time, the opposition grew feeble and a moment came when Muslim public opinion became favourable towards the movement. Now, the next task before him was finding a suitable place for the Madressah and the hostel (boarding house), where the students from the interior of Sindh could stay.

Before the advent of railway service, the Karachi Municipality had constructed a Qafila-Seraie over a large tract of land measuring about eight and a half acres at the present site of the Madressah. The place served as an abode for the camel-caravans coming to Karachi for trade from Faran (Iran), Afghanistan and other farther parts of the subcontinent as well as Central Asia. Inside the place, there were solid residential structures based on stone pillars and covered with tiled roofs. They were open in front and were backed with a wall on roadside. This room-like construction was termed as Landhi. The whole complex formed a large quadrangle and provided accommodation for a large number of people. The traders stocked their goods in the Landhis and lodged nearby.

The gate of the Seraie (complex) opened on the Seraie Road (presently known as Shakra-e-Liaquat). The top of this gate bore a carved stone block



A very well dressed Hassanally Effendi.



Main building of Sindh Madressah in 1890.



A view of the residence of Hassanally Effendi.

bearing the designs of a crescent and a star (Islamic sign). Next to the residential complex on the western side was a spacious plot (present site of the main building of the Madressah) fenced round with barbed wire, which served as the Camel Encamping Ground for the camels coming with the caravans. Both the plots originally belonged to the Government and were handed over to the Karachi Municipality, which used them as the Qafila-Seraie and the Camel Encamping Ground. Being in the center of the city, the facility had great value for the traders who paid a small amount of money as rent. However, after the advent of Sindh-Pishin Railway service, the traders began to prefer railways over camel caravans for transportation of their merchandise to Karachi. Slowly and gradually Qafila-Seraie lost its importance and became deserted.

While Hassanally was in search of a proper place for the Madressah and the Boarding House, one day, he and his son, Wali Muhammad were passing by the Seraie. Hassanally's eye fell upon the design of crescent and star engraved on stone installed over the entrance of the complex. He alighted from his carriage and exclaimed to his son, 'Insha Allah, we shall have this place for our Boarding House'. His son reminded him that the place belonged to the Municipality and they were hardly likely to give it. But Hassanally was determined to get it. Next day, he applied to the municipality for allowing the association to use the premises for the Boarding house of the Madressah. Famous architect and engineer, Mr. James Strachen, who served then as the secretary of the municipality was not very encouraging to the idea in the beginning. But, Hassanally convinced him. Then they approached another British gentleman, Mr. James Grant, who was holding the charge of the president of the municipality. He also agreed with the proposal.

But now the problem was that the approval for the proposal was to be accorded by the municipality's board, where Hindus were dominating. Because of their opposition towards the establishment of the Madressah, it was unlikely that they would be sympathetic towards the proposal. Hence, it was decided by the two Britons and Hassanally that instead of the

board the matter be brought before the managing committee, where they enjoyed majority. The strategy went successful and the place was allotted to the association on a monthly rental of seventy-five rupees. In order to convert the Qafila-Seraie structure into a livable place for students, certain modifications were required. The spaces between the pillars were partitioned and wooden doors were installed in these makeshift rooms. In addition to fifty-two dormitories for the boarders, few large rooms were reserved to serve as Sunni Mosque, Shea Mosque, kitchen dining room and a conference/meeting room. The place provided ample accommodation for several pupils supposed to come from upcountry.

For holding the classes, Hassanally hired another double storied building opposite the Boulton Market. The building was actually a godown with two halls on the first floor and a few small rooms on the ground floor. It was not a good place for a school but it was chosen on two counts: its location; being central in the town, and its being near to the boarding house. In those days, there was a huge scarcity of good buildings in Karachi. So the above building, notwithstanding its defects as a school, was hired.

Next task was the recruitment of teachers. In those days there was acute dearth of persons in Sindh, well versed in English. The total number of graduates in Sindh was only three. They were Mr. Ali Muhammad Effendi, Mr. Wali Muhammad Effendi and Mirza Sadiqali Beg. The former two were the sons of Hassanally himself, while the third one belonged to Mirza Kaleech Beg's family. All the three were in the Indian Government service and were not available for the service in the Madressah. It was then resolved to bring qualified teachers for the institution from other parts of India. A talent search took place throughout the India by Hassanally and his friends. A galaxy of devoted and dedicated Muslims from various parts of India came to Sindh to take up the sacred mission of teaching their Sindhi Muslim brethren on nominal wages. They were people with missionary zeal, having devoted their lives for the cause of education.

The most difficult task, however, was the enrollment of students, for whom all these arrangements were being made. Hassanally and his

friends took up a tour of the interior of Sindh to convince the parents to let their sons get education in the Madressah. Owing to blind prejudice prevalent against English education, it was very difficult to convince them to send their kids to such a far-off place like Karachi for sake of learning infidels' language (English). But, on persuasion, many parents expressed their willingness to send their children to this institution for the sake of religious instructions also that were being imparted here and not in any other English school. Finally, some thirty students of interior enrolled themselves bringing the Institution into operation.

With this the dream of Hassanally to open a school was about to come true. Friends and well-wishers were invited to attend the opening ceremony of the Madressah at Karachi on first of September 1885. The ceremony was a very simple one. No more than three dozen of his friends and co-workers were there. Among them were Seth Alibhoy Karimji, Seth Ghulam Hussain Chagla, Seth Khalikdina Rahimdina and a few others besides the teachers and the students. A speech was made by Hassanally in which he described the backward condition of Sindhi Muslims and the measures he and his friends were taking to remove the evil of ignorance. Moulvi Taj Muhammad of Soldier Bazaar recited a Surah of Holy Quran and the Madressah was declared open. Detailed account of opening of the institution has been given in the article on the history of Sindh Madressah.

After the establishment of the institution, Hassanally next turned his attention towards its consolidation. Qafila-Seraie boarding house was still on rental basis. Hassanally wanted this place to be secured on permanent basis. He again approached his European friends, Mr. James Grant and Mr. James Strachen, who assured him of their sympathy towards the great cause of the education amongst Sindh's Muslims, two percent tax upon the houses, which took water connections from Malir water, brought into Karachi a few years back. A strong opposition was expected. It was arranged that if Hassanally would get all Muslim members to vote for the tax, all the European members would then vote for Seraie to be given free of charge on permanent basis, for the boarding house of Sindh Madressah. To which,

Hassanally agreed. Then, he and his friends went to the members belonging to other communities to secure their support. Zoroastrians (Parsis) agreed to support, Hindus decided to oppose.

The meeting of the board was held in the Frere Hall. Prominent Hindu lawyer Mr. Dayaram Gidumal, who was also a municipal counselor, made a spirited speech against the tax. He took quite a long time. The meeting was adjourned at a late hour. At the next meeting, there were speeches in favor of and against the proposal. But when the voting time came, all the Muslims, Parsis and Europeans went on one side, while the Hindus on the other. There were in all 32 members of the board. Of them, ten were Muslims, eight or nine Europeans, three or four Parsis and the rest, Hindus. Thus, they won the day against their opponents. After some time, the adjoining Camel Camping Ground was also allotted to the institution through hectic efforts and persuasion on part of the founding fathers. This way, Hassanally and his friends secured the priceless premises for Sindh Madressah as gift from the municipality.

Meanwhile, Hassanally and his friends had collected a handsome amount through donations, grants and subscriptions for the construction of building. Mr. James Strachen, the famous architect and engineer of Karachi Municipality was assigned to draw the plans and drawings for the new buildings. The plan and estimates were then submitted before the association for the final approval. The Viceroy of India, Lord Dufferin was invited to lay foundation stone of the building. On the other hand, the Hindu dominated 'Sindh Sabha' body had been working on their college scheme. They also approached the Viceroy to lay foundation of Sindh Arts College, presently known as DJ Sindh College. The Viceroy decided to perform the foundation stone laying ceremony of both the institution – the Madressah and the college – on the same day, i.e. 14th November 1887. The ceremony for Madressah was grand one. Commenting on the program, Wali Muhammad Effendi wrote, "Almost the whole of Karachi attended the function, the like of which I have not seen again in the city". With this the construction work started under the supervision of Mr. Strachen. His

interest and dedication towards Sindh Madressah can be gauged from the fact that he did not charge even a single rupee as his professional fees.

While, the Madressah building was still under construction, the classes were regularly held in the rented place under direct supervision of Hassanally Effendi. By 1886, one of the great educationist of his time Mr. W.W. Hunter came to Sindh. He paid a visit to the Madressah also. The standard of education of the institution highly impressed him. His favourable remarks on the performance of Sindh Madressah brought its importance to the notice of the British authorities as well as the general public. Sometime later, Dr. Pollen, the popular Assistant Commissioner of Sindh, who was popularly known as 'Gharib-Ka-Palnewala' (subsistence provider of the poor) also paid a visit. Towards the end of the year, Madressah had its first annual inspection conducted by Mr. Hart Davis, who later became session judge of Karachi. The inspection resulted in fullest satisfaction of the authorities. The work of Hassanally and his friends won laurels from the government as well as public. This was the time when the government decided to provide regular grant-in-aid to the institution, recognizing it as an aided school.

By 1887, within two years of the establishment of the institution, Hassanally and his friends took decision to re-designate the title of the head of the Madressah from Headmaster to Principal. In those days, schools used to have the head master, colleges the Principals. It was a remarkable deviation from the custom. Initially, the Madressah started with Moulvi Umerddin as the first headmaster in 1885, who served the institution for almost one year and left for a better position elsewhere. He was replaced by another headmaster, Mr. Sajid Mirza, who also served for about one year. These short tenures at the top of the institution were hampering its consolidation. But, the problem was that the number of well-educated and qualified persons in those days was very small and opportunities for them abound. The founding fathers wanted to make the post more attractive. Perhaps, the dream of developing the institution to college level also helped in taking that decision. Secondly, the association

decided to fill the upgraded post of the Principal with some government officer on deputation basis. This paved the way for coming of Hassanally's son Mr. Wali Muhammad, who was in the Education Service of Bombay Government at that time, as the third head and the first principal of Sindh Madressah in 1887.

Mr. Wali Muhammad was not only the Principal, but also the Personal Assistant to his father. Hassanally used to supervise all the matters relating to the institution including the correspondence. Principal Wali Muhammad prepared drafts of the important letters, which were then placed before Hassanally for his approval. Once, Hassanally asked his son to draft a letter for donation to a millionaire of Bombay. After putting much of his effort in it, Wali Muhammad took the draft to his father the next morning. When the letter was read to him, he took it from his son and said, 'Although you have received university education, but you can hardly draft'. The letter was dictated afresh by Hassanally himself and handed over to his son for dispatch. This was the degree of interest in the matters of the institution on part of Hassanally.

The first prize distribution ceremony for the students of Sindh Madressah was held in 1887. The Governor of Bombay, Lord Reay, who had come to Karachi on his first visit, was requested to be the Chief Guest on the occasion. The British Education Inspector, Mr. HP Jacob strongly recommended the request. Hence, the Governor agreed. A beautiful dais was erected for the occasion. The Muslim gentry of Karachi fully participated in the program. The proceedings began with the recitation of Surah Al-Rehman from the holy Quran. It was followed by a Sindhi verse to welcome the honourable guest. In the welcome address, the deplorable condition of Sindhi Muslims was brought before the Governor. The efforts of the association to improve their condition by the establishment of Sindh Madressah were also highlighted. The Governor then took over the dais for his remarks. He thanked the association for the welcome address presented to him and highly appreciated the services that the Madressah was rendering towards the uplift and advancement of Muslim community

in Sindh. He stated his belief that the institution was destined to play very important role in the coming years. He recognized the need for financial assistance and announced a recurring grant of six thousand rupees per annum for the institution from the Government of Bombay.

The British Government, fully satisfied with the work of Hassanally for the cause of education of Sindhi Muslim, conferred upon him the title of 'Khan Bahadur', in year 1888. Then, during the war between Turkey and Russia, he collected a lot of funds for Turkish soldiers. In appreciation of his services for the cause of his Muslim brethren in Turkey, he was appointed as the Honorary Consul of Turkey and was conferred the Turkish titles of 'Bey Majidi' and 'Effendi' in 1889. In addition to that, he was elected as a municipal councilor of Karachi in early eighties, and was elected as the member of the Council of the Governor of Bombay in 1891; the position he retained till his death. Hassanally was a man of rare talents. He had a fairly good knowledge of foreign languages like Persian, Arabic, English, Turkish, Latin and French. He offered prayers regularly at proper times. After the construction of mosques at Sindh Madressah, Hassanally made it a point to offer his Friday prayers every week regularly till his death. All his life he faced the difficulties and opposition, but he never lost his heart. His magnetic personality, integrity of character and iron have enabled him to surmount the difficulties. In private life, Hassanally observed a routine throughout his life. In summer as well as in winter, he had a habit to get up at five o' clock in the morning. After having bath and offering prayers, he read holy Quran for a while. Then, he would go for a morning walk in his garden, where the news of the day was read to him. At nine o' clock he would engage himself in learning a foreign language. After this, he used to dress up and had his breakfast. On his way to the court, he would drop in the Madressah or its boarding house for a while to give necessary instructions. His nights were devoted to rest only, seldom did he allow any serious work to interfere his sleep, which he considered the restorer of consumed energy. A full night's repose always made him look fresh again in the morning and ready to go through the duties of the day with renewed vigor. This schedule

helped him a lot not only in keeping him healthy throughout his life, but also enabled him to contribute extraordinarily towards the betterment of his Muslim brethren in Sindh.

By 1895, with the untiring efforts of Hassanally, the institution had fully developed into a very well-functioning high school with three primary branches of Sindhi, Urdu and Gujrati. The Quran classes were conducted regularly in the prayer halls. A group of highly dedicated teachers, like Mr. Wali Muhammad, Khawaja Ali Muhammad, Mr. Tejani, Mr. Parshotam, Moulvi Allah Bakhsh and others, had evolved themselves into a dedicated and devoted team. With the first batch of six students passing the matriculation examination from the University of Bombay in 1892, institution had already started producing the generation of educated Sindhi Muslims. Seen his dream come to realization and his objective accomplished, Hassanally, one of the most remarkable men of Sindh, breathed his last in the afternoon of 20th August 1895, at an age of sixty-five years, at Hassanally Hall situated at the McLeod Road (presently known as I.I. Chundrigar Road) of Karachi. He had always desired to be buried in the garden of his Hyderabad residence, known as Effendi Bagh. Considering his wish as his last will, his body was taken by a special train from Karachi to Hyderabad, where he was laid to rest in midst of thousands of the mourners. With his demise, a glorious chapter of Sindh's history came to a close. May Allah bless his soul.

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THREE

ZULFIKAR ALI BHUTTO (1928-1979)

Shaheed Zulfikar Ali Bhutto was one of the most popular and charismatic leader in Pakistan's history, after the founder of Pakistan, Quaid-e-Azam Mohammad Ali Jinnah. His greatest contributions to Pakistan was to bring politics out from drawing rooms to streets, framing of the constitution of 1973, infusing new spirit in the dormant Muslim world by holding Islamic Summit Conference, developing close relationship with China, helping US and China to connect with each other, and strengthening Pakistan's defense capabilities by initiating its nuclear program.

Zulfikar Ali Bhutto's association with Sindh Madressatul Islam has been multidimensional. Primarily, he served as an honorary professor at S.M. Law College, which was part of this institution's educational enterprise at that time. Moreover, he saved the institution from the brink of extinction by declaring it as national institution and taking over its control under the Federal Government in capacity of the Prime Minister of Pakistan, and another of his association was, his father, Sir Shahnawaz Bhutto, who was an alumnus of the institution.

How much Bhutto cared and revered SMI could be gauged from his

statement, wherein he said: "I consider it a great opportunity to address the teachers of this great institution which has played the most significant role in shaping our destiny. This institution has been the greatest force in the advancement of Muslim education and now its usefulness has increased manifold with the course of time. It has shaped the lives and characters of thousands of young men who have achieved all kinds of successes in different walks of life. My affection for this institution is deep rooted as my late father was one of its alumni and was always keenly interested in its progress."

Shaheed Bhutto was born on 5th of January 1928. Zulfikar was just six years old when his family shifted to Bombay. Young Zulfikar was admitted in the city's most prestigious Cathedral High School.

A seventeen-year-old Zulfikar wrote a letter to Quaid-e-Azam Mohammad Ali Jinnah in April 1945. He wrote: "You, Sir, have brought us on one platform, under one flag, and the cry of every Muslim should be onward to Pakistan. Our destiny is Pakistan. Our aim is Pakistan. Nobody can stop us. We are a nation by ourselves and India is a subcontinent. You have inspired us and we are proud of you. Being still in school, I am unable to help the establishment of our sacred land. But the time will come when I will even sacrifice my life for Pakistan."

Quaid-e-Azam Mohammad Ali Jinnah wrote back young Zulfikar, from his Mount Pleasant Road residence at Malabar Hills of Bombay on 1st of May 1945, advising him as follows: "I was very glad to read your letter of 26th April and to note that you have been following the various political events. I would advise you, if you are interested in politics, to make a thorough study of it. But, don't neglect your education, and when you have completed your student's career, I have no doubt that you will be all better qualified if you study thoroughly the political problems of India, when you enter the struggle of life."

A year later, Zulfikar enlisted himself as a political activist and strategist for the cause of Pakistan under the command of Quaid-e-Azam Mohammad Ali Jinnah. It was the time when India's political landscape

was infused with unprecedented heat and fury. The conflict amongst the three main parties, the British, the Congress and the Muslim League, had intensified to almost no-return level.

On Quaid-e-Azam's desire, Bhutto successfully organized a demonstration in his college in Bombay on Direct Action Day. Next day all the leading newspapers of the city carried the news of successful protest demonstration and closure of the college in response to the direct action day called by Mr. Jinnah. Quaid-e-Azam was very pleased over the successful strategy and operation by young Zulfikar.

After passing his Senior Cambridge, Zulfikar got admission in the University of Southern California in the United States and became the first person in his family, who go for foreign education. It was September 1947 and just a few days had passed since the new country, Pakistan, had appeared on the map of the world. Always an active and socialising man, he quickly adjusted himself in his new environs and took up his studies. He was fond of reading books and his special interest was in history. He had read almost the entire literature available on history and economics. Coupled with his interest in his studies was his active participation in the co-curricular activities. Since his student days, he had very strong communication skills. In university, he joined the debating team and emerged as one of the most remarkable and outstanding speakers, becoming a most sought after person amongst his friends and fellows.

Even in the foreign lands his love and reverence for Jinnah remained unaffected. For him he used to say, 'That is my man! That is my idol, the man I respect'. Shortly after Quaid-e-Azam's death in September 1948, he wrote a letter to Pakistan's ambassador in United States Mr. Hassan Isphani, who also was one of Jinnah's closest friends. Zulfikar wrote: "(We) have been orphaned at this crucial moment when we needed more than any other the force, the torrential magnanimity of our beloved leader.... Though the Quaid is no longer with us, yet his pure virgin spirit will remain forever fertile in our mind. His entire life was a struggle for the betterment and emancipation of his people."

During his summer holidays, when the rest of his fellow students preferred to have fun, Zulfikar chose to spend his free time as a volunteer in the Pakistan Embassy in Washington, DC. One of the papers he wrote there was about Jinnah. He wrote: "Jinnah is solely responsible for the creation of a state for those whom he led in the struggle for the emancipation of their lives. His dream of creating a Muslim homeland, Pakistan, was a great dream, and the realisation of his dream has been nothing short of a miracle, for it has been an achievement carried out single-handedly. He led people who were thoroughly derelict, disunited and depressed. He was a God-inspired Man, a man with purity of heart, with unbelievable audacity and unique courage and determination."

After spending a little less than two years at the University of Southern California, in June 1949, Zulfikar moved to Berkeley for his further studies. It was here that he contested the first election of his life by running for the seat of Representative-at-Large on the Students' Council. He was the only non-American candidate out of seven in the contest. He won the election with quite a good margin.

In 1950, he went to England to study jurisprudence and law at Oxford's Christ Church College. His chosen subjects required three years of learning at the university. Always eager to do things ahead of time, he wanted to do it in two years. When his counselor knew that he did not have any background in Latin, a compulsory subject and prerequisite for understanding the Roman Law, he advised Zulfikar to do it in three years, telling him, "You know even our own best boys would not be able to do it in two years." Zulfikar replied that he would do it in two years, "because of what he had said and I had to show him that I had the brains as good as the British boys, if not better," he recalled later. And he did the course in two years!

Zulfikar returned back to Pakistan in 1953, the year his daughter Benazir was born. He joined Karachi Bar and also lectured at S.M. Law College, which was part of the Sindh Madressatul Islam's educational edifice, on honorary basis. But, his primary interest was in the Constitutional issues



Zulfiqar Ali Bhutto addressing a public meeting.



ZAB and Arab leaders together. Interacting with eminent Arab personalities.



ZAB is credited with bringing women in mainstream politics. His wife Begum Nusrat Bhutto performed very active role in public affairs in capacity of the first lady.



ZAB with Indian Prime Minister Indra Gandhi and his daughter Benazir Bhutto in Simla 1972.



ZAB with Indian Prime Minister and others on an occasion.



A historic moment when he signed Simla Agreement with Indian Prime Minister Indra Gandhi.



With his dearest daughter Benazir Bhutto, whom he groomed in politics and diplomacy.



With his family members, in a hospital.



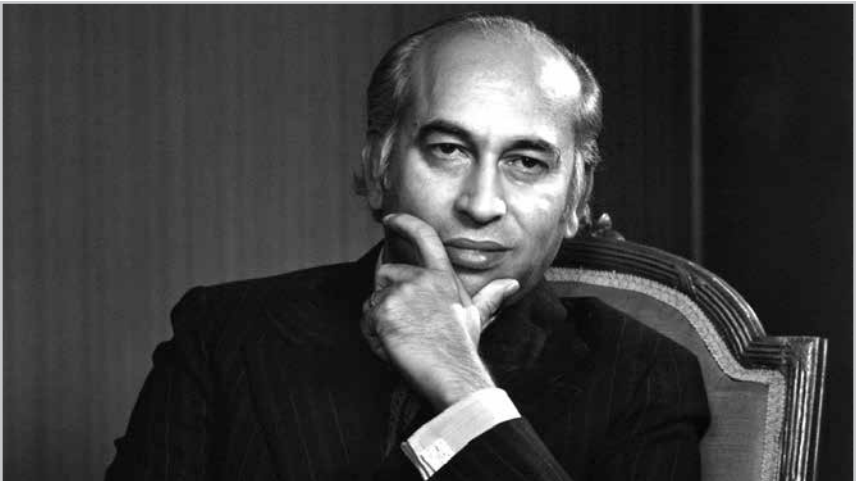
Some relaxing moments with his spouse and all the four children during a family recreation.



He was a people's man, always interacting with people around him.



He was one of the most prolific advocate for the rights of the Kashmiri people, whom he gave voice at the international forums.



One of his official portrait.

facing the country. This was the time when the first constituent assembly was still striving to arrive at some Constitutional formula agreeable to all the five federating units, more importantly two wings of the country, East and West Pakistan, separated by a thousand miles of Indian territory. The task was difficult in view of their cultural, ethnic, regional, racial and linguistic differences. Zulfikar wrote articles in the leading newspapers suggesting a framework for the future Constitution. Though at that time the exercise did not bore fruit, but two decades later culminated in form of the Constitution of 1973, unanimously agreed and approved by the Parliament, when he himself was the elected leader of the country.

In 1957 Zulfikar was chosen to represent Pakistan at the United Nations General Assembly. It was a singular achievement for somebody less than thirty years old, to be called to represent his country at the highest international forum. Zulfikar's grip on his subject, style of presentation, logic and vision highly impressed his listeners at the world assembly that November. Next year, he was offered to be a Central Minister in Government of Pakistan. He accepted the offer and was entrusted the portfolio of Commerce Ministry, becoming the youngest cabinet member the country ever had. This placed a great deal of responsibilities on his shoulders. But, as hard working and devoted person he was, he dedicated himself to his work. On the basis of his outstanding performance, he was entrusted about half a dozen more ministries and divisions to look after in the federal government.

Few years later, Zulfikar was appointed as the foreign minister of the country. "[He] was well qualified to fill it on account of his penchant for foreign affairs, his abilities, and his academic background... Tall, dashing, flamboyant and brilliant, he seemed to be cut out for the job," opined Hamid Yousuf in his book *Pakistan: A study of Political Developments 1947-97*. As the Foreign Minister, Zulfikar Ali Bhutto brought much needed moderation in the foreign policy of the country, especially bringing about a balance in the country's relations with the then two superpowers. Another bold initiative by him was his support for China's admission in the

United Nations. He was very popular amongst the international political leadership. During one of his official visit to Washington in October 1963, he called on President Kennedy in the White House. When the meeting ended, President Kennedy shook foreign minister Bhutto's hand and remarked, 'If you were an American you would be in my Cabinet.' Bhutto sharply retorted: 'Be careful, Mr President, if I were American, I would be in your place.' At which they both laughed heartily.

By 1966, Shaheed Bhutto developed serious differences with the government of President Ayub over post war handling and resigned from the cabinet. This proved to be the beginning of Bhutto's career as the most popular leader of the country. He saw two opposite phenomenon taking place simultaneously in his political life. While, on one hand his conflict with the government brought him under the establishment, which used every possible means -- threats, murder attempt, false cases -- to subdue his will. On the other hand, he tasted for the first time the great mystic love of the common people for taking a principled stand. When, after quitting his cabinet position, he reached Lahore on the night of 20 June 1966, he saw a sea of people to welcome him and see a glimpse of his. He was garlanded, his hands were kissed, and he was lifted onto shoulders by thousands of his admirers. The handkerchief, with which he wiped his tears, was later on sold for thousands of rupees. Following months and years witnessed the country in the grip of political turmoil. East Pakistan had exploded in an open rebellion. West Pakistan was groaning under the weight of an unpopular dictatorship, which was fast losing its grip on power. Zulfikar's popularity grew by leaps and bounds. He had emerged as the only hope to most of the Pakistanis.

In November-December 1967, he founded Pakistan Peoples Party (PPP), at Lahore, where he addressed the delegates and presented the manifesto of the new party. The delegates approved the proposal and the PPP came into being with him as the founder Chairman.

"The first floor of our house at 70 Clifton, Karachi, began to serve as a branch office of the PPP," remembered his daughter Benazir Bhutto, who

would succeed him as the leader of the party. The party launched its offices all over the country -- in huts, small shops and modest houses of PPP workers -- where unending crowds gathered to secure the membership and pay the nominal subscription fees. Very soon, whole of the country was in the grip of an unprecedented agitation and unrest against Ayub Khan's government. There was not a single day when there would not be a procession or a public meeting somewhere in the country. Zulfikar Ali Bhutto addressed numerous rallies, fearlessly attacking the policies of the Ayub government. When this became unbearable for the government, an unsuccessful attempt was made on his life.

When this could not intimidate to dauntless Zulfikar, he was arrested and sent to Mianwali Jail, one of the worst prisons in then Pakistan, where he was kept in solitary confinement. This gave birth to violent agitation in the country. President Ayub could speak nowhere in public without causing a riot or disturbance. Everywhere people demanded an end to his rule and release of Zulfikar. Finding no other way, in February 1969, the government decided to shift him from the jail to his Larkana house, where he was placed under house arrest for some more time before being released. Finally, by March 1969, President Ayub decided to step down. But, instead of handing over power to the political leadership, he invited the army chief General Yahya to take over the control of country, who proclaimed martial law, bringing the country under another martial law.

The military government headed by General Yahya Khan undid the One-Unit scheme, which had amalgamated four provinces of the West Pakistan into one unit. But the other policies of the martial law regime deepened the already existing gulf between the two wings of the country. In this backdrop Pakistan was going to have general elections that December, for the first time in a quarter century of its history. Bhutto's Pakistan Peoples Party was one of the major contenders in the election, with an agenda to provide basic necessities of life, Roti, Kapra aur Makan (Food, clothing and shelter) to all the citizens of Pakistan. The election took place on 7th December 1970. PPP won a majority in the western wing, securing 82 of

138 National Assembly seats. Bhutto himself won five seats of National Assembly from various constituencies and from different provinces. Most of his party candidates had defeated big feudal lords as well as wealthy and influential political rivals, setting a new trend in the country's politics. However, things were different in the eastern wing of Pakistan, where Awami League had captured, almost unopposed, the entire bloc of seats on the basis of its 'Six-Points' agenda, which envisioned a loose federation close to concept of confederation.

Two wings of the country, separated by a thousand miles of Indian Territory, had developed two totally divergent ideological grounds. It was a conflict like that between the North and South American States in 1860s, when two slogans and two ideologies -- United States of America and Confederate States of America -- pulled the country down. The country was in for a crisis as at this most crucial hour of Pakistan's political history an army general of mediocre intellect presided over the destiny of the country.

The tension between the two wings increased by every passing day. East Pakistani leadership hardened their stance on their confederal formula, while West Pakistani leadership led by Zulfikar Ali Bhutto insisted for federalist structure. The Awami League went for agitation in the East Pakistan and effectively took control of the entire wing. Instead of finding a political solution, the nervous government opted for military action in the wing, which further alienated the local population.

At this juncture India intervened and sent army in East Pakistani, resulting in on all-out war. A war broke out. Pakistani army was fighting against heavy odds, the most important being the alienation of the people of East Pakistan. Soon the separation of East Pakistan became evident. At a belated stage the Generals turned towards Zulfikar for their salvation, to help saving what could be saved of the country. There was not a single Pakistani leader except Zulfikar Ali Bhutto, as Dr. Henry Kissinger later noted, who could match the stature, caliber and influence of the Indian leaders. He was to win the losing battle at the negotiation table of United

Nations.

Just few days before the war was formally over, Zulfikar Ali Bhutto was designated as the Deputy Prime Minister and Foreign Minister to represent Pakistan at UN and safeguard the remaining Pakistan. He immediately rushed to New York and engaged himself immediately in damage-control efforts. By then, East Pakistan had virtually gone out of hand, while West Pakistan was most vulnerable to the Indian advances. He initiated his diplomatic endeavours with his meeting with Dr. Kissinger at the house of the then US Ambassador to United Nations, Mr. George Bush, who later became US President. Recalling his meeting with Zulfikar Ali Bhutto that December, Dr. Kissinger wrote:

“The next morning, still in New York City, I met for breakfast with Zulfikar Ali Bhutto, who had been appointed Deputy Prime Minister a few days before, in the elegant apartment of our UN Ambassador at the Waldorf Towers... Elegant, eloquent, subtle, Bhutto was at last a representative who would be able to compete with the Indian leaders for public attention.... I found him brilliant charming, of global stature in his perceptions. He could distinguish posturing from policy. He did not suffer fools gladly. Since he had many to contend with, this provided him with more than the ordinary share of enemies. He was not really comfortable with the plodding pace of Pakistan’s military leaders... But in the days of his country’s tragedy he held the remnant of his nation together and restored its self-confidence. In its hour of greatest need, he saved his country from complete destruction.”

Despite his best efforts, Zulfikar could only ensure integrity, security and intactness of the present Pakistan. In East Pakistan the Pakistani army commander surrendered before his Indian counterpart and the wing became an independent country Bangladesh. The news of the separation of East Pakistan and army’s surrender resulted in mass rallies and demonstration all over the country. The demand for immediate transfer of power to elected civilian leadership grew louder and louder. An incident

in National Defence College, where the young officers hooted upon and hurled abuses on the army chief compelled the General to transfer power to Zulfikar Ali Bhutto.

He was still away from the country when he received the cable from home to reach immediately and take over reigns of the remains of the country. As soon as he arrived, he was rushed to the Presidency, where he was handed over the power of remaining Pakistan. He had to 'pick up the pieces, very small pieces,' as he said in his televised broadcast. 'We will make a new Pakistan, a prosperous and progressive Pakistan, a Pakistan free of exploitation, a Pakistan envisaged by the Quaid-e-Azam. I want the flowering of our society... I want suffocation to end... This is not the way civilised countries are run. Civilisation means Civil Rule... democracy ... We have to rebuild democratic institutions ... We have to rebuild hope in the future,' Bhutto, shared his ideals with his countrymen.

The first task before Bhutto after assuming power was to get the country back to normalcy. Pakistan's international image had nose-dived due to the alleged atrocities of military action in the former East Pakistan. Then, India held more than 93,000 Pakistani soldiers as the prisoners of war and occupied 5139 square miles of Pakistani territory. On the other hand, Pakistan held only 637 Indian personnel and 69 square miles of India's territory. The balance of power had never been that heavily tilted in favour of India since 1947. Defeated and dismembered Pakistan wanted to regain on negotiation table what the country had lost at the battleground. On the other hand, India wanted to extract maximum advantage out of its position as the victor of the war. The stage was set at Indian hill station Simla for a diplomatic encounter between the two celebrated political leaders of their respective countries, Mrs Indra Gandhi and Zulfikar Ali Bhutto.

Before leaving for Simla, Bhutto visited fourteen Muslim countries in the region and obtained public assurances of their support for the cause of Pakistan. At home he consulted the opposition leaders, industrial workers, students, teachers, lawyers, journalists, religious leaders, and the military commanders. Hence, he was going to India as a sole spokesman of his own

country as well as Muslim nations. This tactical move enhanced his strength to match that of victor India. At Simla, the negotiations were initially deadlocked. But, thanks to his diplomatic skills, the situation was saved and the two countries were able to sign an agreement that has ushered the longest spell of peace between the two countries since their independence.

The provisions provided that the territories occupied by either country along the recognised international border would be vacated. This for Pakistan meant that its more than five thousand square miles in its two key provinces, Sindh and Punjab, would be freed from Indian forces, allowing hundreds of thousands of Pakistan's uprooted people to return back to their homes. On the other hand, Pakistan had to vacate less than seventy square miles that its army had captured during the war. Regarding the release of Pakistani prisoners of war, though it was not settled in the agreement, the India in principle agreed to release them after to the concurrence of Bangladesh: the concurrence that came after sometime when Pakistan formally recognised Bangladesh. Even his critics regard the Simla Agreement as one of the greatest achievement of Zulfikar Ali Bhutto.

The next most important contribution by Bhutto to Pakistan was providing the country a Constitution framed by the representatives of the people. It was irony that since its independence the country had been without a Constitution. Two dictatorial regimes had tried to provide constitutions in 1956 and 1962, but both of them had disappeared with the disappearance of their authors. Since his assuming the power, Bhutto focused his attention to the task of Constitution framing. On 17th April 1972, he appointed a parliamentary committee to prepare the draft. But, the task of preparing an agreeable draft for all the divergent ethnic, cultural and ideological groups in the country was most difficult one. There was a chronic controversy regarding the form of the government: presidential or parliamentary. Then, there was a conflict on the division of powers between the federation and the federating units. All these issues had made the framing of the constitution, a Herculean task.

Finally, through his efforts and after long discussions amongst the parliamentary committees, public debates, and candid discussions spread over about a year, on 10th of April 1973, the National Assembly adopted the Constitution without dissent. Under the new constitution, the country had to have a federal parliamentary system with a bicameral legislature and a constitutional head. The executive power was to vest in the Prime Minister. The four provinces were to have statutory powers. It provided for adult franchise as the basis of election for the national and provincial assemblies. This is the Constitution, which is still intact in Pakistan. Even his worst enemies and the dictatorial regimes including his executioner, General Zia, did not abrogate it; they only suspended it for time being.

Another feather in his cap is holding Islamic Summit Conference at Lahore in February 1974. This was the most important assembly of the top leaders from all the thirty-eight independent Muslim nations, comprising one fifth of the mankind. They included King Faisal of Saudi Arabia, President Anwer Saddat of Egypt, Colonel Qaddafi of Libya, Shaikh Mujib Ur Rehman of Bangladesh, Chairman Yassar Arafat of Palestine Liberation Organization and almost every other monarch, president and prime minister of the Islamic World. This unprecedented large assembly lasted for three days and took stock of all the important issues relating to Islamic nations the world over. At the end of the Conference, Bhutto was elected Chairman of the Organisation of Islamic Conference (OIC).

Bhutto was standing at the pinnacle of his popularity and power, when he decided in the beginning of 1977 to hold national elections in March that year. "I am going to call for additional land reforms," he told his daughter Benazir. "And I am also going to call for elections in March. The Constitution doesn't require elections until August, but I see no need to wait. The democratic institutions we have installed under the Constitution are in place. The parliament and provincial governments are functioning. With a mandate now from the people, we can move on more easily to the second phase of implementation, expanding the industrial base of the country, modernising agriculture by sinking new tube-wells, increasing

seed distribution and fertiliser production,” he shared his vision of a forward looking and prosperous Pakistan.

All the independent observers agreed that Prime Minister Bhutto was riding on the crest of his popularity. The Opposition was in complete disarray, which comprised the parties, ranging from religious right to outright leftist. But, just a day after the announcement of the elections, nine political parties and splinter groups formed an alliance namely Pakistan National Alliance (PNA) to confront PPP of Bhutto.

The worst of all, the chief of army staff General Zia ul Haq was nourishing secret ambitions to get the power in his hands, as two of his not very distant past predecessors, Ayub and Yahya, had done. Outwardly, “Zia of course, continued to behave as deferentially as ever toward the prime minister, smiling, bowing, quietly accepting whatever Bhutto told him with the seeming humility for which he was to become famous the world over,” wrote Bhutto’s biographer Stanley Wolpert. Zia had leanings towards a very well organized and very well funded religious political party, which served as backbone of the opposition alliance. The opposition and army chief alliance was set for a big showdown with Bhutto and the democratic forces.

To gain the public support, the PNA decided to run their election campaign on the slogan of Islam, promising that they would return back the system of governance and the society to Islamic model of fourteen centuries earlier. The PNA launched its campaign with two basic ingredients: Islam and hatred for Bhutto. ‘If PPP won the elections,’ they held openly, ‘they would never accept the results.’ The language became harsher and harsher with open death threats for Bhutto in the oppositions public meetings.

On the appointed day, some seventeen million eligible voters cast their votes for their representatives in the National Assembly. The PPP received a little less than sixty percent of the popular vote, while the PNA secured more than thirty-five percent of the votes. There were certain complaints about stuffing the ballot boxes or rigging of the elections in certain constituencies. Making them a base the PNA adopted course of

agitation while agitation went on, the negotiations also started between the government and PNA, which reached to an agreement in the late hours of 4th July. This was against the desire and wishes of army Chief General Zia who wanted to take over and impose martial law. "One day, when he (Zulfikar Ali Bhutto) returned from the office, on the dinner, he looked agitated," recalled Benazir. "He said that General Sharif [Chairman of JCSC] had just come to meet him and had alerted him that General Zia ul Haq was up to no good, and might be planning some kind of coup." When ZAB inquired from his ISI chief, he showed his ignorance and attributed the warning to his ill will towards General Zia; because General Sharif was not made the army chief. But, the ISI chief was wrong. General Zia had fully prepared his plan for removal of the elected government of Bhutto. The General had already sent his family out of the country. Lieutenant General Faiz Ali Chishti, the Corp Commander of 10th Corp, the area covering the federal capital later wrote in his book: "When Gen. Zia ordered me to take over and execute the 'Operation Fair-play,' he may well have feared for the security of his family in the event of an abortive coup. In any event, Gen. Zia's family was not in Pakistan on July 4/5. He had shifted his family to UK during negotiations, under the plea of his daughter's operation. Two sons and three daughters along with his wife were all abroad."

Not only this, the General had also prepared very well to flee from the country, in case of any such eventuality. General Chishti narrates an interesting tale: "On the night of the coup, my Corps Intelligence Chief told me that there was one 'Puma' helicopter ready to take off at short notice from Dhamial. It could have been for the PM or for Gen Zia. But it was unlikely to have been for the PM because he did not know what was happening, and secondly he would not leave his family behind. In any case he had nothing at stake. It could have been for Gen. Zia, because he had everything at stake. What would happen to him if Operation Fair-play had failed? I recollected his last sentence to me after giving orders. 'Murshid, do not get me killed.' So I ordered my Intelligence Chief to keep an eye on the helicopter and not let it take off. It did not matter who the passenger was going to be."

The ambitious army chief had not taken into confidence most of his senior colleagues. The senior army command, unaware of such development, was called at an odd hour, 11.00 p.m. on 4th July for a meeting with the army chief at the General Headquarters. "When the invitees inquired about agenda for discussion, Brigadier Khalid Latif Butt, Personal Secretary to General Zia, had a stock reply: 'No preparatory work is needed for the meeting,' wrote General Zia's most confidant colleague, his Chief of Staff, General KM Arif. A little after midnight, the army contingents took over the important installations including Bhutto's official residence, where he was sleeping along with his family, unaware of any eventuality. He did not resist the coup and saved his family and him from perhaps immediate execution as had happened in Bangladesh few years back.

Years later, the executioner of the coup, Corps Commander General Chishti wrote: "Just one recoilless rifle or tank could instantly kill the PM and his entire family... I have been blamed by some for not killing Mr Bhutto the night the army took over. I have also been blamed by some for installing Gen. Zia as CMLA after the successful execution of the coup. I have no regrets on both counts."

With imposition of martial law that night, the country ushered into a Dark Age once again. Bhutto was taken into custody and shifted to the nearby Murree. The General promised that the army was there just for ninety days, to hold impartial and fair elections. Next day the General told the nation on radio and television "My sole aim is to organize free and fair elections which would be held in October this year. Soon after polls, the power will be transferred to the elected representatives of people. I give a solemn assurance that I will not deviate from this schedule." Eventually he would hold his first elections, that too on non-party basis, in 1985, after ninety months!

After some time, the military government released Bhutto from the protective custody, believing that his charisma was over. But, this was a grave miscalculation. As soon as he came out, hundreds of thousands people came out to greet him, and to pledge their unflinching support for

him. It was quite evident that in case of holding elections Bhutto would return back to power, with more votes than he had got in the past. This was not acceptable for Zia. Less than two months of the imposition of martial law, Zulfikar Ali Bhutto was re-arrested on 3rd September 1977, this time charged with conspiracy to murder a political opponent. Within no time an upright high court judge granted him bail and he was set free. He was arrested again.

The huge crowds, which the PPP was getting all over the country, were phenomenal. Zia countered it by launching an 'accountability process,' a whipping horse every Pakistani establishment has flogged. The Government released a number of 'White Papers' telling the people how 'bad and unworthy of their love' Bhutto was. But, all this propaganda could not bring the desired results. Instead of decreasing, the size of the crowds increased. The outcome of the promised polls was evident before their actually taking place. The government cancelled the elections that had been promised to be held in October. The country had entered into a dark tunnel with dead end for the next eleven years.

Under Zulfikar Ali Bhutto's directives the PPP filed a petition in the Supreme Court, challenging the imposition of martial law. A court ruling upholding the Constitution would have in effect made Zia liable to a charge of high treason. But, the court found a rescue in the 'Doctrine of Necessity.'

The proceedings in the murder case against Zulfikar Ali Bhutto began in the Lahore High Court, where Moulvi Mushtaq, a Zia-appointed judge, worked as the 'acting' Chief Justice. The only outstanding qualification of the man was that he belonged to Zia's native district, Jalandhur in the Indian Punjab, coupled with his hatred for Bhutto. National and international observers were astonished to observe the degree of hatred and animosity being shown by the presiding judge of the bench towards the 'accused.' As was expected, the bench on 18th March 1978 declared him guilty and sentenced him to death. Whole of the case depended just upon the statement of a State-Approver, a former Director General of Federal Security Force (FSF). In a most bizarre way, even the 'witnesses

were briefed on what they should say,' noted Ian Talbot in his book on history of Pakistan.

Following decision of the Lahore High Court, an appeal was filed in the Supreme Court. A nine-member bench was constituted to be presided over by Chief Justice Anwarul Haq, and included Justices Qaiser Khan, Waheeduddin Ahmed, Muhammad Akram, Dorab Patel, Muhammad Haleem, Ghulam Safdar Shah, Karam Ellahi Chauhan and Nasim Hassan Shah. Though Zia had appointed some of the judges on the bench, still the old guards over-weighted the newly inducted ones. The proceedings prolonged and one of the senior judges retired, while the other was declared 'incapacitated' following his illness. The majority was reduced to minority.

Out of the remaining seven, three senior judges, Justices Muhammad Haleem, G. Safdar Shah and Dorab Patel, acquitted Zulfikar Ali Bhutto honorably. While the chief justice along with three other judges, two of whom were the latest entrants, found the appeal not maintainable and upheld the death sentence for Zulfikar Ali Bhutto. The ratio that might have been 5 to 4 had become 3 to 4. Zia's CGS, General K.M. Arif later wrote, "The judgment might have been different if those two judges had still been on the bench at the time of decision." The narrow majority decision was delivered despite the fact that the death sentence was unprecedented in cases of abatement to murder. It is perhaps because of the dubious nature of the verdict that it has never been reported as a judicial precedent or reference anywhere in the world during last four decades.

Following the death sentence, whole of the world leadership arose in unison to appeal the military leader not to carry out the punishment. Zia was not saying no to any of the foreign government, but had decided to execute Bhutto. Bhutto's daughter Benazir and his wife were detained at Sihala Rest House at that time. It was a solitary confinement during which they were effectively cut off from the rest of the world. Suspended in a balance of hope and horror, both the females prayed for a miracle to happen.

But, it was destined to be otherwise. In most unprecedented haste, Zia rejected all the mercy petitions received from all over the world to Bhutto's life. On 3rd April 1979, Zulfikar Ali Bhutto's wife and eldest daughter Benazir were informed that they were to be taken for the last meeting with him in Rawalpindi Jail. Both the daughter and the wife, ash-faced, were taken into a speeding jeep from Sihala Police Camp to Rawalpindi Prison. They were taken to the cell, where Zulfikar Ali Bhutto, unaware of this new development, was sitting on a mattress on the floor. He was surprised to see them both at same time, because his captors had never allowed both of his daughter and wife to see him together.

Just half an hour was available to them to meet for the very last time. "Half an hour. Half an hour to say good-bye to the person I love more than any other one in my life. The pain in my chest tightens into a vice. I must not cry. I must not break down and make my father's ordeal any more difficult," Benazir later wrote in her biography.

His other three children, Murtaza, Shahnawaz and Sanam were out of the country. "Give my love to the other children. "Tell Mir and Sunny and Shah that I have tried to be a good father and wish I could have said good-bye to them," Zulfikar Ali Bhutto conveyed his last regards. None of the two of his listeners could reply. "You have both suffered a lot," he addressed them. "Now that they are going to kill me tonight, I want to free you as well. If you want to, you can leave Pakistan while the Constitution is suspended and Martial Law imposed. If you want peace of mind and to pick up your lives again, then you might want to go to Europe. I give you my permission. You can go." Benazir was unable to reply. Her mother could hardly speak. "No. No. We can't go. We'll never go. The General must not think they have won. Zia has scheduled elections again, though who knows if he will dare to hold them? If we leave, there will be no one to lead the party, the party you built." Benazir also declined to leave the country "I am so glad. You don't know how much I love you. You are my jewel. You always have been," a happy father told his daughter.

Time was up by then. The last meeting had ended. It was time to say goodbye to each other, for the last time. The time to depart. How much they wanted to hug each other, the most loved-one. But, the iron bars stood in between them. Benazir asked the jail superintendent, standing close by, to open the door just for a moment so that she could embrace her father for the last time! Her request was declined. Bhutto brought his hand out of the space from within the bars and kept it on his daughter's head. He gave her his good wishes for the last time! The meeting was over.

Hours later, by middle of the night, he was martyred.

(The above biographical account has been developed from the author's books on "Benazir Bhutto: A Political Biography" and "40 Years of Pakistan People's Party" which should be consulted for references etc.)



FOUR

BENAZIR BHUTTO
(1953-2007)

The greatest distinction of Benazir Bhutto is that she was the first woman to be elected as Prime Minister of any Muslim country in the world. She also had the distinction of being the youngest Prime Minister in the history of Pakistan. When she took the oath of that office in December 1988, she was just the age of 35. She is remembered for her heroic struggle for the cause of democracy in Pakistan, fighting with two military dictators, General Ziaul Haq (1977 to 1988) and General Musharraf (1999 to 2008).

Her association with Sindh Madressatul Islam was two-fold. Firstly, it was her commitment to elevating Sindh Madressatul Islam to the level of the university, which was fulfilled by her party's government after her martyrdom. Secondly, she had an association with the institution through her grandfather and as well as her husband's great-grandfather. Elaborating this, she in her handwritten note on 13th March 200 wrote: "Dear Prof. Shaikh and Shaista, I am privileged that you chose to write a biography on me. All the more so that it was done as Principal of a prestigious government school. The biography is well researched and enriches academia and history. I see this biography as an omen of good fortune opening doors

and opportunities for both of us in our respective fields. I wish you good luck in life.”

Earlier in 1995, while she was serving as the Prime Minister of Pakistan, she expressed her sentiments for the institution in these words: “The Sindh Madressatul Islam has every reason to feel proud of the achievements of its former students. Some of them even helped alter the course of history in the Indo-Pak subcontinent in securing for the Muslim a separate homeland. The most eminent of them, of course, is the father of nation Quaid-e-Azam Mohammad Ali Jinnah. Any school could justly be proud of having such a name on its honor board. I have a personal affection for this institution as my grandfather Sir Shah Nawaz Bhutto was one of its alumnae and was always keenly interested in its progress. I urge the teachers and taught of the Sindh Madressatul Islam to keep up the banner of high ideals for which the institution is so well known. May I ask you to chart your goals in life which is both lofty and sublime and to acquire and develop that blend of a dream, dedication, and hard work which automatically lifts one to his goal. These indeed are the values we need the most, today, standing at the threshold of the 21st Century. May the Sindh Madressatul Islam and all those associated with it grow and prosper to serve the community even better.”

Benazir Bhutto was born in Karachi on Sunday, June 21, 1953, as the eldest child of Zulfikar Ali Bhutto and Begum Nusrat Bhutto, a Pakistani of Iranian background. She was given name ‘Benazir’, literally meaning ‘without a match.’ At the age of three, she was enrolled in the Lady Jennings Nursery School, Karachi. Subsequently, she attended the Convent of Jesus and Mary in Karachi, the Presentation Convent, Rawalpindi and the Jesus and Mary Convent at Murree. She passed her O-level examination at the age of 15 and after a brief spell at Karachi Grammar School for her A-level, she flew to the USA in 1969 to attend Radcliff College in Cambridge, Massachusetts, where she obtained a bachelors in Comparative Government in 1973.

Her father continued her political training throughout these years:

sometimes through writing her letters on important international political events and on other times personally involving her in them. One such occasion was her father's talks with Indian Prime Minister Mrs. Indra Gandhi, in June 1972, at Simla in India for Simla Accord. She had just returned from the US for her vacation at home when her father told her to accompany him to Simla for the summit.

Apart from the political significance of the event, it was for the first time in her life that she experienced public attention and media. "Every time I left the Himachal Bhavan, the former residence of the British governors of Punjab," recalled Benazir, "people lined the streets to stare at me."

On her outings, the crowds grew so huge that the traffic stopped. Indian newspapers printed her photographs and news. One such story was released by UPI news agency with the headline: 'Benazir Goes Shopping, Bystanders Cheer' and read: "SIMLA, June 28: Miss Benazir Bhutto today went shopping while her father, President Bhutto was holding talks with Mrs. Indra Gandhi. The 18 years old Benazir went to the fashionable shopping center, the Mall, and bought three books. She was cheered by bystanders as she went through the bazaar"

Her coverage was not confined to the regional press only. The 'Tribune' covered her in its issue and stated: "Though dressed in a modern manner Miss Benazir's behavior is typically Oriental. No high-pitched talk, no open-mouthed laughter, no giggles, but a pleasant smile played on her lips and eyes. She is quite reserved but highly observant and understanding." Describing her visit to the Himachal Government Emporium, the 'paper wrote that as she came out of the emporium, 'Miss Bhutto stood up on the steps to acknowledge the greetings of the huge crowd. 'Khuda Hafiz' she said and slipped into the car."

Letters and telegrams piled up welcoming her to India. One even suggested her father appoint her as Pakistan's Ambassador to India! This much attention and media gaze made her feel "quite uncomfortable" at that time.

A year after Simla's experience, in 1973, she moved from Cambridge to

Oxford University in England to read politics, philosophy, and economics at Lady Margaret Hall. While studying here in December 1976 she was elected president of Oxford Union, becoming the first Asian woman to head the prestigious debating society. "I had been told I couldn't win the student presidency at Oxford," she told Suzanne Wright. "I overcame my fear, I took a risk and I became the first female and the first Muslim to hold that office. I learned to take greater risks, to face greater obstacles."

On completion of her studies, she returned back to Pakistan in June 1977, just days after celebrating her 24th birthday at Oxford. It was the time when the country was going through opposition's agitation against alleged rigging of elections held in March that year. However, due to parleys between the government and opposition the agitation was subsiding.

However, General Ziaul Haq, ambitious chief of the army staff had his own plans to assume power by imposing martial law and dispensing with the democratic order in the country. The fateful night came when the army took over power and arrested her father. She with the rest of the family was shifted to Karachi. In that hour of hardship, when many of the senior stalwarts of the party had disappeared due to fear of the martial law authorities, the Central Executive Council of the Party requested her mother to take up responsibilities of the Acting Chairperson till her husband was released. Benazir was designated as the political secretary to the acting chairperson.

Due to the popularity of her father, she was greeted by overwhelmingly large crowds of the Party's supporters whenever she went. To stop her mobilizing the masses, she was arrested for the first time in Sahiwal during one of her visits to that place. She spent the next eighteen months till her father's martyrdom in and out of detentions and imprisonments. However, all her struggle and efforts, however, could not stop her father's martyrdom at the hands of the generals and the judges on the night of 4th April 1979. At that time, she was in solitary confinement at Police Camp in Sihala.

After her father's martyrdom, her mother was designated as the Chairperson and she continued as her political secretary. But, her ordeal

had yet not come to an end. In fact, she was arrested nine times and was held in detention or prison for more than five and a half years, between July 1977 and January 1984. Describing the conditions in one of the prisons, she wrote in her autobiography: "The summer heat turned my cell into an oven. My skin split and peeled, coming off my hands in sheets. Boils erupted on my face. My hair, which had always been thick, began to come out by the handful. Insects crept into the cell like invading armies. Grasshoppers, mosquitoes, stinging flies, bees and bugs came up through the cracks in the floor and through the open bars from the courtyard. Big black ants, cockroaches, seething clumps of little red ants and spiders. I tried pulling the sheet over my head at night to hide from their bites, pushing it back when it got too hot to breathe."

Whenever she was out of detention and imprisoned, she was back to perform her duties as a political worker and as an assistant to the Chairperson of the Party. In that capacity, she had to write letters, do the schedules, do the meetings, write the statements to be released on her party's behalf, and assist her during the interviews. When Begum Bhutto went abroad regarding her medical treatment, Benazir was designated as the acting chairperson to run the affairs of the Party with the help of a steering committee. Subsequently, she was made co-chairperson, chairperson and finally as the life-chairperson of the Party.

One of the most outstanding political attainments of Benazir Bhutto during these troubling times had been her role in the formation and then successfully launching the Movement for Restoration of Democracy (MRD) in early 1983s. Her political maturity is evident from the fact that she got engaged in her party in a constructive dialogue with many erstwhile opponents of the PPP and brought them on board to struggle against the dictatorship. As a result of this movement, in 1983 for the first time in the history of Pakistan, the rural people of Sindh came to the forefront of agitation against General Zia and his dictatorship. These strains had taken their toll in the form of her deteriorating health. In the wake of international pressure, in January 1984 the regime allowed her to go abroad

for treatment. She decided to use this opportunity to launch her political struggle against dictatorship from abroad, where her apartment in London became the headquarters of her Party. The first and foremost task before her was to reorganize the Party as to make it an efficient organization, capable of putting a challenge to ruling junta. She also traveled widely to present her Party's case against the dictatorship, informing the international community of its violations of civil and human rights in Pakistan. Due to her efforts, international public opinion started exerting its pressure on the General to hold elections and restore civil liberties in the country.

She with a team of dedicated workers worked extensively, writing articles, posting letters, meeting people, dispatching reports about torture and excesses on political workers in Pakistan to international organizations. The result of these measures was that the military regime was forced to announce the holding of elections in 1985, though on the non-party basis as to exclude her Party's entry in the Parliament.

She returned to the country briefly by mid-1985, after the tragic and mysterious death of her brother Shahnawaz, accompanying her brother's body for burial. On her return back to London, the intensity of her party's efforts increased. Finally, the military regime lifted martial law on 30th December 1985 and installed a civilian government elected through the non-party election. But the irony of this new setup was that the chief of the army staff General Zia also kept occupying retaining the position of the President of Pakistan, with the power of dissolving the Parliament and dismissing the government at his discretion.

Without losing much time, she decided to return back to Pakistan on 10th April 1986. She, with the advice of the leadership of her Party, selected Lahore for her landing. Despite all the efforts of the regime, the people of Lahore celebrated her return as a festivity. Giving an account of the preparations to accord her a welcome, a night before her arrival, the newspaper reported: "In the walled city of Lahore, mothers who had lost their sons in the MRD's agitation were garlanded and presented with sweets. Young girls lit candles in memory of their lost brothers and many



Accompanying her father Zulfikar Ali Bhutto as a part of delegation to Simla, where she met the then Indian Leadership.



A young and determined Benazir Bhutto.



With her husband Asif Ali Zardari and their first child Bilawal Bhutto Zardari.



Taking oath as a Prime Minister of Pakistan, as first ever Muslim woman to have attained this distinction.



Years of adversity: with her three young children outside Karachi Central Prison, where her husband was detained.



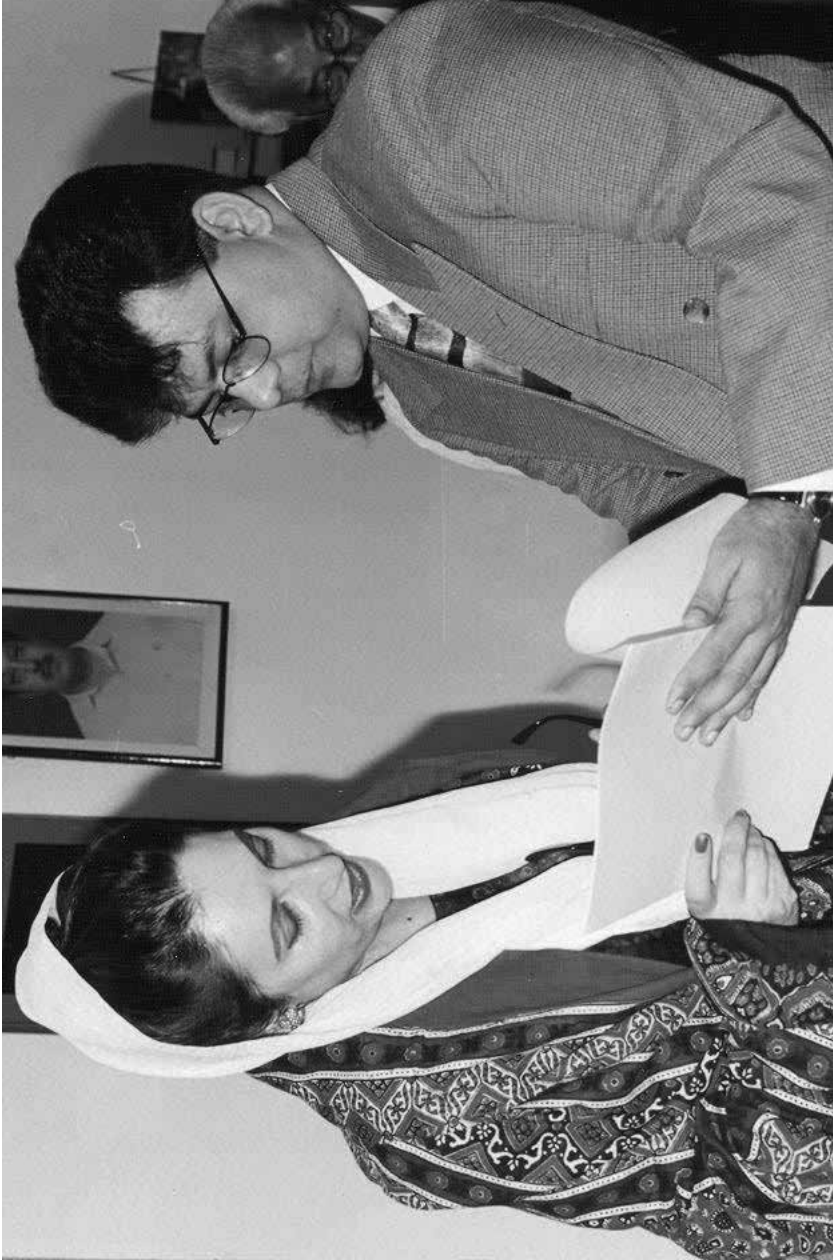
A family portrait with her three children.



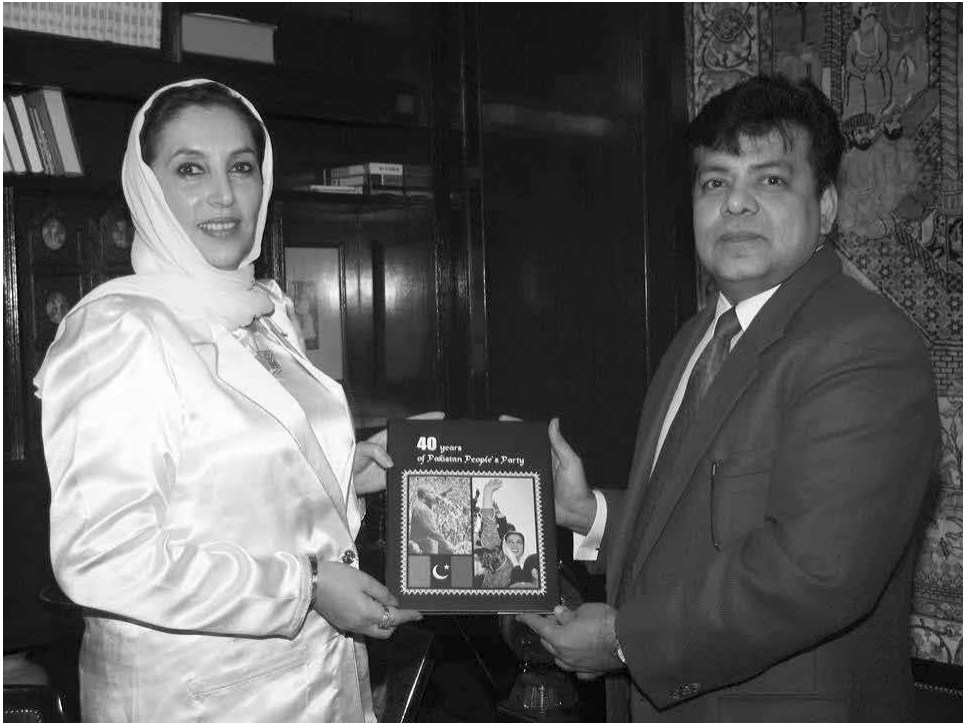
She was people's queen: always on move among the masses.



A proud mother with her first born.



Benazir Bhutto with the author at his official residence in Sindh Madressah.



Benazir Bhutto with the author at her residence, Bilawal House, in December 2017 few days before her martyrdom.



Waving to crowd: minutes before her assassination in December 2007.

among the unemployed borrowed indiscriminately for the celebrations in hope that they would soon find employment and be able to pay back their loans. Printing presses worked through the night to produce posters and handbills. Self-styled revolutionary poets, who could until then recite their poetry only to extremely limited circles, and that too in hiding, openly sat by roadside with crowds of excited party workers gathered around to applaud their verses. Throughout the night, groups of workers and followers made their way to the airport with torches held aloft.”

The next day when she landed, the crowd was so big that Daily Dawn reported: “The cameras could not capture it all, nor can all superlatives in the dictionary.” Independent estimates put the figures at one million people. Noted journalist Lahori of Dawn remarked: “I have not seen anything like it before. Benazir Bhutto had the city at her feet the moment she landed at the Lahore airport on Thursday.” During the next two years, she kept on putting political pressure, both domestic and international to usher real democracy in the country. Due to her pressure and host of other reasons, the gulf between Zia and his hand-picked Prime Minister Mohammad Khan Junejo increased and in May 1988 General Zia dismissed the civilian government, packing up assemblies in the process. The new elections were announced to be held on 16th November that year. He tried to bring back the clock back to July 1977, with all powers concentrated in him, but Nature had its own design and he died in a plane crash in August 1988. This was the time when she, after getting married to Asif Ali Zardari in December 1987, was expecting her first child, Bilawal, who was born on 21st September 1988.

The biggest challenge before her was to confront the state apparatus, as the dictator was dead but his apparatus was alive. Within no time the ‘establishment’ erected an alliance of the parties opposed to her party, under the name of ‘Islami Jhamhoori Itehad” (IJI). All the state resources were directed to help this alliance and cut short the chances of success of her party. Years later a top leader of Jamait-e-Islami and the then IJI, Prof. Ghafoor Ahmed, disclosed in his book about the secret meeting called by

the General Zia's successor General Aslam Baig at his official residence in Rawalpindi on 24th October, state's security agencies, all the four chief ministers, her rival IJI chief, senior members of the federal cabinet as well as other senior officers were present. He stated that a detailed presentation was given by General Hameed Gul, the then Chief of ISI, telling the participants that PPP was considerably ahead of the IJI in three most populous provinces, Punjab, Sindh, and NWFP and there was a need to do more to 'fix' the elections. The participants agreed to do more.

This group of state functionaries and her political rival IJI leaders once again assembled at the same place on 6th November, where General Gul told them that despite their efforts, his intelligence had reported that PPP was still leading overwhelmingly. Prof. Ahmed reported that in view of this situation, the meeting decided to create a special cell to deal with the circumstances arising after the elections. The establishment wanted to doubly ensure to block her way to power through manipulations, even if she and her party won the elections.

She accepted this challenge began her election campaign on 30th October by addressing public meetings in Karachi. Within the next two weeks, she traveled through the length and the breadth of the entire country, closing her campaign in Peshawar on 14th November. Wherever she went, she was greeted with big crowds, assuring her of an overwhelming victory for her in the elections. Despite all the resistances and hindrances created by the establishment, the election results brought her party to victory capturing the single largest bloc of seats in the National Assembly, in the first open election held in the country in more than a decade. This victory at polls led the establishment to a series of unsuccessful maneuverings to block her way to power. However, on their failure, the stage was set when she took the oath of office of the Prime Minister of Pakistan on 2nd December 1988. With it, she stepped on the pedestal of history as the first woman Prime Minister of an Islamic country in the world. And an added distinction for her was that she was the youngest head of government in the history of Pakistan!

However, the circumstances in which she had to operate as the elected leader of the country continued to be least conducive. The power-center of the country was divided into a number of pieces. Since 1977's martial law, the army chief had assumed an extremely domineering role in the civil and political affairs of the State. Then, the amended Constitution of 1985 had given enormous powers to the President, including the power to dissolve the elected assemblies and government on his sweet will. Though the position of the Prime Minister was re-introduced in the body-politic of the country since 1985, it was the weakest position amongst the trio of top officeholders in the country. This division of authority and her disadvantageous position continued downwards. The Senate continued with the dead military dictator's hand-picked men. In the National Assembly itself, her party had been denied an absolute majority through the state agencies' machinations. The provinces inherited their governors from the caretaker set up and the President argued that the power to change them rested with him. As if this was not enough, the hostile government in Punjab with Nawaz Sharif as an all-powerful chief minister adopted an extremely adverse attitude towards her government. The government of Balochistan was also out of the folds of PPP. This clipped the wings of her government in a big way to bring about any meaningful social or political change in the country as she would have wanted to bring after eleven years of suffocating rule of General Zia.

Notwithstanding these constraints, she decided to lead her country in its transition from military dictatorship to democracy. She orders the immediate release of political prisoners and restores fundamental rights. She also removed restrictions on the media giving them immense freedom. Her government gave a high priority to social sectors like health, education, provision of clean drinking water, sanitation and energy, for which the budgetary allocations were increased

Her measures aimed at controlling drug-trafficking and its traffickers earned her admiration all over the world. During her government's first six months in power, sixteen heroin laboratories had been dismantled. The poppy growing in the NWFP had been brought down to about a hundred

tons compared to the previous year's double of that figure. Where it won her international admiration, it earned her deadly enmity of the most powerful and resourceful Drug-Mafia.

She took measures aimed at the betterment of women. Under her orders, the country's national airliner, PIA, inducted, for the first time, two women pilots. In addition to that, under her directive, a women's bank, The First Women's Bank (FWB), was established to provide loaning and other financial facilities to women. A woman police force was raised and women police stations were established in order to save hapless women of the highhandedness of under-educated male police officers. A fixed quota for women was reserved in the sparsely represented government service.

In the realm of international affairs, her biggest success was the normalization of relations with neighboring India. In response to Indian Prime Minister Rajiv Gandhi's letter of felicitation, she ably spelled out her government's policy towards India, stating: "The democratically elected Government of Pakistan attaches the highest importance to developing good neighborly, co-operative and friendly relations with India. We believe that the people of both countries want this. It is essential for peace and stability in our region. The historic Simla Agreement signed by your mother and my father provides an excellent basis for strengthening bilateral relations. I was with my father at the time of its signing, and as I look back over the past sixteen years, there is satisfaction from the knowledge that this Agreement has enabled us to avoid conflict and indeed, to make progress in some areas of cooperation." These gestures of goodwill and commitments were reinforced with summit meetings between the Prime Ministers of the two countries. Setting a record, the Indian Prime Minister visited Pakistan two times in a year to hold parleys with her. This greatly helped in easing the tensions between two South Asian rivals.

These developments were beyond the expectations of the civil-military-religious ruling oligarchy of Pakistan, described as 'establishment.' They had tied her hands and were least expecting her to deliver on such a wide range of fronts. They got moved a vote of no-confidence against her through her

political rivals in the National Assembly. But, through timely intervention through and counter political moves, she defeated that attempt. Finding no other democratic option, the president went for straight action against her, dismissing her government and dissolving the assemblies under the powers acquired by the former military dictator. Immediately, her husband, Asif Ali Zardari was arrested and imprisoned, where he would remain for over two years. A 'state of emergency' was imposed, forfeiting the fundamental rights of the citizens. Her rivals were inducted into caretaker governments at the federal and provincial levels. Former chief of IJI and politician from Sindh, Ghulam Mustafa Jatoi, who had not been able to secure his own seat in the general elections against her candidate, was sworn in as the caretaker Prime Minister. Sindh chief minister's slot was filled by Jam Sadiq Ali, one of the most controversial figures of the country.

On her dismissal, she called a press conference that evening in the Prime Minister's House. She was angry but confident. "The Dissolution Order is arbitrary and with ulterior motives," she began with a short, prepared statement. "It is unfortunate that an elected people's Government has been sacked and an unrepresentative government installed," she said. She refused to accept the decision and called it "a constitutional coup d'état." But she told her party cadres to remain calm and composed and not to react, so that "they do not get an excuse to bypass the political process." She dismissed the charges "as a pack of lies." "They talk about accountability. They must be made accountable for their deeds of the last 12 years," she thundered.

At this juncture, a 'game' of references was initiated against her and her party cadres. Day in and day out, references were filed in different courts, located in the different parts of the country. In those crucial days, when elections were just above the head, she was receiving the show cause notices and personal appearance notices from different courts. If one day she was to appear in a court in Lahore, the other day she had to appear in a court in Karachi. She faced this onslaught and finally after hearings spanning over a period of about two years, she was acquitted in all these cases by the courts.

The elections held on 24th October 1990. While the difference in the percentage of votes obtained by her party and Nawaz Sharif led IJI was less than one percent, her party could secure only 45 seats as compared to IJI's 115 seats in an assembly of 207! Years later, Lieutenant General (retired) Asad Durrani, who headed the ISI in 1990, admitted in 1996 that he had distributed 140 million rupees from the Mehran Bank to various politicians to influence election results in favor of Nawaz Sharif. The army chief of that time also submitted a written statement in the court confirming that the agency had supported 'certain candidates' during the 1990 elections.

However, she decided to face these adverse circumstances with courage and calmness. In a meeting of her party's central executive council, it was decided that the party would discharge its duties as an Opposition in the legislature. Having got a free hand, both the pillars of the establishment, the President and Prime Minister came to loggerheads within an infight within the establishment. As a result, the president packed the government of Prime Minister Nawaz Sharif and new elections were called.

The elections of 1993 returned her to power in a stronger position than ever before. Besides the National Assembly, she this time got a comfortable number of seats in the Punjab assembly as well, where she formed a coalition government with other parties. She had been able to bring the president of her choice. However, there was a set of problems as well. The first and foremost was that the country was on the verge of being declared as a 'Terrorist-Sponsoring Nation', due to reckless support to fundamentalism during the tenure of her predecessor. She projected Pakistan's image as a modernizing Islamic State, where democracy prevailed and where a female ran the government as an elected prime minister. Secondly, the country was plagued with a chronic power shortage. She focused on attracting foreign investment in this sector. In this respect, the beginning was made with the official visit of US Energy Secretary at the head of a delegation of international power producers (IPP). The result of this policy was that the country could produce enough power to meet its needs.

Thirdly, the international aid and trade channels to Pakistan had

almost dried up. The International Monetary Fund had imposed stringent conditions for the release of the aid installment. In the past, the governments had resorted to heavy borrowings from the international aid agencies in the name of development loans. This had increased the country's repayment obligations to the breaking point. About half of the total annual earnings went away to meet the debt repayment obligations alone. Besides, defense expenditure consumed more than three fourth of the remaining economic cake of the country, leaving an extremely meager amount for health, education, and development of the social sector. In these circumstances, the country needed the release of aid on soft terms. Through successful negotiations with international financial institutions, she was able to avert immediate cash problems.

In order to improve the economy on sound footings, she formulated her strategy based on foreign "Trade, not Aid." During her visit to the US, she was invited as the keynote speaker at the investors' conferences in New York and Los Angeles. She went there equipped with projection charts and billboards to convince American businessmen to invest in Pakistan. During her visit a signing ceremony of the memorandum of understanding was arranged, where more than two dozen chief executives of the leading American companies came to sign the papers in her presence for intending investment. "Bhutto managed to win \$6 billion worth of tentative U.S. business commitments to invest in Pakistan," wrote TIME magazine. Four secretaries of US administration also attended the ceremony, marking a high level of renewed US interest in Pakistan.

One of her contributions had been the relative restoration of peace in Karachi. The urban terrorism in Karachi had become a chronic issue of the country, During Nawaz Sharif's rule, in 1992, the army was given absolute control of the province to stem out the terrorism and lawlessness. But even this could not deliver the desired results. She did not want the army to meddle in policing duties for long, as she thought it would be counter-productive for both the army and the civilian institutions. She decided to restore the law and order in the province and its metropolis, Karachi

by having a selective civilian action against militant elements who were arrested and the insurgency died down.

In addition to that, her second tenure in the government saw many developments taking place in the realm of socio-economic development of the masses, Pakistan under her took the first steps on the path of evolving information technology. She supported the initiatives aimed at controlling population growth through family planning and attended the Cairo Conference.

While this was going on, a jolt came in form of the assassination of her brother Mir Murtaza Bhutto, in mysterious circumstances, at the hands of police in Karachi on 20th September 1996. How it happened and who was behind it, is still shrouded in mystery. The unfortunate incident was followed by a storm of accusations and counter-accusations mainly against her spouse. The curtain on her second government fell on 5th November 1996 when the President sacked her government. She later said it was part of a conspiracy: "To kill a Bhutto and to blame a Bhutto." This was followed by elections in February 1997. Again entire administration stood against her and supported her rivals. This time her party could capture 19 seats against 135 of Nawaz Sharif in a house of 207. In the Punjab provincial assembly, it was declared to have secured only three seats. It was only in Sindh, where her party had secured the majority.

She attributed these results to 'Computer Rigging'. In an interview with Time magazine in March 1997, she said: "If the elections had been fair, free, and impartial, the Pakistan Peoples Party would have won on the basis of the development work we have done, on the basis of restoring peace, of increasing education and health expenditures, bringing the deficit down, repaying debt and bringing peace to Karachi. The results were engineered... The whole thing was a fraud for the people of Pakistan."

In April 1999, with permission from the Court, she left for abroad. A few months later, in October 1999, there was yet another change of government in Pakistan. The army had again taken over with General Musharraf leading it. Under the orders of the Supreme Court, the military

regime held elections in October 2002. This time, the regime introduced a new amendment to Pakistan's constitution, banning prime ministers from serving more than two terms. This was aimed at disqualifying her from ever holding the office of Prime Minister again. In addition, the regime enacted another legislation that prohibited her from holding any party office as well. She decided that her Party should participate in the election as she did not want to leave the political space open her rivals. Under new arrangements, a wing of the Party under the nomenclature of Pakistan Peoples Party Parliamentarians (PPPP) participated in the elections. Despite all these handicaps, her party secured the highest number of votes (28.42%) and eighty seats (23.16%) in the national assembly. The situation emerged in such a manner that her support was needed to the establishment's nominee to form a government. But, the establishment helped break away some of the elected members of the parliament from her party, to help form the new government.

The year 2007 was the year of election in Pakistan as the previous Parliament elected in 2002 was to complete its five-year term (later-on the date was fixed for 8th January 2008). She declared her intention to return to Pakistan in October 2007. Accordingly, she returned after eight years, on 18th October 2007. En route to a rally, two powerful bomb explosions occurred, killing about 150 persons and injuring another 500. The government of General Musharraf immediately attributed targeting her procession to the religious extremists. When she was asked to comment on that, she said: "The extremists need a dictatorship, and dictatorship needs extremists".

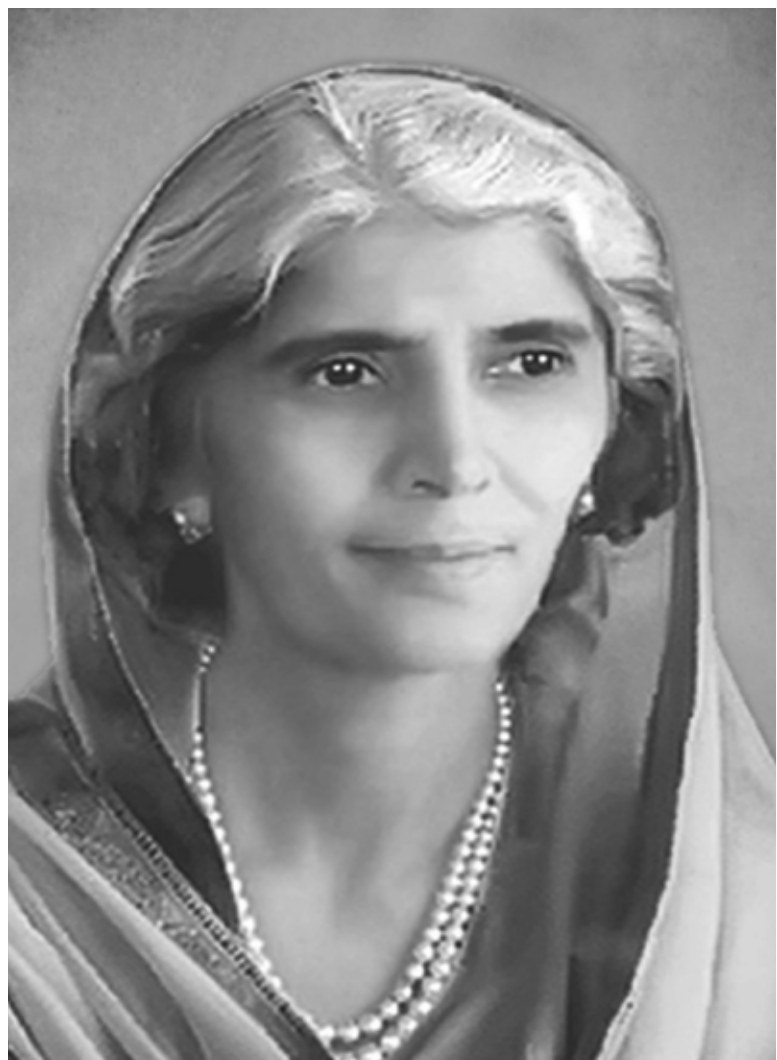
The attack could not deter her from reaching to people, for whom she had come back to Pakistan. Wherever she went, from the shores of the Arabian Sea in Southern Pakistan to the mountainous regions in Northern Pakistan, she was greeted by welcoming mobs. Initially, the government of Pervez Musharraf tried to maintain a façade of neutrality. But, when the General declared a state of emergency in the country on November 3, hardly two weeks after her return to Pakistan, she opposed it with full

force. In fact, she had gone to Dubai. The government could not sustain the move and had to withdraw the emergency on 15th December 2007.

One of the milestone achievements on her part was politically forcing General Pervez Musharraf to remove his military uniform, which he had likened as his 'skin'. Standing in complete isolation, Musharraf handed over his army command to General Ashfaq Pervez Kayani on 28th November 2007. She had been citing the dangers to the security of her life for a long time. But, the government under General Musharraf never paid any heed to them. Less than two weeks away from the scheduled elections, she had been having a very busy schedule of addressing rallies for 27th December at Liaquat Bagh of Rawalpindi. After her moving speech when she was leaving the venue, a band of suicidal attackers, armed with guns and bombs, attacked her, martyring her and several other innocent workers of Pakistan People's Party as well as injuring many more.

This generated one of Pakistan's gravest crises when hundreds of thousand people came out on roads in open defiance to mourn her death. Amidst widespread protests all over the country, her coffin was brought to her ancestral graveyard in Garhi Khuda Bukhsh and buried alongside her father, ending one of the most legendary chapters of Bhutto family, at a tragic end.

(The above biographical account is based on the contents of the book "Benazir Bhutto: A Political Biography" by Dr. Muhammad Ali Shaikh, published by Orient Book Publishing House in the year 2000. The reader is requested to consult the book for the references given there.)



FATIMA JINNAH (1893-1967)

Mohtarma Fatima Jinnah, popularly known as Madre-e-Millat (Mother of Nation) and Khatoon-e-Pakistan (Lady of Pakistan) was Quaid-e-Azam Mohammad Ali Jinnah's closest confidante and his youngest sister. She chose a political career sacrificing both her personal and professional lives. She served as a rare role model for early twentieth-century Muslim women of the subcontinent who advocated women's right to education as well as personal freedom. She was a proponent of liberal social outlook and struggled for economic and democratic rights of downtrodden people. The peak in her political career came in 1964-65 when she challenged all-powerful President General Muhammad Ayub Khan in the elections for Presidency.

She had a deep association with Sindh Madressatul Islam, which she visited several times. She was one of the administrators of Quaid-e-Azam's last will in which he had bequeathed one-third of his entire property to Sindh Madressah. In that capacity, she was instrumental in transferring the bequest of Quaid-e-Azam to SMI. During one of her visit to the institution's constituent college on Sindh Madressah in March 1954, she said, "The Sindh Muslim College which I have the privilege of addressing today is the offspring of the Sindh Madressah which as you know has the distinction of having Quaid-e-Azam as one of its alumni."

Her Brother's Sister (1893-1948)

Fatima Jinnah was born on 31st July 1893. At the time of birth, her eldest brother Mohammad Ali Jinnah was in London pursuing his education in law at Lincoln's Inn, where he was admitted in June that year. She was the youngest amongst her siblings, baring her brother Benday Ali who died during infancy. She was very young when her mother died during childbirth. This was also the time when her father was going through the failure of his business and financial crisis. She was less than three years old when her eldest brother, Mohammad Ali Jinnah, briefly returned to Karachi in 1896 and convinced their father to shift to Bombay with family.

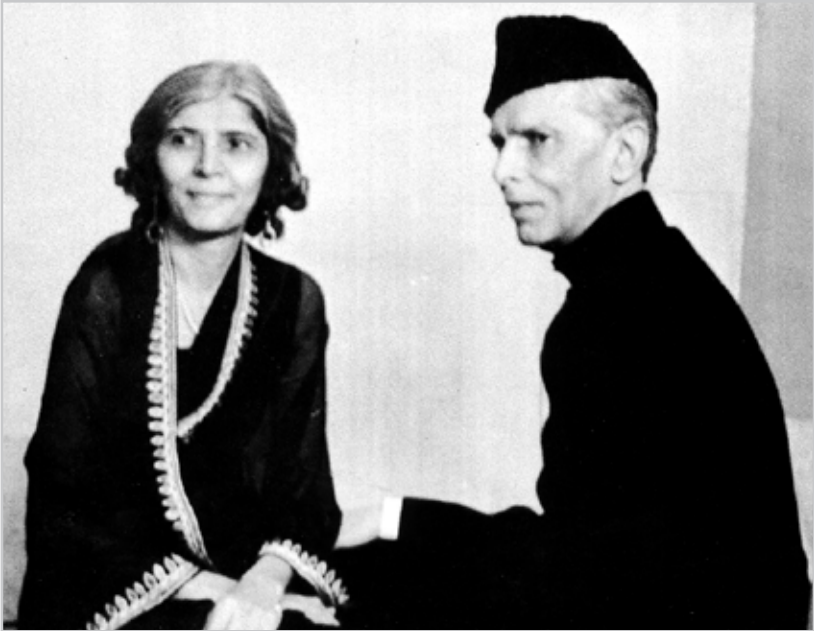
On shifting to Bombay (presently Mumbai), Fatima lived with the rest of her siblings, which included three sisters and one brother, with their father in a place arranged by Mohammad Ali who had started practicing law and lived separately. Under her brother's tutelage, she was admitted to the Bandra Convent School of Mumbai. When she was about eight years old, in 1901, her father died. Mohammad Ali took up her guardianship and she started living with him in his place till 1918 when he got married to Rattan Bai. A year later in 1919, she got enrolled at the University of Calcutta's Dr. R. Ahmed Dental College for her education in dentistry. She returned to Bombay four years later in 1923 and started her practice as a dentist from her private clinic.

This pattern of life changed in 1929 when Rattan Bai died at a young age leaving behind her daughter Dina. Mohammad Ali Jinnah needed someone to look after him, his young daughter as well as household matters so that he could concentrate on his political and professional matters. Fatima took up this role and shifted to her brother's house, closing her clinic and ending her professional life as a dentist. She consoled him during the years of distress and uncertainties. This role continued for the next nineteen years until the death of Quaid-e-Azam in 1948. She got endeared so much to Quaid-e-Azam that he remarked: "My sister was like a bright ray of light and hope whenever I came back home and met her. Anxieties would have been much greater and my health much worse, but for the restraints imposed by her."

In addition to looking after the household affairs of her brother's home,



Portrait of Mohtarma Fatima Jinnah.



With her dearest brother and her leader Quaid-e-Azam.



With her brother and niece in a delightful mood.



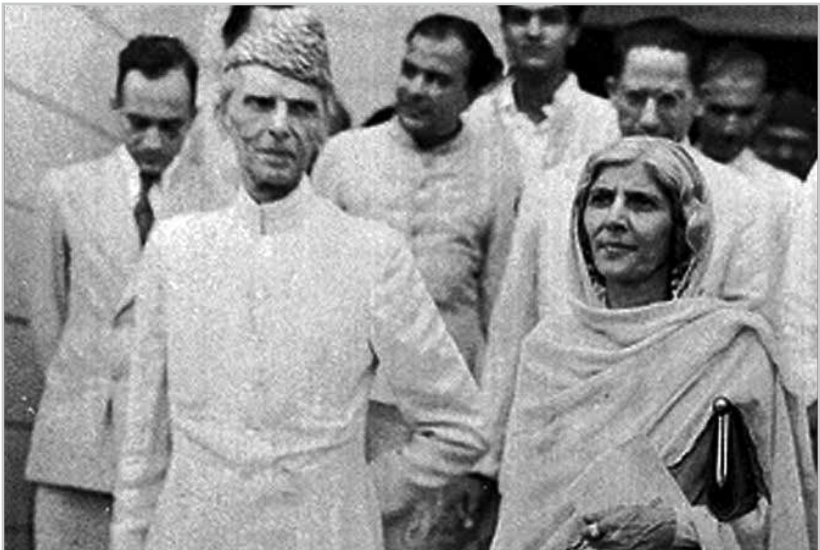
One of her picture with her brother at Seafield, where Quaid-e-Azam usually stayed in Karachi.



She was her brother's sister who accompanied him everywhere.



In one of social gatherings with her brother.



A historic moment: outside Pakistan Constituent Assembly in August 1947.



In one of the programs with the then Mayor Karachi, Hakim Muhammad Ahsan, who was also an alumnus of Sindh Madressah.



Fatima Jinnah and Quaid-e-Azam were greeted by the Prime Minister Liaquat Ali Khan and first lady at Prime Minister's House for an official reception.



Icons of dignity: the eldest and the youngest among siblings had the closest companionship and friendship.

Fatima fully participated in the social and political activities of the Muslim League and remained her brother's closest confidante and companion. Her active role in political and social spheres continued even after the creation of Pakistan. At the time of partition in 1947, she helped form the Women's Relief Committee to redress the problems faced by women during their migration to Pakistan and help them settle in the new country. This organization later turned into the All Pakistan Women Association at the hands of Rana Liaquat Ali Khan.

The Nation's Teacher (1948-1964)

After the death of Quaid-e-Azam in 1948, she adopted the role of a moral teacher who stood for the highest values of life and reminded the nation about the ideals set by Quaid-e-Azam for various walks of life. In her own words: "I must tell you that we are passing through very critical times. The supreme interests of the country demand that everyone should curb personal ambition and dedicate himself to the cause of integrity and stability of Pakistan."

Her greatest emphasis had been on the provision of education to the younger generation. In this regard, she often visited various educational institutions and emphasized the importance of the right type of education for national development. In her address to the faculty and students of Islamia College for Women, Lahore in November 1957, she echoed these thoughts: "The aim of education is to cultivate, develop and discipline the mental, spiritual and physical faculties of the youth. The other aspect of education is to build character to train the youth for useful citizenship and for their rightful role in the cultural advancement of the nation."

To her, the aims and objectives of education were most important in setting the destiny of a newly created country. In one of her addresses to students of Islamia College, Lahore, in December 1957, she said: "The system of education must be able to equip the people with a burning zeal for selfless and devoted service in the cause of Pakistan. They must be trained and inculcated with the quality of leadership in all spheres of public and private life whether civil or military, technical, or academic, high or low".

Another subject of utmost importance with her was the role of women

in preparing the new generation. She shared her thoughts with young female students, saying: "You have it in your hands to make or mar a whole generation. If you respect your cultural heritage and nurture it with the light and knowledge you again, your culture will blossom into a living organism that will satisfy all your inward urges, provide a fruitful channel for your creative impulses and win you a proud place in the comity of nations". At another place, she said: "The woman by common consent is the custodian of a sacred trust, namely the best elements in the spiritual and cultural heritage of the nation."

As Pakistan moved away from the path to social justice and passed on the way to dictatorial rule in the 1950s, she became increasingly critical of the ruling classes. She also loathed the indifference of masses towards the loot and plunder of their country by its so-called leaders. In her message on Quaid-e-Azam's birthday in 1963, she told the people: "Your difficulties are due partly to the deviation of leaders and parties from the principles and ideals of the Pakistan movement and partly to your own indifference and neglect".

Her independent thinking and her role as the nation's moral teacher were never liked by the ruling classes. Soon after the demise of Quaid-e-Azam, the government of Prime Minister Liaquat Ali Khan banned her from addressing the nation till 1951. When it was restored, it was done with heavy censorship. Even when she wrote a biography of Quaid-e-Azam under the title "My Brother" in 1955, it was not allowed to be published in Pakistan for several decades till 1987, when its censored version was published by Quaid-e-Azam Academy. At one point in time, she was even accused of being anti-nationalist, but she faced all these accusations and tribulations with forbearance.

Presidential Candidate (1964-65)

In the mid-1960s, her role as a revered national teacher transformed into a challenger to President General Muhammad Ayub Khan's presidency. When the presidential elections were announced for January 1965, there were five major opposition parties in the country. However, they were bitterly divided amongst themselves and were unable to agree

on any candidate from their folds. Compromise amongst them reached on the name of Fatima Jinnah as their joint candidate to be fielded against General Ayub from the platform of Combined Opposition Parties of Pakistan (COPP). They also agreed on a nine-point program primarily aimed at the promotion of democracy in the country.

The significance of her nomination as a presidential candidate lied in the fact that a female had been fielded for the position of the head of state and government in a traditional Islamic society. The orthodox elements had always held that a woman was not eligible to head a state or government. However, ultra-right religious political party Jamaat-e-Islami, under its ideologue Maulana Maududi, supported her candidature in contravention of the party's earlier ideological position.

Her candidature was received warmly by the people of Pakistan. Her receptions and public meetings set new records as far as the attendance of people was concerned. For instance, an estimated two hundred and fifty thousand people participated in one of her rallies in Dacca in East Pakistan. It was also a record when about a million people lined up on her way from Dacca to Chittagong just to catch her glimpse. In West Pakistan also, Karachi and some other cities were her strongholds.

In order to counter her, the government came out with their set of tricks. Firstly, an influential section of religious scholars was persuaded to declare the candidature of a woman for the position of the head of state as un-Islamic. Then the rules of the election were set in such a way that they benefited sitting president Ayub Khan the most. The biggest flaw of the electoral process was that the elections were not direct ones, but an electoral college of about 80,000 'Basic Democrats' had to elect the president. The government was able to manipulate this group of people who got General Ayub elected as the president for another term. Though she lost elections from a narrow margin, she exposed the hollowness of the government, which collapsed a few years later under its own weight.

This remarkable lady of Pakistan breathed her last on 9th July 1967 at an age of 74 at her residence in Karachi. The official cause of her death was cited as cardiac arrest. She was buried next to his dearest brother with whom she had lived most of her life as his closest companion.



G.M. SYED
(1904-1995)

Syed Ghulam Murtaza Shah, popularly known as GM Syed, was a great scholar-cum-political leader. At one stage of his political life, he was one of the greatest proponents of the idea of Pakistan and close aide of Quaid-e-Azam Mohammad Ali Jinnah. It was through his effort that the Sindh Assembly passed the most crucial Resolution in favour of Pakistan in March 1943, achieving the distinction of being the first legislature in the entire subcontinent to have done so.

Syed was not only a political leader, but a social reformer and intellectual par excellence. He established several organizations and actively participated in initiatives aimed at the betterment of the people of Sindh, particularly the weaker segments of the society. On the intellectual side, he authored several books and had command over several subjects, from history to philosophy and from ancient religions to mystic poetry.

Syed's political journey went through various phases. He started his political career from Pan-Islamism when he actively participated in the Khilafat Movement. Afterwards, he shifted to Indian nationalism and joined the Indian National Congress. Disillusioned with Congress policies, he became one of the most ardent supporters of Pakistan movement and

emerged one of the topmost leaders of All India Muslim League in Sindh. Later, he developed differences with Muslim League leadership on the issues of provincial autonomy and emerged as an ideologue and one of the strongest proponents of provincial autonomy in Pakistan.

He remained associated with Sindh Madressatul Islam as member of its management board as a nominee of Karachi District Local Board. In that capacity, he encouraged youth from rural areas of Sindh to enrol at this institution. One such student who got enrolled at SMI through him was Mohammad Ibrahim Joyo, who subsequently emerged as a great scholar in his own right.

Early Life (1904-1938)

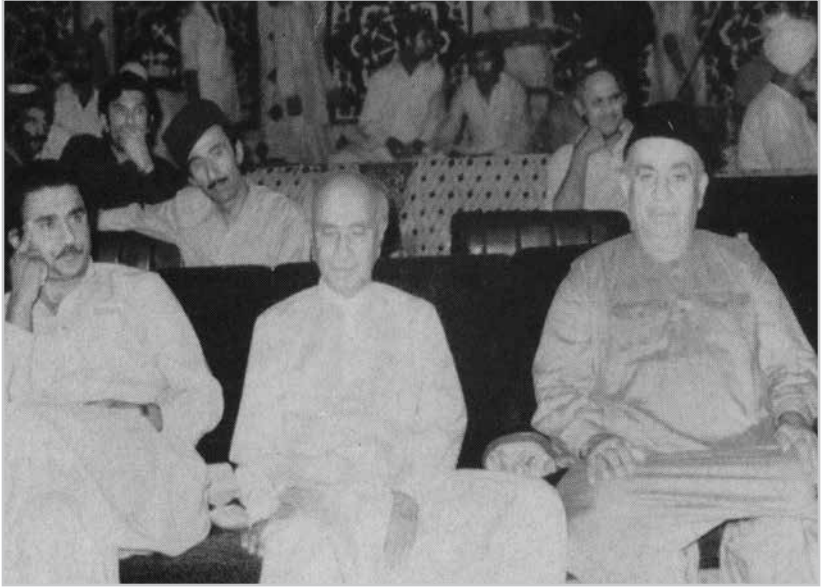
Syed was born on 17th January 1904 at Sann, a small town on the right bank of the Indus river in present district Dadu of Sindh. Syeds trace their ancestry with the descendants of Prophet Muhammad and highly revered in Sindh due to that association. Syed's family migrated to Sindh from the Middle East during the early fifteenth century and settled in the town of Matiyari, in the vicinity of Hyderabad. Subsequently, the family was granted a Jagir (a piece of agricultural land) near Sann, hence shifted there.

Syed was just over a year old when his father, Syed Haider Shah, lost his life in a local feud. This reduced Syed to an orphanage at a young age. However, as per family traditions, he was admitted to a local Madressah (religious school) where he learnt the basics of religious education under the tutelage of Akhund Mian Saman, a noted scholar of the region. After getting basic religious education, Syed was admitted to a local high school where he learnt English and other contemporary subjects.

During his teenage, he developed an interest in politics. It was the time when the Khilafat Movement was at full swing the subcontinent. Sindhi press, particularly newspapers like *Al-Waheed*, *Al-Amin* and *Al-Haq* were in forefronts to mobilise the public support in favour of this movement. In February 1920, at sixteen, Syed attended one of conference relating to Khilafat movement in Larkana. He was impressed with the ideology of Pan-



A portrait of G.M. Syed.



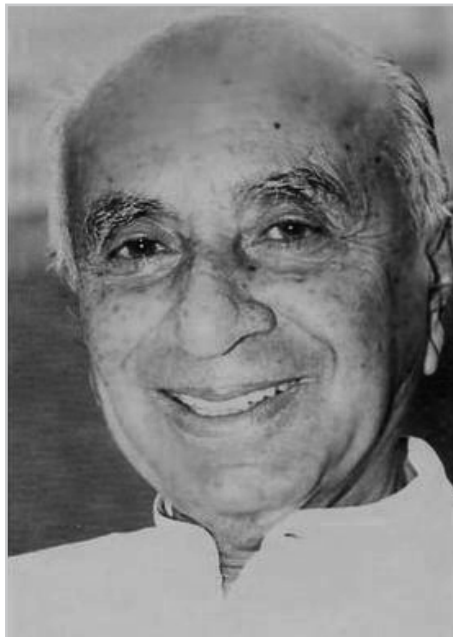
G.M. Syed sitting with former Chief Minister Sindh, Syed Abdullah Shah, and Syed Yar Muhammad Shah.



With his friend from KPK (then NWFP) Bacha Khan.



In pleasant mood with Syed Ghulam Mustafa Shah, who was also an alumnus of Sindh Madressah, Nawab Yousuf Talpur and Iqbal Tareen.



In pleasant mood



A graceful G.M. Syed during one of his old age picture.

Islamism, as symbolized by Khilafat Movement, and shortly afterwards organized one such conference in his native town of Sann.

In addition to political activities, Syed's interest lied in the social reformation of his people. In this regard, he founded an organization aimed at creating awakening among Muslims of Sindh under the title of 'Al-Muslimeen' in 1919. A few years later in 1924, he was instrumental in organizing an educational conference at Hyderabad which was attended by leading educationists of Sindh, including the founder of Hyderabad's famous Noor Mohammed High School and political leaders, like Ibrahim Rahmatullah, Sir Shahnawaz Bhutto and Syed Miran Mohammed Shah.

One of the main concerns of Syed throughout his life was the plight of Sindh's peasantry. As a young man, he observed that the worst victim of the system were the farmers who were exploited by either Hindu money lenders or big Muslim landholders. In order to highlight these matters, he convened the Sindh Hari Conference in Mirpurkhas in 1930, which was attended by a large number of leaders including Jamshed Nusserwanji Mehta. He was also instrumental in founding the 'Lower Sindh Cooperative Bank' in an effort to free peasantry from the shackles of moneylenders.

Syed joined Indian National Congress, though he never contested elections on its ticket. The differences with the Congress developed when the party became part of the province's ruling coalition, in the aftermath of separation of Sindh from Bombay Presidency. Syed tried his best that Congress should play its role in the enactment of some legislation to reduce the plight of Sindhi Muslims peasants at the hands of moneylenders. But he was appalled by the negative attitude of Sindh's Congress members, led by Dr Chotihram, as they drew support mostly from the moneylending class.

He complained against this attitude to the central command of the Congress, which sent Maulana Abul Kalam Azad and Sardar Vallabh Bhai Patel to examine and resolve the issue. However, this intervention could not work as Congress members of Sindh assembly were not ready to

annoy their constituency. This prompted him to rethink his belief in Indian nationalism and decided to leave the Congress in 1938 once for all.

Leader of Muslim League (1938-1945)

General elections for the seats of newly created Sindh Assembly followed the separation of the province from Bombay Presidency in 1936. At this stage, the Muslim League was almost non-existent in Sindh and had no representation in the provincial assembly. Most of the prominent Muslim leaders of Sindh had contested the elections on their own, though they were formally affiliated with one or the other Sindh-based political outfits.

The election results showed that out of total sixty seats, Congress won only seven seats but were power brokers as the Muslims mandate was fragmented in various groups. Taking advantage of this situation, the Congress was able to wield enormous influence as the governments were made with their support. The result was that the assembly could not pass any legislation aimed at redressal of the grievances of Sindh's underprivileged classes. This annoyed Syed immensely.

In these circumstances, with blessings of Jinnah, diverse Muslim members including Syed converged to form the Muslim League Assembly Party in Sindh in 1938. One thing in common amongst them was their resentment against the attitude of the Congress members towards the problems of rural Sindh.

In October 1938, All India Muslim League Conference was held in Karachi with Jinnah in the chair. It was on this occasion that the provincial body of the League was announced. Syed was designated as one of the two vice presidents with Abdullah Haroon as their president. Through efforts of this body, a resolution was passed in the conference against the policies of Congress, which they termed as the ones aimed at establishing Hindu Raj and suppressing Muslim culture.

For the next five years, Syed devoted himself fully to the organization of the Sindh Muslim league. He travelled a lot throughout the province

to popularize Muslim League amongst rural as well as urban masses. The pinnacle for his political career as the leader of Muslim League and proponent of the idea of Pakistan came on 3rd March 1943, when he introduced the Pakistan Resolution in Sindh Assembly. The resolution presented by him, in fact, was an affirmation of the Pakistan Resolution already passed All India Muslim League at Lahore three years back, in March 1940.

The importance of this resolution was that it was for the first time that an elected assembly of any province in the subcontinent had demanded the creation of an independent homeland for Muslims of India. This endeared him to the central leadership of the League, particularly Jinnah, and won appreciation from his party colleagues in the other provinces. A few months later he was elected president of Sindh Muslim League in June 1943, in the presence of Quaid-e-Azam Mohammad Ali Jinnah.

The same year in December, he organized the annual session of the All-India Muslim League in Karachi. He mobilized the entire Muslim community of Sindh towards the successful organization of this mega event, which proved to be a testimony of his organizational capabilities. He delivered a heart-warming speech wherein he proclaimed that Pakistan would be comprised of the Indus Valley that included Kashmir, North-West Frontier Province, Balochistan, Punjab and Sindh. He wholeheartedly invited Muslims coming from other parts of India to invest their money and expertise in Sindh giving them the assurance that people of Sindh would facilitate them.

Champion of provincial autonomy (1945 onwards)

However, this honeymoon with the Muslim League did not last for very long and he parted his ways in 1945-6. The issue that brought out this confrontation was the award of Muslim League party tickets to the candidates in Sindh for elections of 1946. Syed was president of the

provincial set up of the League and recommended a set of candidates to the central leadership for the award of party tickets.

However, his rival group in Sindh Muslim League, led by Sir Ghulam Hussain Hidayatullah, could muster support for their set of candidates from the central leadership of the League. This brought Syed in open rebellion against the central command, prompting Jinnah to expel him from the League. In the ensuing elections, Syed's group won four seats and was joined by three independents, making a group of seven. Combined with Congress, they were in a formidable position to defeat Muslim League in the assembly and form government, had not the assembly been dissolved by the Governor on the pretext of a technical issue.

After the creation of Pakistan, Syed emerged as a champion of the socio-economic and political interests of native Sindhis. He vehemently opposed the separation of Karachi from Sindh, when the city was declared as the federal capital. He was also opposed to the policy adopted by the government for dispersal of evacuee properties, which favoured the immigrants over the natives. Similarly, he was highly critical of the government policy regarding allotment of barrage lands, which favoured people from upstream regions. He was also pained at relegation of Sindhi to a secondary status in Sindh as well as erosion of provincial autonomy.

However, his strongest opposition was against the one-unit scheme, which amalgamated all the provinces of the then West Pakistan including Sindh in one administrative unit. He mobilized the masses in entire Sindh and developed public opinion against this scheme. He also contested and won elections for a seat in the West Pakistan Assembly in 1954 and joined Opposition benches from where continued his efforts to undo the scheme. In 1955, he formed Anti-One Unit Front, bringing all the anti-scheme parties to one platform. Due to his efforts and initiatives, a resolution against one-unit was overwhelmingly passed by the West Pakistan Assembly. Despite this, it took about fifteen years till 1970 when this unnatural scheme stood dissolved.

Syed's non-conformist attitude brought him to the eyes of the storm

throughout his life. Because of his opposition to officially adopted ideologies as well as opposition to the government, he was often arrested, detained, or placed in confinement at his home. But all these trials and tribulations at hands of both authoritarian and democratic regimes could not bend his will. Instead, he utilized his time during such detentions and confinements in reading and writing books.

The last chapter of his eventful life came to an end in 1995 when he breathed his last in a state of detention at his home.



Sir Shahnawaz Bhutto
(1888-1957)

The most outstanding accomplishment of Sir Shahnawaz Bhutto is the separation of Sindh from Bombay Presidency in 1936, providing the Muslims of the subcontinent the essential launching ground from where the movement for an independent and free Muslim State was later launched. The next decade witnessed it as an autonomous province which played the most crucial role in the creation of Pakistan. It was in this background that Stanley Wolpert wrote that the separation of Sindh from Bombay Presidency through the efforts and leadership of Sir Shahnawaz Bhutto, was 'the single-most-important economic-political coup won by an Indian Muslim, ... eclipsed only by Quaid-e-Azam Jinnah's subsequent victory more than a decade later in winning his suit for a separate nation statehood for Pakistan.' In addition to that, Sir Bhutto played pivotal role in the construction of Sukkur Barrage, which brought an agricultural revolution in the province. As the Divan (Premier) of Junagadh State, he was instrumental in getting signed the instrument of accession of that state in favour of Pakistan in 1947.

Sir Shahnawaz Bhutto was born on 3rd of March 1888 in Garhi Khuda Bukhsh town of Larkana district in the family of Mir Ghulam Murtaza

Khan Bhutto, one of the biggest landlords of Sindh. In 1898, when Sir Shahnawaz Bhutto was just ten years old, his father died. Being the eldest son, he was nominated as the next head of the family, in accordance with the customs of Sindh. There were enmities amongst the land-owning families at that time and certain influential Zamindars wanted to harm this young Zamindar and his family. But the British Collector of Larkana, Mr. Mules took upon himself to look after the welfare and interests of this young boy and his family.

After completing four-year schooling in vernacular learning, Sir Bhutto was admitted for English education in Larkana's New Zamindar School (later named as Larkana Madressah). This school was founded by the district's Assistant Collector Mr. Tarapat and imparted education up to middle standard's level. When Shahnawaz passed his fifth standard of English, completing his nine years schooling in Larkana district, search for a higher educational institution began. The choice fell on Sindh Madressah of Karachi, where he was enrolled on 12th November 1906.

Young Shahnawaz Bhutto's intellect and manners impressed the British principal Mr. Thomas Henry Vines to such an extent that he offered him to live with him in his Bungalow, where he was allocated two spacious rooms on the ground floor of the beautiful stone building serving as the official residence of the principal. Shahnawaz remembered Mr. Vines and his wife as 'kind people', who were 'sympathetic to Muslims'. During his stay at the Madressah, he developed fondness for hockey that had recently been introduced in Karachi. His stay at Sindh Madressah left deep impressions on his mind. Remembering the Madressah, Sir Shahnawaz Bhutto wrote in 1935:

"I still cherish lively memories of the very happy days I spent in this splendid institution and I know that it has endeared itself to all other old boys who had the good fortune of receiving their education there. The unique and valuable feature of the Madressah has always been to inculcate in its alumni all that is best in the old and the new methods and systems of knowledge: The love of the

old tradition and ideals which made the name of Islam glorious throughout the world and thirst of modern knowledge which is so essential for material progress. This harmonious combination has achieved remarkable success as proved by careers of thousands of old boys who have risen to positions of high eminence by their learning as well as character ... In my opinion this institution has been the greatest force for the advancement of Sindhi Muslims and I feel sure that its usefulness will increase with the course of time until the Muslims of Sindh occupy the leading position among the people of India.”

Before Shahnawaz could complete his education, fate unfurled another design for him. In December 1908, when he was enjoying his usual vacation, he received the news of his uncle-guardian Illahi Bukhsh Bhutto's death at the young age of 28 years. It was a great shock for Shahnawaz, who had to assume the responsibilities of a family head of not only his own family but that of his deceased uncle also. Few months later, in March 1909, at the time of attaining the age of twenty-one years, Shahnawaz was also given back the charge of his father's estate by the Court of Wards. He then started his active public life with certain cardinal principles, to become the torchbearer of Bhutto family in politics. “My services were available to the common man from morning to night”, recalled Sir Bhutto in his unpublished memoirs. “I ran an open house at Garhi Khuda Bukhsh Bhutto without distinction and without motive. I tried to help the people who came I tried to give them good advice ... I was courteous to the common man and rarely did my temper lose... I spared no efforts to cultivate and befriend the masses”, he remarked. In fact, Sir Bhutto was the first ever leader of Sindh who introduced this populist approach in politics. Before him, it was mostly a drawing-room affair of land owning aristocracy.

In October 1913, the Muslim community leaders (Wadero) of Sindh took first united political step to safeguard the interests of Sindhi Muslims. The meeting took place at Hyderabad and was very well attended by the community leaders from all over the Sindh. Shahnawaz was highly

respected because of his intellect, social position and his open stand against the exploitation of Muslim population. During these meetings, he emerged as the unanimous leader of the Muslims of Sindh. In 1919, at the age of thirty-one years, he won the elections for the only seat for Sindh at Delhi's Imperial Legislative Council. This victory was very important, as the council was the highest forum in the British India. After coming to Delhi, he devoted all his attention and energy to the cause of the separation of Sindh from Bombay Presidency and development of Karachi. Later on, he recalled his first impressions of Delhi in these words:

“On coming to Delhi, the thought crossed my mind on how I could get the Council to pay more attention to the development of Karachi. I believed that with the development of Karachi, the hinterland of Sindh, would not escape the benefits. I therefore chose to concentrate on Karachi. Whenever I went to other places and particularly to Bombay, I tried to learn how to improve Karachi. Bombay was much bigger city but I looked upon it as a rival of Karachi.”

The year 1920 was an important year for Sir Bhutto as well as the rest of India. The British Government introduced the famous Montague-Chelmsford Reforms in form of Government of India Act 1919. Sir Bhutto was elected as the member of Bombay Legislative Council along with thirteen other Muslims and three non-Muslims from Sindh. He was immediately chosen as the Leader of Muslim bloc in the Council, the position he retained till Sindh's separation from Bombay Presidency in 1936. In his home district also that year, he was elected as the President of District Local Board, Larkana; the position he retained till 1934. He ran the Board very efficiently and successfully. Khan Bahadur Mohammed Ayub Khuhro, an illustrious freedom fighter belonging to Larkana district, who also remained the Chief Minister of Sindh for record three times, described Sir Bhutto's tenure in these words: ‘He was a very successful Administrator and therefore the administration of the District Local Board, Larkana, was best run under his presidency. He enjoyed great respect and even the

British district officers of the imperial Service used to call on Sir Bhutto, which they never did in the case of other Presidents of the local boards in Sindh.’

Around 1925, Sir Bhutto took over as the president of Sindh National Mohammedan Association, the first ever socio-political organization of Sindh launched by Hassanally Effendi in 1885. Khan Bahadur Muhammad Ayub Khuhro became the Vice President, while Hassanally’s son KB Wali Mohammed assumed the charge of General Secretary.

At this stage of time, Sir Bhutto had already emerged as model personality for the budding political leaders of Sindh. Syed Miran Muhammad Shah, who later became the Speaker of the Sindh Legislative Assembly for ten most crucial years of Sindh and the subcontinent’s recent history, from 1938 to 1948, admired Sir Bhutto in these words: ‘All these young Politicians who came in contact with him in those good old days and who subsequently took prominent part in the affairs of their Province learnt their first lesson in public life from Sir Shahnawaz Bhutto who was admittedly their political godfather. I was one of those youngsters whom this all-Sindh leader took under his wings for training.’

Syed Miran Muhammad Shah has given an account of an event, in which he learnt lesson of self-respect from his benefactor. In his words: “In those early days of British Raj a horse and cattle show was held at Jacobabad where seats were provided for the invitees in the order of precedence determined by the head of the police department. Once Mr. Omanny, D.I.G. police, put the chairs of the Members of the Bombay Legislative Council, including that of Sir Shahnawaz Bhutto, behind the row where district officers were seated. Shahnawaz Khan Bhutto and his colleagues on arrival noticed this relegation. The sense of dignity and self-respect urged him to revolt against the indignity and he along with his other followers boycotted the horse show. He also sent a strong note to the Governor of Bombay protesting against the treatment meted out to the representatives of the people of Sindh by the local British offices. This move came as a happy surprise to the people of Sindh, who prior to

that incident, had never known that the public could protest against the conduct of a British officer. The result of this protest was that Mr. Omanny had to apologize to the elected representatives of the people and he was also shortly afterwards transferred from Sindh”.

Sir Bhutto first met Mohammad Ali Jinnah in Larkana in 1928, the year his son Zulfikar Ali Bhutto was born, who later became the first popularly elected prime minister of Pakistan. Mr. Jinnah, then a practicing lawyer, shared many similarities with Shahnawaz Bhutto. Both of them were born Sindhis. Both of them were educated at the same school in Karachi—Sindh Madressatul Islam and both of them had the interests of Muslim community deepest in their heart. Jinnah had been invited by Sindh Mohammedan Association, over which Sir Bhutto presided. Jinnah stayed with Sir Bhutto in the Bhutto family’s grand house Al-Murtaza in Larkana. This meeting proved to be the beginning of a long and harmonious association between the two Muslim leaders with sole objective of the welfare and well being of their community.

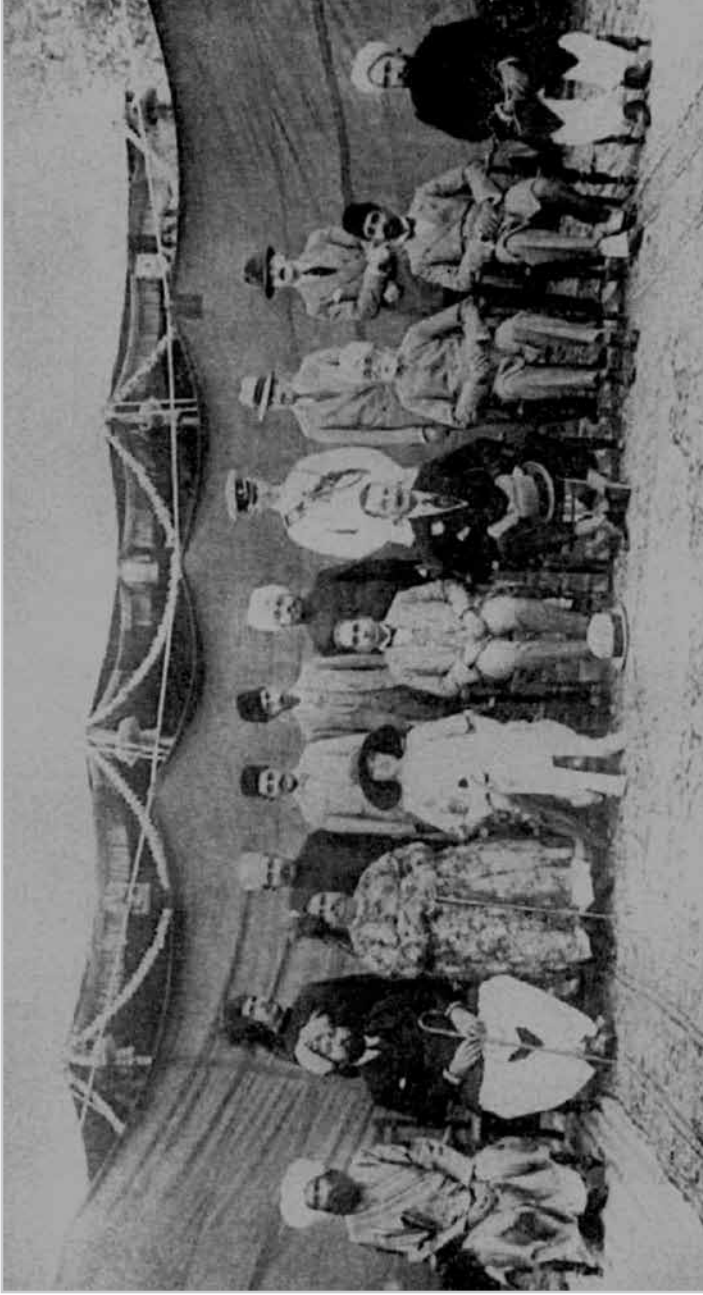
Sir Bhutto emerged as an ardent supporter of the Muslim cause. At all the political forums of British India, he presented the point of view of the Muslims living in the subcontinent in general and those of Sindh in particular without any fear or favour. One of his speeches, delivered in the Bombay’s Legislative Council on 17th March 1932 on the Indian Succession Amendment Act, is noteworthy. The Finance member (Minister) of the Government of Bombay had moved an amendment in the Indian Succession Act 1925, whereby he proposed to impose fresh taxes on Muslims of Bombay Presidency in matters arising under the council’s jurisdiction.

Speaking on behalf of the Muslim members of the council, Sir Bhutto opposed this move and said:

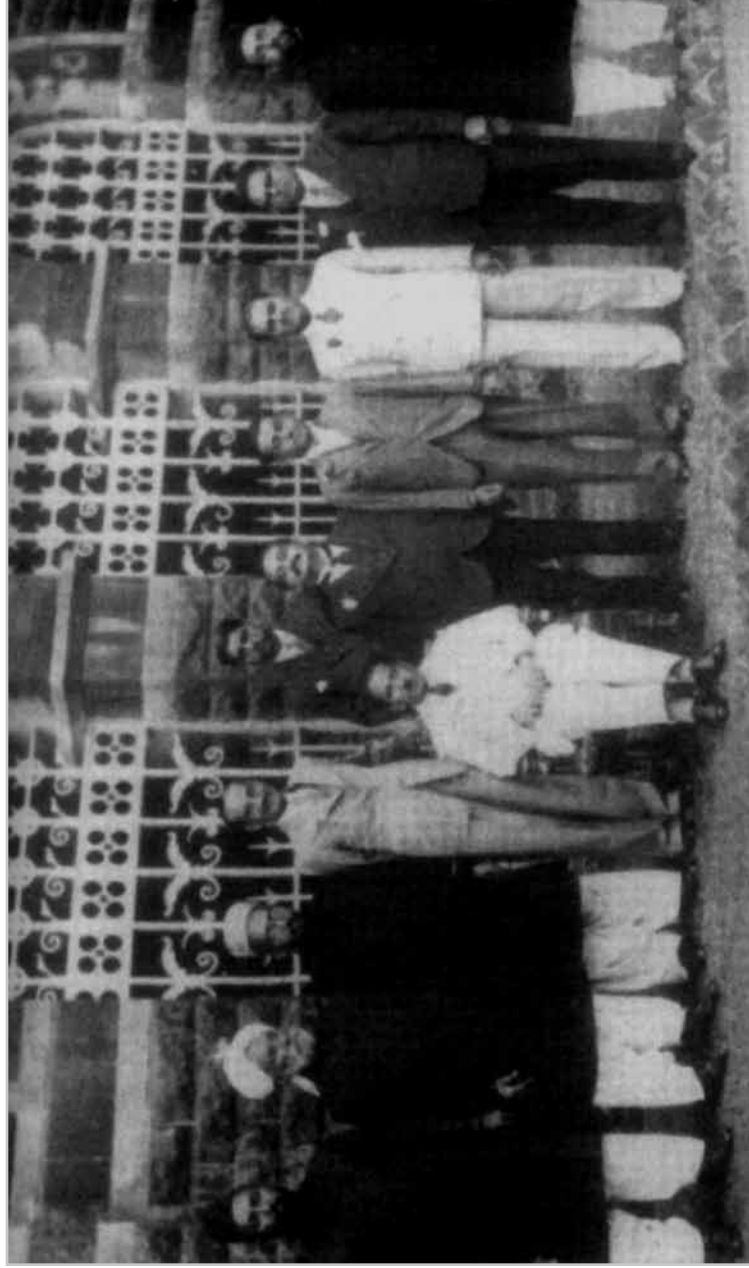
“Sir, I had no mind to take part in this debate, but my colleagues have insisted that I should say only a few words in order to make the position of Muslim members of this honorable House clear: Sir, it is very difficult for honorable members like Mr. Petit to



Sir Shah Nawaz Bhutto with his family. The baby boy on the extreme right is his son Mr. Zulfikar Ali Bhutto, who later became the President and the Prime Minister of Pakistan.



Sir Shahnawaz Bhutto is sitting in the center surrounded by the British Governor of Sindh and his wife. Prominent amongst others in the photograph are the Talpur Mir of Khairpur Mirs (sitting third from right) and Mr. Muhammad Ayub Khuhro (standing third from right).



Sir Shah Nawaz Bhutto (sitting in chair) with Sindh's members of the Bombay Legislative Council, at its last session in 1935. Former students of Sindh Madressah including Khan Bahadur and Mohammad Ayub Khuhro were also there.



A view of Hardley House of Karachi, where Sir Shahnawaz Bhutto lived as the Chief Advisor to Governor, to advise him on separation of Sindh from Bombay Presidency.



The grave of Sir Shahnawaz Bhutto in his ancestral graveyard in Garhi Khuda Bakhsh in Larkana District.

realize our difficulties. It is only Muslims who know fully well their religion and the rights, privileges and the obligations of Muslims. The succession question, so far as the Muslim community is concerned, is governed by our Holy Book and Mohammedan law is based on Shariah and the exceptional cases are governed by personal law, and it makes the case so clear that there is no difficulty whatsoever to avoid litigation. We cannot agree to pay for probate certificate, before one can be legally considered heir, when our Shariah entitles us automatically to succession. The particular difficulty with Muslims is that even their ladies and other different relatives are entitled to a share in property. Once a bill like this is passed, it will create such a complication that there will be bogus claimants springing up, unless one guards oneself by means of a certificate”.

The third decade of the last century started with events of far reaching consequences for Sir Bhutto as well as the Muslim community of India. The British government was worried over the political situation prevailing in India and attempted to resolve key issues through Round Table Conferences in London during 1930-33. King George V himself inaugurated the first of these conferences on November 12, 1930, at which fifty-eight Anglo-Indian leaders, officials, princes, politicians, and sages of many sorts sat around in an effort to agree on the solutions of intricate constitutional and political issues confronting India. One of these issues was the separation of Sindh from Bombay Presidency. There were sixteen Muslim delegates to take part in the proceedings including Quaid-e-Azam Mohammad Ali Jinnah, Sir Muhammad Iqbal, His Highness Aga Khan and other important leaders of Muslim India. Sir Bhutto was invited there to represent Sindh.

The Conference formed a sub-committee headed by Lord Earl Russell to deliberate upon the issue of the separation of Sindh in detail and forward its report. The sub-committee passed a resolution, almost unanimously, recognizing the just demand of the people of Sindh. But, at the same time the sub-committee also recommended the detailed examination of financial

and administrative aspects of the issue before taking a final decision. Accordingly, the Government of India appointed another committee headed by Sir Miles Irving to study in detail the financial aspects of the separation. The committee under the influence of anti-separation lobby reported that the separated Sindh province would start its career with an initial deficit of Rs. 108.45 Lacs. This negative report created a big hurdle in the autonomy of Sindh province.

The second session of the conference was devoted to the future Federal Structure of India. Sir Bhutto addressed the session on behalf of Sindh, arguing strongly in favour of the separation. He said: "I now turn my attention to the separation of Sindh, the Province I come from. It is difficult to offer any detailed criticism on the Report of the Finance Committee on the separation of Sindh. It is clear, however, that the Committee have exaggerated the amount of the deficit that Sindh would be incurring if separated from Bombay. In coming to their conclusions, they have failed to take into account the world conditions of the last three years. With improvements in these conditions and reductions in the present costly administration, Sindh would soon find itself on its own legs. When one considers that at present all the provinces are showing a budget deficit, too much importance to this aspect would only cloud the real issues. On the other hand, Bombay, with its own commitments, is already a deficit province, and to keep the burden of Sindh on its shoulders would only augment its liability. Self-determination is the keynote of our deliberations and it would be an anomaly if that principle were lost sight of in considering the separation of Sindh"

On this occasion, Sir Bhutto also brought before the forum the problems and the miseries of the agricultural class, which was predominantly Muslim in composition. The Hindu money-lending class, at that time used to charge exorbitant rates of interests from the needy Muslim landowners. In case of the inability on part of the landlords to pay the highly accumulated amounts, their properties were taken over by the Baniya or the Hindu moneylender. The land was the only means of the livelihood for most of the rural-based Muslims.

This state of affairs had brought unprecedented degree of anxiety among the Muslim masses. Sir Bhutto, giving voice to these feelings said: "Sir, I come from an agricultural class of people who form 85 percent of His majesty's subjects in India, and venture to think, can have claim to some knowledge of their needs and difficulties. It is very hard for many here to conceive the state of things in the countryside. I am told that the Congress represents this class of His Majesty's subjects too. I seriously ask them if they have devoted any attention to be amelioration of the condition of these people. Is the stirring up of an agitation at Bardoli and the rising of the Hindu tenants against their Muslim landlords in the united Provinces an indication of their interest... Sir, the state of these people has been daily growing bad to worse since the reforms. Taxes have risen, poverty is rampant among them, and their land has already slipped out of their hands into the hands of the moneylenders and the capitalists, who charge 35 to 50 percent interest. What is the good of responsible Government, if these conditions cannot be improved? It is only by making the administration cheaper, purer and more sympathetic towards their needs that you can bring contentment and prosperity".

The recommendations of the Round Table Conferences, which also carried the separation of Sindh issue, were embodied in a White paper, published in March 1933. It was then debated in Parliament where it was referred to a Joint Select Committee of both the houses of British parliament. The Committee sat from April 1933 to November 1934, and finally reported to Parliament on November 22. It was again debated in Parliament in December and approved by the House of Commons on 12th December and the House of Lords on 18th December. The second reading took place in February 1935. After the final reading and the Royal Assent, finally, the Bill reached the statute book on 24th July 1935 as the Government of India Act 1935. With the passage of this act Sindh achieved success in her quest since 1847. Its small port town Karachi was about to be elevated to the provincial status at par with Bombay, Calcutta and Madras. The Muslims of India got the most significant Muslim majority province since the annulment of partition of Bengal in 1911.

Winning over the cause of separation of Sindh from Bombay Presidency was the crowning political achievement of Sir Shahnawaz Bhutto and his friends-in-cause. His single-minded efforts finally bore fruit after sheer struggle of fifteen years since 1920. For the Muslims of India, this was the first major achievement since the founding of Muslim League in 1906. In the history of struggle for Pakistan, the separation of Sindh is considered as the second most important event next only to the creation of Pakistan in 1947.

While Sindh's separation had been agreed upon in London, it was not to take effect till election could be held under the new Government of India Act. The Governor Lord Braboune invited Sir Bhutto to join his cabinet, as he wanted Sir Bhutto's experienced advice on all matters relating to the Muslims of Sindh. Sir Bhutto along with his family left Karachi for Bombay on a P&O liner. Modalities were sorted out. Decisions were made. Elections were held. Sir Bhutto's party won an overall majority in the new Sindh Assembly. But, due to his preoccupations at Bombay regarding the issues relating to the birth of new province, he could not concentrate on his own election from Larkana. Hence, he the top leader of the party could not return to the assembly.

On 1st of April 1936, Sindh regained its provincial status after a little less than a century since 1847, when the British rulers had swiped it away. It was realization of a dream for Sir Bhutto. He issued the following message to the people of Sindh on the eve of this historic occasion:

‘Today has been accomplished one of the greatest wants in the history of the subcontinent and Sindh is free and separated. On this unique occasion I deem it my proud privilege, as a humble servant of the people to send forth to all my message of congratulation and good will.’

‘From henceforth commences a new era in the life of our province, and it is my unbending and firm conviction that Sindh has a great future before it. With Karachi as an ever-growing sea and airport and the undoubted prosperity which the Barrage is

bringing in, I see our beloved province destined to play her own important part in the affairs of the Empire at no distant date. Let us therefore infuse new ideas into our thoughts and actions in steering the barge of the new province through new waters. The controversy about the separation is now happily dead and I congratulate the Hindu community on gracefully accepting Separation as a settled fact and offering their co-operation in the great task that lies before us. Let the past bury its own head. Our pride and happiness of life now depends on having a prosperous and contented province of our own and today, therefore, is an auspicious day which has brought us nearer to the place which we are soon to take among the free and self-governing provinces of India.'

Appealing to his Muslim brothers to take stock of the big responsibility befallen on them to run the province on their own, he advised them: 'To my co-religionists, I might take the liberty to say that it is time they realize the great responsibility that is now to fall on their shoulders in running the future of Sindh and although safeguarding the interest of minorities has been left to the care of the Governor they should really make this responsibility their own and earn the confidence and good will of other communities.' Similarly, asking Hindus to shun off any negative feelings towards this Muslim majority province, Sir Bhutto said: 'may I also appeal to the great Hindu community to extend a little more tolerance to their Muslim brothers and be less distrustful of them. Hindus and Mohammedan have lived in the past in bonds of closest friendship and have much in common between them through association of many centuries. It is my fervent hope that this province will be the first to set a lesson of unity to other provinces in sinking communal differences. Nor can both the communities do much without the co-operation and good will of the other minorities who have played their own important part in shaping the destiny of this province. Let us, therefore, sink off our differences and lead our beloved province to the glorious place that is now her own and invoke the blessings of the Almighty in one common pursuit to that end.'

By 1937, Sir Shahnawaz Bhutto was offered membership on the prestigious and powerful Public Service Commission for Bombay and Sindh, a post he held for nine years. During these years Sir Bhutto and Jinnah met often at the house and office of their common friend and physician Dr. Patel in Bombay. Jinnah had developed fatal spots on both of his lungs. It was Dr. Patel's professional silence about the X-rays he had taken of him, that Jinnah's illness remained a secret till the end. The doctor was especially indebted to Sir Bhutto, who as Bombay's minister of health had accelerated the doctor's promotion.

In 1946, Sir Shahnawaz Bhutto enlisted his support for Pakistan movement by resigning from his substantial Public Service Commission chair and moved to the state of Junagadh to assume the charge of Divan (Prime Minister) of that state. He was there, when Pakistan appeared on the map of the world as an independent nation on 14th August 1947. The autonomous province of Sindh played the pivotal role in creation of this Muslim nation-state. With the birth of Pakistan, surfaced the issues of the accession of certain princely states like Junagadh, Kashmir and Hyderabad (Deccan) etc.

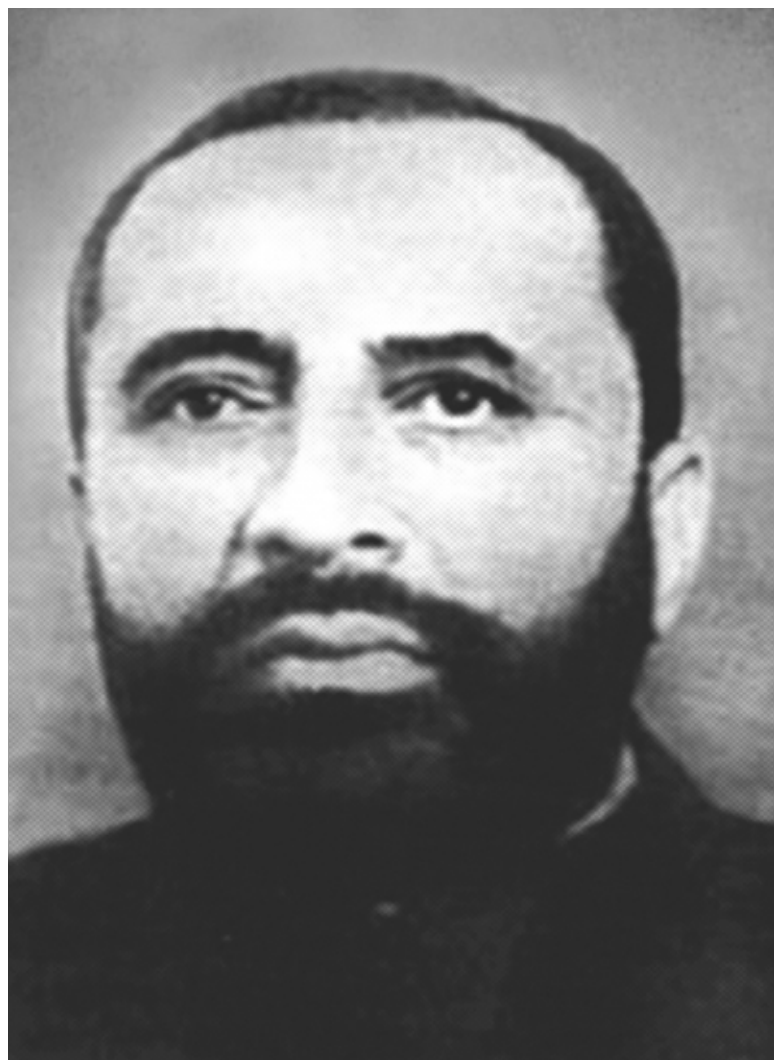
Junagadh, where Sir Shahnawaz Bhutto was serving as Divan, was a small maritime state, five hundred kilometers down the coast of Karachi. It had an area of more than eight thousand five hundred square Kilometers and a population of about seven hundred thousand. Most of the population of the state was Hindu and the ruler was a Muslim who wanted accession with Pakistan. In case of Kashmir, another princely state, the composition was just the opposite. Here, the majority of the population was Muslim while the ruler was Hindu, who wanted accession with the India. In August 1947, the state of Junagadh announced its accession with Pakistan. This move had a great tactical importance. It was thought that if the Indian government acquiesced, admitting the legal right of the ruler to decide which way to go, the precedent of a Muslim prince taking a Hindu-majority state into Pakistan could also be applied to other states like Hyderabad. If the Indian Government did the opposite, it would have to allow Kashmir to join Pakistan.

By the middle of September, the Indian government sent its minister Mr. V. P. Menon to Junagadh to persuade the state to join India. The Nawab told the Indian emissary to meet Sir Bhutto. Menon threatened Sir Bhutto with grave consequences, if he did not change his position on this very important question of accession. Sir Bhutto remained unmoved and told the Indian representative that the decision was already made which could only be altered if the governments of Pakistan and India could evolve a mutually agreed formula to solve all such cases, including that of Kashmir on regional basis. India decided to annex the state by force. Finding odds heavily posed against him, the Nawab of Junagadh left his State for Karachi by the end of October. Without the legitimate ruler, Sir Bhutto was not in a position to do anything and hence was directed to come back to Karachi. Accordingly, he left Junagadh for Karachi on 8th November 1947.

Back to his home, Sir Bhutto completely retired from politics. He had played his inning. Now, it was for others to play. The last ten years of Sir Bhutto's life were the most peaceful. By mid fifties his son Zulfikar Ali Bhutto had already entered in the realm of politics. Finally, this great son of the soil breathed his last amongst his own people in Larkana on 19th November 1957. His progeny provided Pakistan with the first popularly elected Woman Prime Minister of an Islamic country; his granddaughter Benazir Bhutto.

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SIR HAJI ABDULLAH HAROON (1872-1942)

Sir Abdullah Haroon was a great philanthropist and a front ranking leader of the Pakistan movement. He was one of the closest confidants of Quaid-e-Azam Mohammad Ali Jinnah during the most turbulent periods of Indian Subcontinent. He owes the credit for successful organization of Sindh Provincial Muslim League Conference in 1938, which proved to be the precursor for 1940 Lahore Resolution of Pakistan. His services for the cause of Indian Muslims were to the extent that Quaid-e-Azam Mohammed Ali Jinnah cited him as “one of the greatest pillars of the Muslim League”. In addition to that, Sir Haroon was a preeminent philanthropist, and founder of several educational, religious and social welfare institutions. He was a successful businessman who took pleasure in spending his money for the betterment of the people.

Sir Haroon was born on 7th November 1872 in the family of Seth Haroon at Karachi. His forefathers were traders by profession and originally belonged to Cutch. Towards the middle of nineteenth century, Abdullah Haroon's father decided to settle in Karachi. Abdullah was born as the youngest of three children after a sister Zulekha and a brother Osman. He

was just four years old when his father Seth Haroon died of heart failure in 1876 at a young age of forty. With the passing away of the only bread-earner, the family faced difficult times. But, Abdullah Haroon's mother Hanifabai, who was only eighteen years old at the time of demise of her husband, faced the circumstances with courage and determination. She managed for young Abdullah's basic education at home.

At age of fifteen years, on 3rd November 1887, Abdullah Haroon was admitted to Sindh Madressah Islam, vide General Register No. 131. His place of birth has been mentioned as Karachi; caste as Memon; and date of birth as mentioned in heading. He was placed in Standard II, where 'Muhamedali Jinnabhoy' also enrolled himself in December same year, when he joined Sindh Madressah for the second time. This shows that the two giant future-leaders of the Muslim community of Indo-Pakistan subcontinent studied in same class at the Madressah. However, after some time, while studying in Standard III, Abdullah Haroon had to leave school on 19th of March 1888, on account of personal problems. But, his stay at the Madressah had profound effect on his mind. Sindh Madressah's impact and influence on him can be measured by his words expressed in "Sindh Madressah Chronicle of March 1915 on page 18:

'I remember those days clearly when this great and grand Madressah blessed a poor student like me with enlightenment of education. Whatsoever education I acquired from Sindh Madressah is the ornament of my life. I can never bring those days to oblivion. I think it is my prime duty to serve this institution.'

After leaving the institution, circumstances forced this great man to start his career as a hawker on the pavements of Karachi. After some time, he joined service in his brother-in-law's company at a monthly salary of four rupees. He learnt the realities of life the hard way. The same year, while sixteen years old, he along with his mother went to Mecca to perform Hajj. This proved to be a unique experience of his life that changed his mental outlook completely. After returning from Arabia, he joined the firm of his

maternal uncle. The job took him to far away places in the sub-continent in connection with the firm's business. With the passage of time, he got a fair knowledge of trade and commerce, with particular reference to export and import business and dealings with foreign countries.

A stage came when the entrepreneur within him urged him to set up his own business instead of serving for others. His mother came to his help with whatever money was available with her; and Abdullah Haroon at the age of twenty-four years started his business career in sugar. He opened a shop in Judia Bazaar where he worked as his own clerk and cashier. It was a new field for him. He saw many ebb and flows in the initial years. Slowly and gradually, things started to settle down and the business flourished. Within few years, he was known as the 'Sugar King' by his friends in Sindh.

By 1909, the business of this thirty-seven years old young man had expanded manifold. The number of employees of his business concerns also increased proportionally. This necessitated the shifting of his office to a bigger place in the Dossalavi buildings on Napier Road. Next year, he bought a property for the first time in his life in Ranchore Lines. He also bought a horse and carriage for the convenience of his mother to move around in the city. In the evenings, the same carriage was used to bring him home from the office, whereas he used to go by train in the mornings. In 1911, Abdullah Haroon bought a bungalow for residential purpose at Victoria Road, the locality, where affluent natives used to reside.

Once established in his business career, Abdullah Haroon took up the cause of general welfare of the society by extending financial and moral support to various educational institutions and social welfare organizations. The first such institution to attract his attention was, of course, his Alma Mater Sindh Madressah, where he offered to bear the annual expenditure of poor boarders from 1909 to 1910. He also contributed for Poor Boys Fund, Endowment Fund and for the Library of the institution. As a mark of respect for this contributions and affection for the Madressah, in year 1912, he was taken on the board of management of the institution, headed by the

then Commissioner-in-Sindh, the highest British functionary in Sindh. He remained associated with the affairs of his Alma Mater for many years.

In April 1913, Abdullah Haroon contested and won, for the first time, a seat on the Municipal Committee of Karachi. His leadership qualities and desire to serve the people of his town helped him to retain the seat till 1934, except for a period of four years from 1917 to 1921. In addition to that, he also took interest in India's national politics. Like Jinnah, he was also member of Indian National Congress, as it was the only prominent political forum for the people of India. However, when the Muslims of Sindh formed Sindh Muslim League, for the first time, in November 1917, at a public meeting held at Khaliqdina Hall of Karachi, Mr. Haroon was appointed along with Mr. Yousfali Alibhoy Alvi, Mr. GH Bhurgury, and Mr. Ghulamali G Chagla.

This was a crucial period in Indian politics. The tranquil political life in the country was being replaced by awakening amongst the Indians in respect of their rights and status in the British Empire. The First World War had ended and the Indians were eagerly waiting for the political and constitutional reforms, promised to them by the British Government during the War. Various proposals were being mooted and the political climate of the country was ripe for a change. Mrs. Besant had already started her Indian Home Rule League. Mr. Jinnah was actively engaged in parleys between the Congress and the Muslim League in order to bring a degree of harmony between the two prominent political forces of India. Because of his initiative and efforts, the Lucknow sessions of the Indian National Congress and All India Muslim League were held simultaneously and agreement was reached between the two parties, known as the Lucknow Pact. This was the background when Mr. Montague took over as the Secretary of State for India with mandate from the British Government to suggest constitutional measures for gradual development of self-governing institutions and progressive realization of responsible government in India.

Ten days after the formation of Sindh Muslim League, Mr. Montague



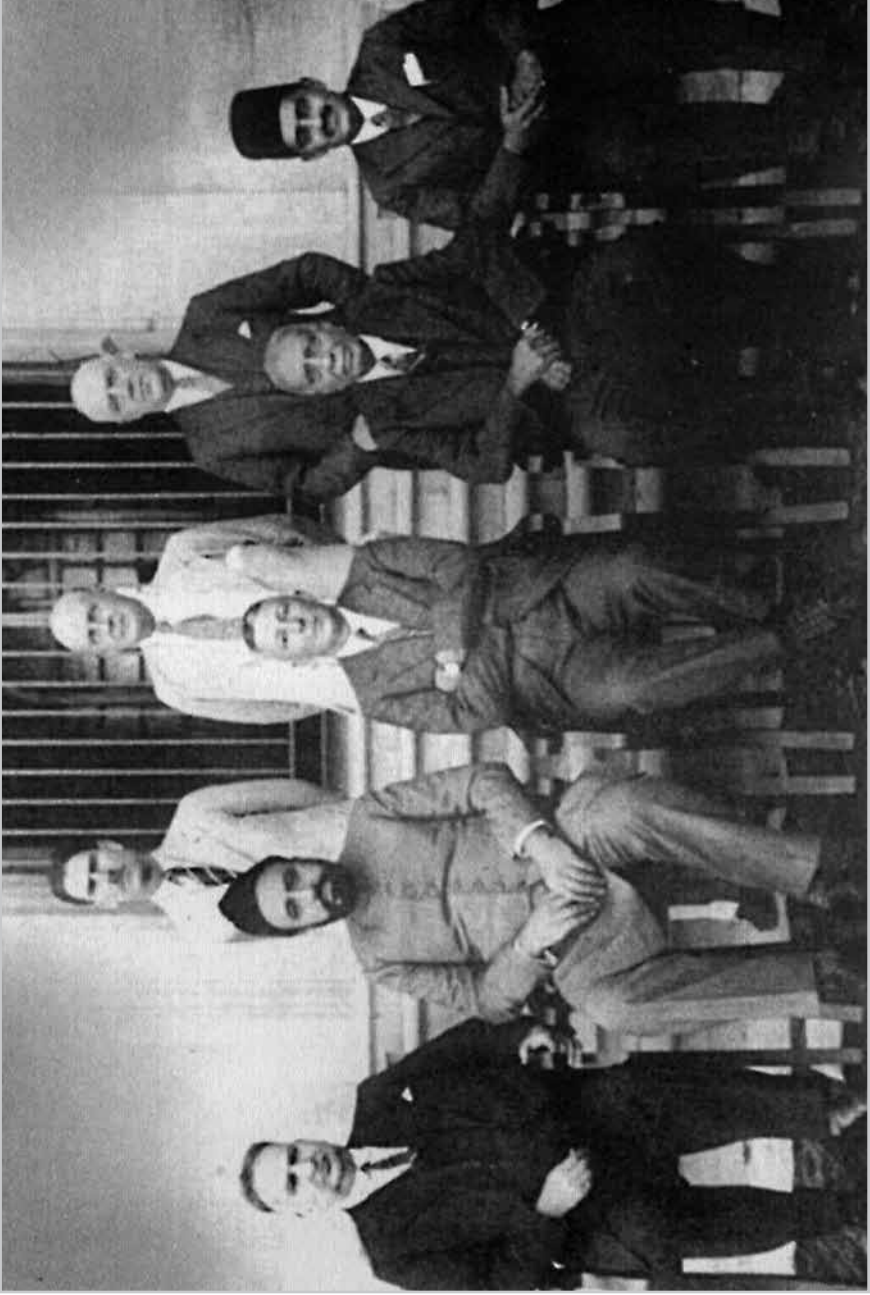
Pakistan movement's distinguished leader, Sir Abdullah Haroon and his wife Begum Nusrat Haroon in London.



Sir Abdullah Haroon with Quaid-e-Azam at Haroon's Karachi residence 'Seafield'.



Abdullah Haroon with Sir Agha Khan at 'Seafield'.



Sir Abdullah Haroon with the members of Sindh Administrative Committee in 1933.

arrived in India on 10th November 1917. During his visit of Sindh in December that year, Sindh Muslim League presented a memorandum to the visiting Secretary on 13th December 1913. The memorandum, drafted by the office bearers of the League including Abdullah Haroon was very comprehensive that depicted very well the political realities of not only Sindh but also of the whole of India. The memorandum stated that while much had been done by the British Government for the uplift of India, very much more remained to be done. It said that the fault lied in the existing system of government and that the people of the country should have been given a more effective role in the business of governing their country.

The memorandum also appreciated the positive aspects of the British rule in India. The most prominent plus points described in the presentation related to security and education, especially on scientific subjects. Mindful of the new change, which was coming to India, it extended its support to the scheme of reforms, which had been prepared by the Indian National Congress and the All-India Muslim League as a 'first installment' towards 'self-government'. The use of phrases like 'first installment' and 'self-government' as far back as year 1917 is noticeable. This speaks of the far-sightedness and vision of the drafters of the memorandum. It further added that Indian National Congress and All-India Muslim League were the real representatives of the people of India, and urged the Secretary of State to consider and accept the reforms suggested by the Congress and the League. Commenting on the political acumen of the authors, Mr. Mazhar Yousuf says, "I have read the memorandum many times over. It is my considered belief that the drafters of this memorandum, including of course, Haji Abdullah Haroon, were men of vision, with an abiding interest in the people inhabiting this country and with a soft corner for the poor in Sindh".

Soon after the end of World War I, Abdullah Haroon acquired his new house named 'Seafield', facing the prestigious Victoria Road, presently called Abdullah Haroon Road. Before the war, the areas of Civil Lines and

the Cantonment were considered exclusive British areas, where no native was allowed to acquire property. The house named Seafield was located in the Civil Line, and had been in use of General Seafield, from whom it derived its name. Prior to acquiring of this palatial home, Abdullah Haroon used to live with his family in a house located in the Saddar Bazaar Quarters, at the other end of Victoria Road, the area inhabited by affluent natives. However, after the war, the policies changed and the natives were also allowed to acquire property in the once exclusive British areas of Karachi. The Seafield, later provided hospitality to several of Sir Haroon's prominent guests including the Quaid-e-Azam and Miss Fatima Jinnah.

By 1919 the subcontinent witnessed the emergence of Khilafat Movement'. Prior to the war, the Muslims of India were aligned with the Sultan of Turkey, who was also the 'Caliph' of the Muslim world. When the World War broke out in Europe, Turkey sided with Germany, against the allied powers. After the end of the war, the victorious allied powers including Great Britain decided to dismember the Ottoman Empire and forced Turkey to abandon the institution of Khilafat. The Muslims of India started the Khilafat movement and asked the Indian Government to put pressure on European powers to restore the Caliph to his seat. Sir Abdullah Haroon was one of the most prominent leaders of the movement in Sindh. In October 1919, Sindh Provincial Khilafat Committee was formed and Abdullah Haroon was elected its president. Under the directives of the committee, Khilafat Day was observed on 21st October 1919. A public meeting was held under the presidency of Sir Haroon at Khaliqdina Hall of Karachi.

The meeting passed resolutions for the restoration of this religio-political institution of the Muslim world. The first resolution said: "That this public meeting of the Mussalmans of Karachi held under the auspices of Sindh Provincial Committee, after prayers for the continuance and permanence of the temporal power of the Khilafat tul Muslimeen, approves and adopts the proceedings of the All India Muslim Conference held at

Lucknow on 2nd September 1919 and expresses its greatest anxiety over the threatened dismemberment of Turkey and removal of the holy places of Islam from the Caliph's control, and trusts that the British Minister will secure fulfillment of the pledge of R.H Lloyd George given on behalf of the British Empire regarding Turkey, for otherwise an upheaval will be created among the Muslims threatening alike the peace and progress of the world in general, and giving rise to strong and deep rooted discontentment within the British Empire in particular.”

The meeting also established a fund for helping the cause of the Turkish Khilafat. The meeting resolved: “With a view to safeguard the integrity of the Turkish Empire and maintain the Ottoman Khilafat's necessary control over the holy places of Islam by means of carrying an effective propaganda in England and elsewhere, including the proposed organ of the Muslim opinion in London, this public meeting of Mussalmans resolves that fund for the proposed object be started and appeals be made to all brethren-in-faith and their sympathizers to make liberal contribution towards the same”.

For the next five years till 1924, Haji Abdullah Haroon held this office. Under his leadership, a number of conferences were held all over Sindh throughout these years. He also generously donated for the Khilafat Fund and his family boycotted all foreign materials in response to the call made by the movement leadership. In 1920, he launched “Al Waheed” a Sindhi daily newspaper, as a spokesman for Sindhi Muslims. The same year he became president of the Sindh Provincial Muslim League. By 1923, he was elected as a member of the Bombay Legislative Council. In 1926, he was elected Member of the Central Legislative Assembly, the forum he was returned to for three terms. In 1927, he was elected President of the Central Khilafat Committee. In 1932, he stated work on the reorientation of Muslim politics. At that time, two of the great Muslim leaders; the Aga Khan and Quaid-e-Azam Jinnah had taken up residence in London. He appealed to them to return back and take part in guiding Muslim politics.

One of his most important contributions towards the freedom movement was his organizing of the Sindh Provincial Muslim League conference in Karachi in October 1938. He was nominated as the chairman of the Reception Committee. This event was particularly important as it passed the resolution -- for the first time in the entire subcontinent -- that became the precursor for the future 1940 Pakistan Resolution passed in Lahore eighteen months later. The guests were invited from all over India to attend the proceedings of the conference. A special train was hired to carry around five hundred delegates from each province of the subcontinent, led by the Quaid-e-Azam Mohammed Ali Jinnah himself. The conference was presided over by the Quaid-e-Azam, and earlier, for some time, by Shaikh Abdul Majeed Sindhi.

In his address of welcome, Sir Abdullah Haroon said, "It is indeed a matter of proud privilege to me today to be in a position to offer you all distinguished gentlemen, a hearty welcome on behalf of the Muslim community of this province. I can only assure you that we fully realize the magnitude of the obligation you have done by being in our midst in order to give us guidance at this great hour of anxiety, and I should even say, our adversity.

Sindh had been separated from Bombay Presidency by then and Karachi had acquired the status of a provincial capital. Highlighting the importance of Sindh in future, Sir Haroon informed his thousands of guests in that October, "We are meeting today in the capital of a province which, although in area equals England without Wales, is geographically and historically, the capital of Sindh and the nearest port to Europe, by land, air and sea. Historically, the latest discoveries have unfolded to the world, the buried treasures of its ancient civilization and splendor, which point to its surprisingly great past. For the Muslims of India particularly, it has some significance from the religious point of view as well. No Indian Muslim will, I am sure, ever forget that it was through this province that the

first caravan of Islam passed on its way to the other parts of India, and as such I, even on these sentimental grounds, feel emboldened to claim your support in the solution of the problems which confront us. As a matter of fact, I am sure, that your meeting here on this occasion will not only help us in the solution of our internal problems, but will result in the formation of a new caravan conveying the commodity of Muslim unity, solidarity and strength to the rest of India. I long to see that happy day, and hoping as I do, that it is not distant, I am sure I will be able to see it even though it is now the evening of my life”.

Sir Abdullah Haroon, in his speech, further recounted the efforts on the part of the distinguished Muslim leaders in the course of the last fifteen years to arrive at a settlement with the majority community and pointed out that it had not been possible to reach to a solution ever since the emergence of the problem. He was critical of the attitude of the majority Hindu community in this regard. Haroon was of the view that the sole impediment standing in the way of a permanent solution of the problem was the reluctance on part of the Congress leadership to appreciate the true situation and face it squarely. “As long as the majority community failed to recognize the deep-rooted suspicion of the minorities that their interests were not safe in the hands of the majority, unless they were afforded adequate safeguards and protection, there was no prospect of a solution of the problem.”

He foresaw the emergence of an independent country of Muslims in the subcontinent if Hindu majority did not mend its ways. “And if the patience of Muslim India is tried to its utmost capacity, it might have no alternative left but to seek their salvation in their own way in an independent federation of Muslim States”, he cautioned. The very culture, religion and the existence of the Muslim community were in jeopardy and they had been despaired of getting any justice at the hands of the majority community. We have nearly arrived at the parting of the ways and until and unless this problem

is solved to the satisfaction of all, it will be impossible for any body to save India from being divided into Hindu-India and Muslim-India both placed under separate federations”.

He criticized the so-called nationalists and stated that “the Muslims are wide awake today and no effort to dupe or coerce them will bear any fruit. On the contrary, those who have chosen to masquerade under the cloak of nationalism must know that nationalism which believes in depriving the minorities of its inherent rights is not going in any way to accelerate the freedom of India. Muslims have left no stone unturned to strengthen the fight for India’s freedom, although at no time will it be possible for them to agree to any proposition involving a mere change of masters”. He assured the minorities in Sindh, on behalf of Muslim community that if they played their part rightly, the Muslims would afford them all the facilities to have their legitimate rights safeguarded.

The conference adopted several important resolutions on important national and international issues concerning the Muslim Ummah at that time, like ‘the cancellation of the mandate and full independence for the people of Palestine, efforts to organize All India Muslim League, socio-economic uplift of the Muslims, and like-wise. But the most important resolution of the conference was the Resolution No.5 on the subject of ‘Communal Settlement’. It said:

“Whereas it (Congress) has deliberately established purely Hindu rule in certain provinces by forming ministries either without Muslim ministers or with Muslim ministers having no following among Muslim members, in direct and flagrant violation of the letter and spirit of the Government of India Act 1935, and the instrument of instruction ... Whereas the ministries so formed have established a sort of rule which has for its aim the intimidation and demoralization of Muslims, the extermination of the healthy and nation-building influences of Muslim culture, the suppression of Muslim religious customs and

their religious obligations and elimination of their political rights as a separate community ... Whereas Congress has superimposed the authority of its high command, a sort of fascist dictatorship, over the working of the Congress ministries, to prevent the healthy growth of parliamentary conventions and establishment of constitutional traditions, to deprive the Muslims of their due share and have refused to reconstitute ministries in consonance with the constitution, having due regard to the rights and interests of Muslim.”

The other part of the resolution asserted that the Muslims were a “separate nation” and India, in reality, was not having just one, but two nations. It also called upon Muslim League to help devise a new constitution for India. It reads:

“Whereas the evolution of a single united India and a united Indian Nation inspired by common aspirations and common ideals being impossible of realization on account of the caste-ridden mentality and anti-Muslim policy of the majority community, and also on account of acute differences of religion, language, script, culture, social attitude and outlook on life of the two major communities and even of race in certain parts, this Conference considers it absolutely essential in the interests of an abiding peace of the vast Indian continent and in the interests of unhampered cultural development, the economic and social betterment, and political self-determination of the two nations known as Hindus and Muslims, to recommend to All-India Muslim League to review and revise the entire question for what should be the suitable constitution for India which will secure honorable and legitimate status due to them, and that this conference, therefore recommends to the All-India Muslim League to devise a scheme of Institution under which Muslims may attain full independence.”

It is significant to note that it was for the first time that the Muslim

League had formally defined political India as ‘two separate nations -- Hindus and Muslims, and at the same time advanced the claim of political self-determination as a legitimate means for the achievement of separate nationhood. The resolution marked a new phase in the League thinking, which prepared the way for the formal declaration, seventeen months later, in 1940, of the League’s ultimate goal of Pakistan. It was in this respect, a forerunner to the historic Lahore Resolution of 23rd March 1940. In the words of Pir Ali Mohammed Rashdi, “I have no doubt that it (Resolution No.5) will serve as a prelude to the Muslims declaring finally to go in for a separate federation of their own and will thus get Sindh a very conspicuous place in the history of new India ... Sindh has on many occasions in the past given the lead to the whole of India and I will be pardoned if I say that even on this occasion, and in the matter of the Muslim League movement she has given a lead to the rest of India”.

After the passage of the resolution, the Hindu press criticized it vehemently. Abdullah Haroon in an interview published in the ‘Muslim Voice’, clarifying certain points and answering the criticism, said that “they (Hindus) have given great stimulus to the idea underlying it. They have begun talking of Pakistan and this must catch the notice of Muslims, and set them thinking. More they oppose it, more they would popularize it among the Muslims. We have no press of our own to propagate our idea through; thank God the Hindus themselves have begun doing the job for us”.

Stressing for the need to complete the spade work before Pakistan could come into being, Sir Haroon said, “Our goal being Pakistan (in one form or another) that is independent status for Mussalmans under a separate federation of their own. We have now to find out an organization through which we might work for it. Our first choice must fall on the Muslim League and give it our utmost trial. Happily, Mr. Jinnah has now no other alternative left; Hindus themselves would force him on that course. But before that stage is reached, a good deal of spadework is to be done.

We have to create a batch of workers who would devote themselves to the achievement of this ideal, we have to influence the various sections already in the Muslim League in favour of it, we have to educate the Muslim league in favour of it, we have to educate the Muslim masses, we have to make the general Indian, as well as British public opinion familiar with this idea by means of literature and press propaganda, and when we have sufficiently progressed along these lines, a stage would be reached when it would be easy for us to induce the Muslim League to adopt it as its own basic ideal”.

This move on part of the Muslim Community had shaken up the British Government also. The watchful eyes of the secret agencies were focused on the leader of Muslim Community, Sir Abdullah Haroon and his colleagues-in-cause. In a dispatch to the higher authorities dated 26th November 1938, the Director of the Intelligence Bureau, Home Department, Government of India, wrote from Delhi:

“When the Sindh provincial Muslim League Conference met at Karachi in October, Sir Abdullah Haroon, as president of the Reception Committee, spoke in favour of separate Muslim federation, and a resolution to the same effect was later passed in the Conference with enthusiasm.

The Karachi presentation of the idea of a separate federation goes further than the “Pakistan” scheme, and provides for the inclusion of all the states and provinces in which Muslims are in a majority in India, and, if necessary, of those beyond the Indian frontier also. A reported detail of some interest in the scheme is to the effect that the Muslim federal unit will be prepared to accord to its minorities the same treatment as is accorded to the Muslim minority in the Hindu unit. Many regard the plan as impracticable, but there are those also who argue that the present general tendency in the world, especially as exhibited in recent events in Europe, is for every cultural unit to have its own geographical home.

The latest development is revealed in letter addressed by Sir

Abdullah Haroon to certain states, including all those of size and importance, in which he has invited consideration of his scheme in the light of the attitude of the Congress towards the states, and of the scheduled castes towards congress. It is interesting to learn also that H.H., the Maharaja of Bikaner is believed to have written to Sir Abdullah Haroon for more details of his scheme and to have inquired whether it could be so modified as to accommodate Hindu States; Sir Abdullah's reply is reported to have been to the effect that modification of the scheme which was only tentative, was possible, but not so as to convert a Muslim majority into a minority”.

To Abdullah Haroon, the salvation of the Muslims of the subcontinent lay only in Pakistan. He was one of the most trusted friend of Quaid-e-Azam Mohammed Ali Jinnah, who included him, in 1939, in the most important committee, that had to work for the Pakistan Movement. The other members in the committee were Mr. Ghulam Rasool Mehr, Nawab Sir Shah Nawaz Khan of Mamdot, Mr. Rizwanullah of Lucknow, Dr. A.H. Qadri of Aligarh, Dr. Abdul Latif of Hyderabad (Deccan), Mr. M.A. Punjabi of Lahore, Mr. Akhtar Hussain and Pir Ali Mohammad Rashdi from Sindh.

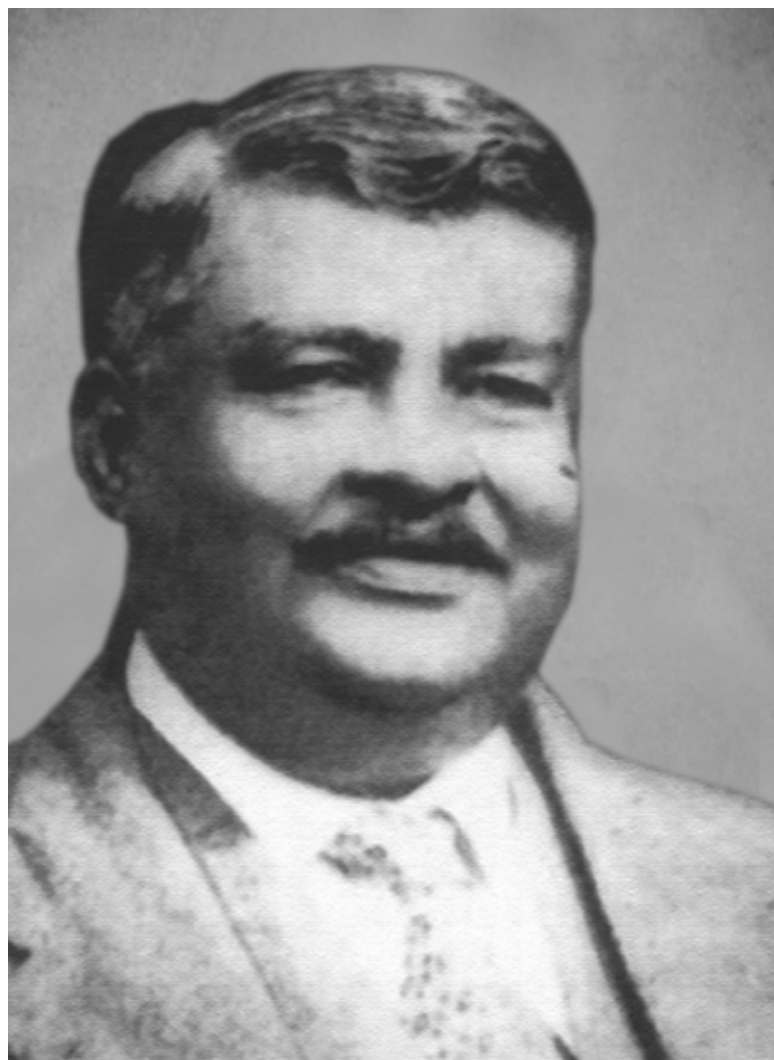
The political commitments and responsibilities did not deter Sir Haroon from social welfare work. He opened an institute for providing free education to the poor children in Lyari. He also opened up an Orphanage House, the Jamia Islamia Yateemkhana, in Lyari. In 1940, he established a charitable trust for the welfare of downtrodden masses of the region. In addition to that, he extended generous assistance to a number of welfare associations. In fact, by 1942, the year he left this world, there was hardly any Muslim Association or institution in Sindh in the social, economic or educational spheres, which was not receiving moral and material help from him.

Finally, this great son of the soil breathed his last on 27th of April

1942 at Karachi. Although he departed five years before the realization of his dream, the creation of Pakistan, his vision and vigor enabled those left behind to make Pakistan a reality under his most trusted and beloved friend and leader the Quaid-e-Azam.

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SIR GHULAM HUSSAIN HIDAYATULLAH (1879-1948)

Sir Ghulam Hussain Hidayatullah has the distinction of being the first Governor of Sindh after creation of Pakistan. He was the only 'native' Governor of any province in the newly created Pakistan in 1947 as all the rest were Britons. Besides, Sir Hidayatullah has another distinction of being the first Chief Minister of Sindh after the province was separated from Bombay Presidency.

He was born in January 1879 at Shikarpur in a Zamindar family of Sindh. After receiving his early education at Shikarpur, he was enrolled at Sindh Madressah, from where he did his matriculation. He moved on to DJ College for his graduation and finally got his law degree from Government Law College in Bombay in 1903.

After completing his education, he started practicing law at Hyderabad by 1904. Once established as a lawyer, he entered public life and became the Vice President of Hyderabad Municipality. Soon, he was designated as the first non-official President of Hyderabad District Local Board. In 1912, he was selected to represent all the local boards of Sindh division at Bombay Legislative Council. He continued this for eight years till 1920.

After the Minto-Morley reforms, Sir Hidayatullah was elected from Larkana constituency to Bombay Legislative Council. In 1921, he was made a minister in the Bombay Government: the position that he retained till 1928. Subsequently, he was elevated to the Bombay Governor's Executive Council, where he also served as the Vice President. In 1934, he was nominated as a member of the Viceroy's Executive Council and in 1935, he was elected to the Central Indian Legislative Assembly from Sindh Jagirdars and Zamindars constituency. Here, he joined the Quaid-e-Azam's Independent Parliamentary Party.

In the meantime, during the Round Table Conferences held at London, he represented the Muslims of the Bombay Presidency, along with Sir Shahnawaz Bhutto, Khan Bahadur Muhammad Ayub Khuhro and Syed Miran Muhammad Shah. He, along with other representatives of Sindh, successfully advocated the separation of Sindh from Bombay Presidency by proving its economic and administrative viability as an independent provincial unit. Finally, due to combined efforts of all the Muslims of the subcontinent, the British Government decided to grant autonomy to Sindh Province with effect from 1st April 1936. On that occasion, the members of the Bombay Legislative Council passed a resolution, bidding farewell to their departing colleagues from Sindh. The resolution said:

“That this Council, in bidding farewell to the Members from Sindh on the occasion of the creation of the province of Sindh, places on record its regret on the termination of a long and harmonious association with them, its good wishes for the future happiness and prosperity of the new province and its appreciation of the valuable service rendered to the Presidency of Bombay by Sir Ghulam Hussain Hidayatullah and the Honorable Sir Shah Nawaz Khan Bhutto during their tenures of office.”

The first elections for Sindh provincial Assembly were held in February 1937. At that time there were three major political parties representing Muslims of Sindh. These were the United Party with Sir Shahnawaz Bhutto, Sir Abdullah Haroon and G.M Syed as its prominent leaders; the Sindh Muslim Party dominated by Sir Ghulam Hussain and Khan Bahadur



Sir Ghulam Hussain Hidayatullah with his family.



Sir Ghulam Hussain Hidayatullah (extreme right) at Simla with Viceroy Lord Wavell and other participants of Simla Conference.



Sir Ghulam Hussain Hidayatullah, the premier of Sindh at his alma mater Sindh Madressatul Islam. Others in the photograph are: Principal Harrison(second left), Pir Illahi Bakhsh (first left), commissioner of Karachi (second right) and Mr. MH Gazdar (first right).

Khuhro, and Shaikh Abdul Majeed Sindh's Azad Party. Although, the United Party won the majority of Muslim seats but its two most prominent leaders, Sir Bhutto and Sir Haroon, could not return to the assembly.

The absence of the top leaders left their party rudderless in the assembly. The result was a phase of intense struggle for the top slot i.e. the Chief Minister of Sindh (called Premier in those times). Finally, as a result of political developments, Sir Hidayatullah got elected to the office of the Chief Minister and was entrusted with the responsibilities to lead the first provincial government of autonomous Sindh. The following years saw intense politicking taking place in the province, resulting in frequent changes in the compositions of government. However, being a shrewd politician, Sir Hidayatullah was able to remain in the driving seat of the provincial politics for most of the time.

In 1945, he along with Quaid-e-Azam and Hassan Imam represented the Muslim League at the Simla Conference, convened by the Viceroy Lord Wavell to discuss the constitution of a new Viceroy's Executive Council, comprising Congress and League members. However, the conference ended without any result, as agreement could not be reached between the two major parties. On 26th June 1947, while Sir Hidayatullah was the Leader of the House, Sindh Assembly voted to join Pakistan. After establishment of Pakistan, Quaid-e-Azam appointed him as the first Governor of Sindh.

Sir Hidayatullah had deep respect for his Alma Mater, Sindh Madressah. Even at the peak of his career, he frequently visited the institution and did his level best to serve it. How he regarded his Alma Mater is evident from his message sent on occasion of Sindh Madressah's Golden Jubilee in 1935. The message reads:

“Today is the Golden Jubilee of the Sindh Madressah. It is, indeed, a red-letter day in the annals of Mohammedan education in this province. It is a day of pleasure and pride to all those who have had the good fortune of being associated with this Institution.

It is not half a century since this school saw the light of day. It was that great son of Islam, the Late Khan Bahadur Hassanally

Effendi who brought it into existence. It was he who first realized the sad plight of our community in the matter of education, and the crying need of doing something to improve it in that direction. His memory will long be cherished by everyone who has passed through the portals of this Institution. And the Mohammedans of Sindh can never forget the debt they owe to him for the great work he has done for the uplift of the community.

Most of the older generations of Mohammedans of Sindh have received their education in this school, and most of the younger generations too are receiving it today in the same Institution. Those who have been in it always remember with gratitude the first great improvement it made in their lives. And those who are in it now will also in their time cherish the same feelings towards it.

In a few months more, Sindh will be a separate Province, and new responsibilities and opportunities will be ours. It is for us all to rise equal to them, and thus to prove ourselves worthy of the new Reforms. Indeed, the success of the new province will depend very largely on the extent to which we have fitted ourselves for the great work before you.

Our first and highest task is to cultivate the spirit of independence in thought and action. We must learn to think and act for ourselves and form our own opinions and decisions. Unless our education has taught us this it will have been wasted. For the purpose of all education is to form the mind and to shake the will.

Our one endeavor must be to stand on our legs, and not to learn on outside props. We must try to deserve what we want and to ask for it in a medical spirit. This lies at the very root of all education, which must teach us the principle and practice of self-dependence.

Another duty of ours is the duty of self-sacrifice both in our private and public lives. Selfishness and self-seeking have never done any good in this world, and we must all learn to practice the

great precept “Do unto others as we would that they do unto us.”

While still in office, on 4th October 1947, he expired. He was buried with full military honors at Karachi.

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RAEES GHULAM MOHAMMAD BHURGRI (1878-1924)

Raees Ghulam Mohammad Bhurgri is one of the earliest leaders of Sindh during the colonial period. He was contemporary and one of the closest aide of Quaid-e-Azam Mohammad Ali Jinnah. Like him Bhurgri was also associated with both the Indian National Congress and All India Muslim League. The role of both these leaders was to bridge the differences between two major political parties of India as well as the religious communities. The highest points of his recognition at national level came in March 1923 and February 1920 when he chaired the session of All India Muslim League held in Lucknow and All India Khilafat Conference held in Bombay, respectively.

Ghulam Mohammad was born in 1878 at in a Baloch family who had migrated from “Bhurgarh” place in Dera Ghazi Khan to present Mirpur Khas district of Sindh. His father Mian Wali Mohammad Khan Bhurgri was a landowner and cultivator. According to family traditions the services of a religious teacher were hired for teaching Persian and reading of Holy Quran to Ghulam Mohammad during his early age. However, education in those days at the hands of religious teachers always used to be associated

with severe beatings. Ghulam Mohammad went through such ordeal when he was tied with trunk of a tree by his teacher and flogged mercilessly, which resulted in a life-long scar on his forehead.

After his initial education, Ghulam Mohammad studied at Mission School and N.S. Academy in Hyderabad for his formal education in English. Around that time his father died and he being minor at that time was taken under the protection of government-controlled Court of Wards. He was then sent to SMI in Karachi for his further education. During his studies at SMI, he had some altercation with English Principal Percy Hide, which forced him to leave the institution and complete his matriculation from Aligarh.

After his matriculation and attaining maturity, he was given back the control of his family property. He was looking after his agricultural property when another incident forced him to go to England to study law at Lincoln's Inn from 1905 to 1908. On his return, he started his practice as a lawyer at Hyderabad, where his office became a center for the freedom leaders from all over India. He also founded Sindh Zamindar Association that worked for the rights of Sindh's landlords during the period of British rule as well as tried to reform the fraternity.

In 1909 he started working for both the Indian National Congress and All India Muslim League. In the Reforms of 1909, Sindh had been given four seats in Bombay Legislative Council. Ghulam Mohammad was one of the four elected members from Sindh. He attended the first session of the Council on 4th January 1910 at Bombay and continued representing his province for ten years till 1920. During these years he played very important role in highlighting issues being faced by Sindh at that time. His utmost concern was the state of education, health, infrastructure, roads, irrigation and most importantly the highhandedness of colonial masters and bureaucracy.

He also presented Muslim Education Cess Bill in the assembly. According to this Bill, landlords were to contribute one percent of their income for education. But the Bill was rejected as landlords of Sindh

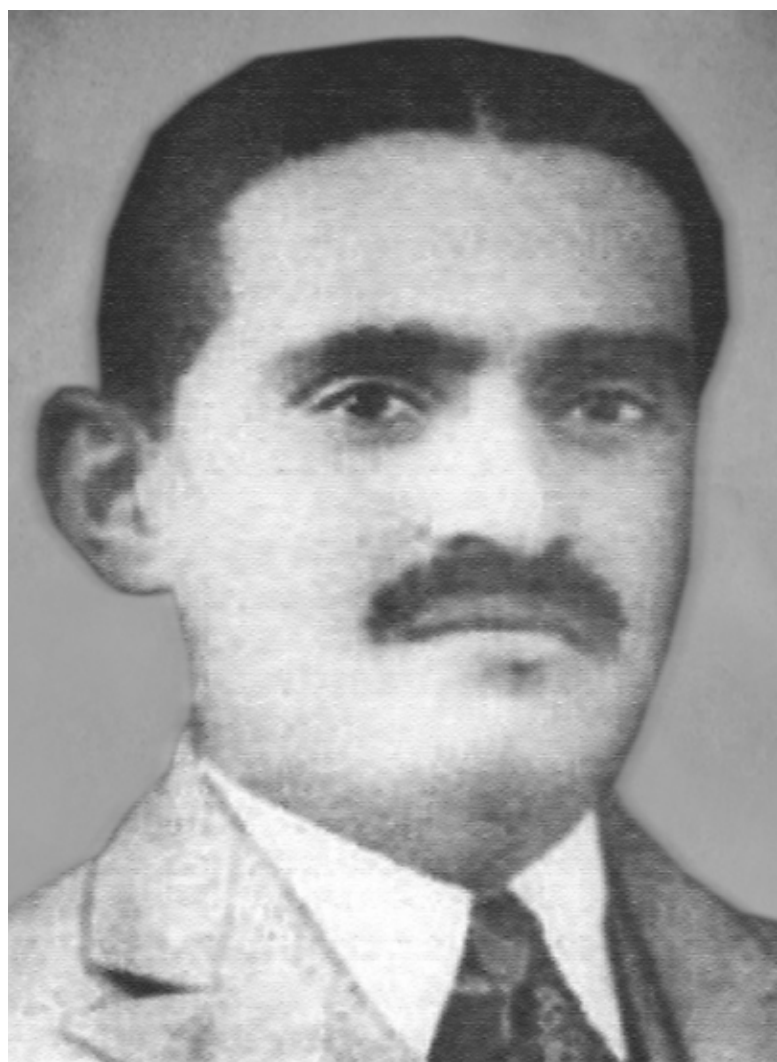
opposed the promotion of education as they thought education amongst lower economic classes would end their social and economic domination.

He was the person who opened a branch of All India Muslim League in Sindh in 1918. Hence, he could be termed as founder of Muslim League in Sindh.

This great man passed away on March 9, 1924 and was given eternal abode at his ancestral graveyard in village Dengaan in district Mirpur Khas. As a mark of respect, the Taluka Jamesabad encompassing his village was renamed as Kot Ghulam Mohammad after him.

Although he could not live to see the day of independence, like Allama Mohammad Iqbal and Sir Abdullah Haroon, his services would be remembered by succeeding generations.

(Based on his biographical account given in G.M. Syed's book "Janab Guzariyum Jun Seen" (Sindhi) (page- 140- 163) published by Sindhi Adabi Board, Hyderabad, Sindh, Pakistan, in 1979.)



KHAN BAHADUR MUHAMMED AYUB KHUHRO (1901-1980)

Khan Bahadur Muhammed Ayub Khuhro was one of the founders of Muslim League in Sindh. He has the distinction of getting elected as the Chief Minister of Sindh thrice: a record not broken yet. He served as the first Chief Minister of Sindh after the creation of Pakistan. He was a man of principles and sustained hardships in his life with courage, including losing his job as the Chief Minister. He was a good administrator and was popularly known as the 'iron-man' of Sindh.

Khuhro was born on 14th August 1901 at village Akil, four miles east of Larkana town, in a prominent land-owning family of the area. He was the eldest son of Shah Mohammed Khuhro. The family was well-to-do and owned agricultural lands in districts of Larkana and Khairpur. In accordance with the local custom, young Khuhro was sent to the village school for primary education. He learnt there the reading of Holy Quran and fundamentals of Sindhi language. Usually, most of the families in rural Sindh ended their children's education at that stage. But, Shah Mohammed Khuhro was an enlightened person who knew very well the significance of modern education. He decided that his eldest son should get modern education and learn English in addition to the customary local learning.

Fortunately, by then an English-cum-Islamic educational institution named Larkana Madressah had been established in the district under the supervision of a Board headed by the Collector, an Englishman, and having Muslim notables of the area as its members. At the time of Khuhro's enrolment, the board of management of the school included Sir Shahnawaz Bhutto and Seraie Shah Muhammad Lahori. Because of the collective efforts of the community, the standard of education was quite high and the students were provided quality education. Impressed by the reputation of the institution, Shah Mohammed chose it for the education his son. Hence, Khuhro was enrolled in this school for his secondary education. He studied there for five years and passed his fifth standard. Then, he was admitted in the Municipal Middle School of Larkana where he studied for about one year.

In year 1918, while still studying in Larkana, seventeen years old Ayub Khuhro had a chance to see and listen to great Muslim luminaries of that time like Abdul Kalam Azad, Maulana Mohammed Ali Jauhar, Maulana Shaukat Ali Jauhar, Maulana Abdul Bari and many more like them. The occasion was a conference in connection with the Khilafat Movement. All these leaders who had come to address the Muslim community brought awareness in young Khuhro about the plight of Muslims in the subcontinent. So deep were the imprints of these early impressions that he remained an ardent supporter of the cause of Muslims, throughout his life. Soon afterwards, Khuhro proceeded to Karachi for acquiring higher education and was enrolled in the most prestigious residential school for the Muslims of Sindh; the Sindh Madressatul Islam. After passing his matriculation examination, he was admitted in Dayaram Jethmal Sindh Arts College at Karachi in June 1920. That year, eighty-five students secured admission in the college, and only five of these were Muslims. While Mohammed Ayub Khuhro was still studying in the first year, his father died on 21st of March 1921. He immediately returned back to Larkana. Being the eldest, he was supposed to assume the responsibilities of looking after the lands and the family in place of his deceased father. In these circumstances, he had to

discontinue his college studies at Karachi, and instead joined local politics.

His political career started with his election to the District Local Board of Larkana and the Larkana Municipality in year 1922. This provided Khuhro an appropriate forum for bringing the problems and grievances of people, especially those of the agricultural class, before the concerned authorities of the government. Soon, he was elected the Vice President of the City Municipality. In addition to his political engagements, Khuhro also started a journalistic venture and launched a newspaper with title 'Sindh Zamindar.' He worked as the Chairman of the Editorial Board. This publication played very important role in championing the cause of Sindh's Muslim community. In later years, while, Khuhro continued to remain the Chairman, Pir Ali Mohammed Rashdi and his brother Pir Hussamuddin Rashdi became its editors.

In November 1923, at the age of just twenty-two, he achieved another distinction when he was elected to the Bombay Legislative Council. At that time, the Council had just fifteen seats for the representatives of the people of Sindh. Out of them, the district of Larkana, which also included major portion of present day Dadu district, had a share of three seats. The other two representatives of the district in the Council were seasoned politicians, Sir Shah Nawaz Bhutto and Khan Bahadur Karim Bukhsh Jatoi of Mehar. In the Council, Khuhro had an agenda for the amelioration of the conditions in Sindh. In this agenda, he had given top priority to get relief for the indebted farmers of Sindh. He also made great efforts to get adequate representation of Muslims in the government service. For twelve consecutive years, from 1924 to 1936, while Khuhro remained the Member of the Council, the voice of Sindhi People was effectively raised in the corridors of power in Bombay.

The most important political problem of the people of Sindh at that time, which had direct bearing on the socio-economic conditions of the region, was the separation of Sindh from Bombay presidency. The British government, under influence of Hindu lobby, was not in favor of granting provincial status to Sindh. The Hindus, and in particular those of Sindh, who

were a minority in Sindh, felt comfortable under the Bombay Presidency, having predominantly Hindu majority. Policies adopted by the Presidency were usually in favor of Hindu money lending classes, in utter disregard to the interests of majority Muslim agriculturist classes. The Muslims all over India were in unison to demand separation of Sindh in order to have at least one Muslim majority province in the entire subcontinent. The Muslim politicians of Sindh in general and Muslim members of Bombay legislative Council, in particular, were in forefront in this political battle. Khuhro was one of the front-ranking leaders of the Muslim cause.

Khuhro realized that under Bombay Presidency, the Muslims of Sindh, in spite of being in majority could not get their rights and their progress was thwarted because non-Muslims dominated every walk of life. In 1927, when the British Government appointed a Statutory Commission under the chairmanship of Sir John Simon, popularly known as Simon commission, to review the working of the earlier reforms and to make recommendations for a new constitution for India, it was Khuhro, who presented the case of his people for the separation, in front of the Commission. The Commission did not agree with this demand. Finding no other course, Khuhro launched a movement and wrote a number of books and pamphlets including the famous pamphlet 'The Sufferings of Sindh' in 1930. He led several deputations to the British authorities in this connection. In 1933, he went to London in order to appear before the Joint Parliamentary committee in London as the sole representative of the Muslims of Sindh. Finally, the Government declared Sindh a separate province through the Government of India Act 1935.

During all those years, Khuhro had not confined himself to the field of politics only. The education Muslims in Sindh were also a matter of prime concern to him. Muslims of Sindh had established an association, in late nineteenth century, with the name Sindh Mohammedan Association, under the leadership of the founder of Sindh Madressah, Khan Bahadur Hassan Ali Effendi. One of the prime objectives of this body was the promotion of education amongst the people of Sindh, particularly the

Muslims. The association had not only survived, but had been playing a very active role for safeguarding the rights of the community. By the year 1924, Khuhro was chosen the Vice President of this association with Sir Shah Nawaz Bhutto working as the President and Shaikh Abdul Majeed Sindhi as the Secretary.

Another very important event of Sindh, in the late twenties, in which Khuhro fully participated, was the Masjid Manzilgah movement. There was an old mosque in Sukkur named Manzilgah Masjid. It was in a locality, mostly inhabited by Hindus. They objected to the offering of prayers in the mosque on the ground that it violates the privacy of female Hindu devotees who came to pray at a nearby temple. Under the powerful lobbying of Hindus, the mosque was closed down. This sent a wave of resentment amongst the Muslims of Sindh that flamed communal violence in the entire area. This was for the first time in the history of Sindh that the peaceful relationship between the Muslims and Hindus came to an abrupt end. Hindus of Sindh were quite resourceful people and provided legal as well as monetary help to those Hindus involved in the riots. On the contrary, Muslims, mostly uneducated, though in majority, were ill equipped to face that onslaught. In these circumstances, Khuhro emerged as a champion of Muslim cause and provided maximum legal as well as moral help to the affected.

Khuhro and other Sindhi Muslim leaders increased their efforts for the separation of Sindh from Bombay Presidency, especially after the Masjid Manzilgah episode. After many years of struggle, the British started realizing the significance of his just demand. Finally, their labors bore fruit and the government through the Government of India Act 1935, granted provincial status to two new provinces; one of them being Sindh, while other being Orissa. This way a long-seen dream of Khuhro was realized. The Government wanted to make the transition trouble-free. Hence an Advisory Council under the Governor was also on it. In 1937 Legislative Assembly, Khuhro was returned to the Assembly from his Larkana constituency.

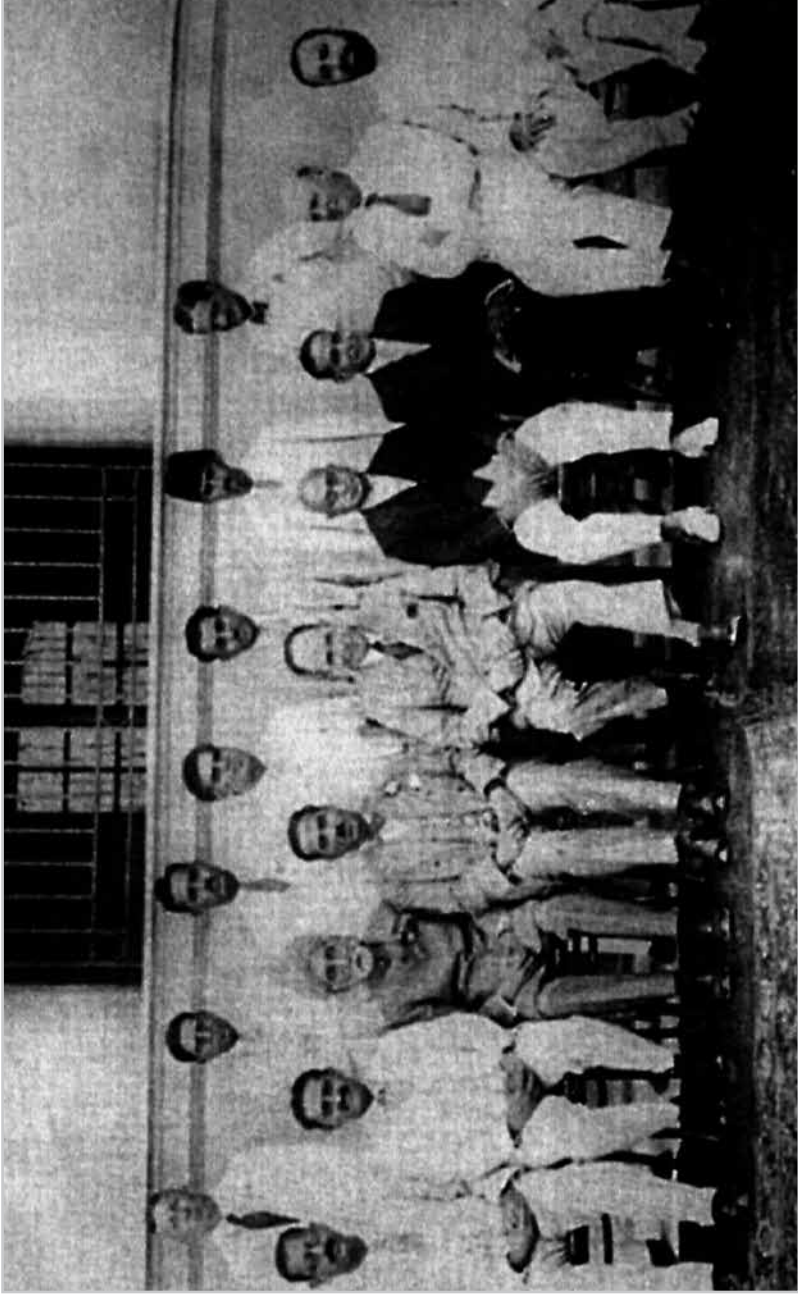
By 1938, Khuhro and his friends invited Quaid-e-Azam Mohammed Ali Jinnah to come to Sindh in order to organize the Muslim League. Jinnah formally inaugurated Sindh Muslim League in 1938, nominating Khuhro the Vice president, with Haji Sir Abdullah Haroon as the President and Shaikh Abdul Majeed Sindhi, Secretary. Khuhro undertook the organization of the party at grassroots level. He undertook extensive tours of the province and helped in popularizing the party amongst the common people of Sindh. Two years later in March 1940, Muslim League formed a coalition government in Sindh, in which Khuhro was included in the cabinet with portfolio of Irrigation and Development (P.W.D.). In the same month, he was part of the delegation of Sindh Muslim League, which participated in the historic session of the All India Muslim League at Lahore, which passed the famous Pakistan Resolution on 23rd of March 1940.

After the demise of Sir Haji Abdullah Haroon in 1942, Khuhro was made the President of Sindh Muslim League. History was made when the League formed the government in Sindh, for the first time in any of the provinces of United India. Khuhro was included in the cabinet as the deputy premier of Sindh. The League decided that no person would hold the position in the government and the party simultaneously. The high command desired him to retain his government position, leaving the party slot for G.M Syed. He was also one of the organizers of the Muslim League session of 1943 that was held in Karachi and was one of the most spectacular of the Muslim League gatherings. In the crucial elections of 1946, the results of which would decide the creation of Pakistan, the role Khuhro was instrumental in making the League triumphant in Sindh. He was given the position of Deputy Premier with the portfolios of P.W.D. and Post War Development, a position he held till 15th August 1947.

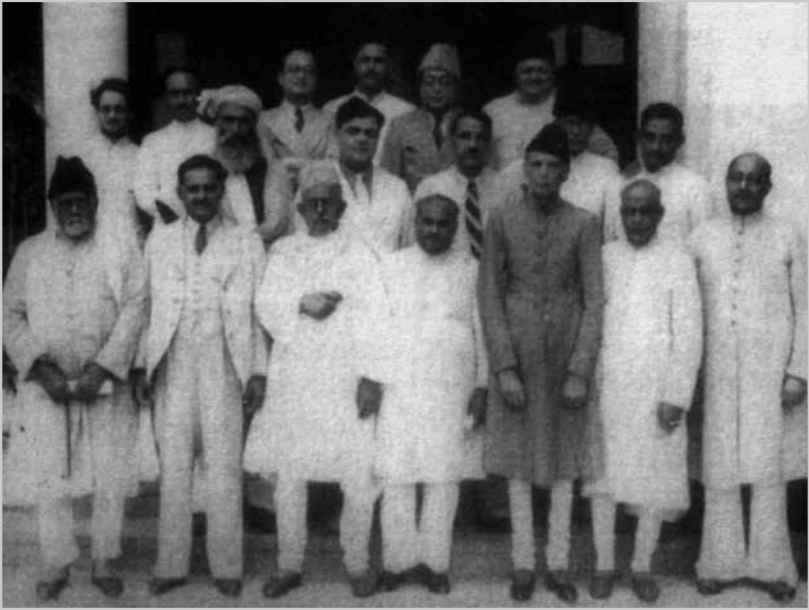
In August 1947, Khuhro became the first Premier of Sindh after independence of Pakistan. He was present in the first meeting of the Pakistan Constituent Assembly on 11th August 1947, which had the task of electing the Quaid-e-Azam as President of the Assembly. Khuhro was one



Khan Bahadur Mohammad Ayub Khuhro and his wife Begum Fatima Khuhro in 1933.



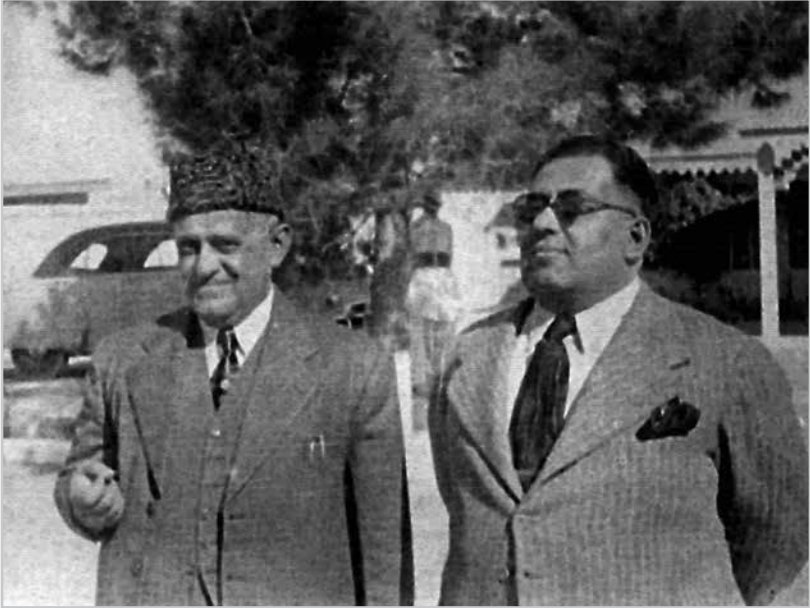
Muslim leaders of the region, many of them were former students of the Sindh Madressah, at Sindh Conference in 1932. Sir Abdullah Haroon (first from right), Sir Shahnawaz Bhutto (fourth from left) and Khan Bahadur Muhammad Ayub Khuhro (second from left).



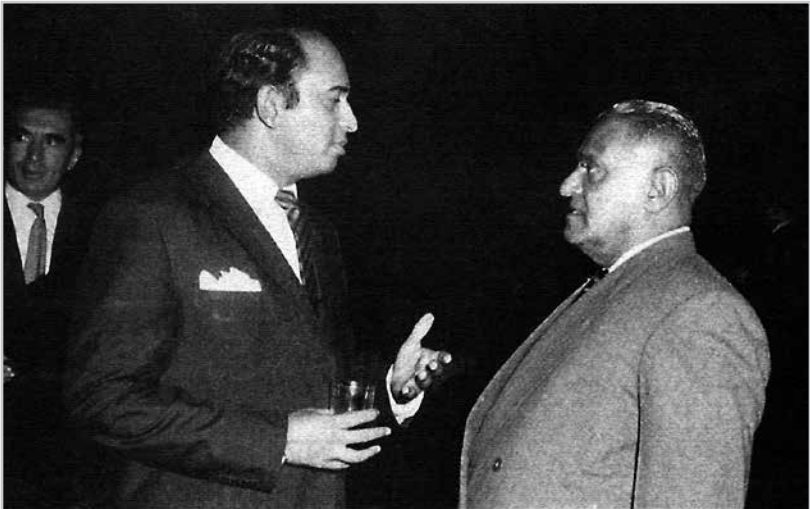
A group photo of Pakistan movement's leaders in Bombay in 1942.



Khan Bahadur Muhammad Ayub Khuhro with Quaid-e-Azam Mohammad Ali Jinnah, Nawabzada Liaquat Ali Khan and other prominent Muslim leaders at meeting of the Muslim League's working committee at Bombay in 1942.



Khan Bahadur Muhammad Ayub Khuhro with Khan of Qalat.



Khan Bahadur Muhammad Ayub Khuhro with Zulfikar Ali Bhutto.

of those who proposed the name of the Quaid and made a congratulatory speech which not only praised the leadership of the Quaid in the struggle for freedom waged by the Muslims of India but also looked forward to the lead he would give in the framing of the new constitution:

“Sir, I rise to congratulate you with all the sincerity at my command, on behalf of myself and my worthy colleagues and peoples of this province on this very happy occasion when, Sir, you have been unanimously elected by this august body to be its head to conduct the deliberations on this greatest and most important occasion of framing the constitution of Pakistan Dominion. I have had honour of being associated with you in the great organization of Muslim League for the last 10 years and I can say, Sir that you are the greatest leader that the Muslim world had ever produced.

“It is, Sir due to your untiring zeal and sincere efforts that we have achieved our dream of life in that this Pakistan Government has been established and it is a fact today. I remember, Sir, that when in the year 1940 you presided at the All-India Muslim League Session at Lahore and this goal of Pakistan was for the first time decided upon – Pakistan to be an independent State and India to be divided – many people considered then that it was dream which was never perhaps to be realized. Within these 6 or 7 years... without any bloody war and without any serious sacrifice of that kind, you have been able to get this Pakistan for Mussalmans of this part of the country. It is because of your sagacity and your unparalleled statesmanship that you have achieved it and now we are proud to say that the Pakistan is one of the most important States in the world and rightly the fifth State in the area as well as in population in the world today.

“Sir, we are sure that under your able guidance we shall be able to frame the constitution which many may well envy...”

He prepared Karachi as the capital of the new country and also managed the difficult feat of receiving hundreds of thousands of refugees by

sea and air, from the troubled parts of India. It was a big task to help them in settling down in the province. That year most parts of the subcontinent were in flames. As the chief executive, it was the responsibility of Khuhro to safeguard the life and property in his province. He was a very good administrator, popularly known as the Iron-man of Sindh, hence was able to uphold the rule of law in those trouble times. He was also hopeful that by following the democratic norms the country would establish stable institutions and ensure a just federal system in the country. On the occasion of an address by the Karachi Municipal Corporation he expressed his faith in democracy.

“Historically, local self-government institutions have been the bedrock of representative democracy and at once the beginning and the bridge leading to parliamentary government...”

“In the task of fitting our people for self government and training them to work the complex and delicate machinery of parliamentary democracy, our local self government institution and in particular this corporation play an invaluable part. Many of our future parliamentarians and popularly elected representatives will, I hope learn, digest and assimilate the theory and practice of parliamentary institutions. Thus also will Sindh and Pakistan at all times produce democratic leaders who can successfully confront the crises which overtake the world from time to time and thus meet the challenge from forces of reaction and fascism which are always ready to capture power in order to destroy freedom and democracy and plunge the world into war and chaos.”

When, after some time, most of the serious problems confronting the newly born country subsided, a new series of intrigues started. The Central government wanted to make Karachi federally administered area, cutting its links with Sindh. Khuhro along with most of the political leadership was not in favor of such a move. Sindh Muslim League and Sindh Legislative Assembly gave mandate to Khuhro to resist any such move on part of the Central government that severed Karachi from Sindh. Finding no other

way, the Governor of Sindh dismissed him from the office of the Chief Minister in 1948. He became the leader of Opposition in the Assembly. When in the afternoon of 2nd May 1948, the Minister of Interior, Khawaja Shahabuddin, introduced the bill in the Constituent Assembly to take over Karachi from Sindh, Khuhro strongly opposed the bill and pointed out the unreasonableness of such a move:

“Sir, I consider that the decision by the Government of Pakistan by asking the Honorable Minister for Interior, Khawaja Shahabuddin, to move this Resolution, is rather hasty decision and I should say ill-conceived decision. We got only two days’ notice that this Resolution would be coming before the Constituent Assembly on Saturday. The matter of such vital importance should have been given adequate time, and adequate thought and consideration before a Resolution of such a far-reaching consequence was allowed to be tabled and, furthermore, to be rushed through in this manner through this Honorable house. After all, Sir the Government of Pakistan and the Pakistan State were formed only about nine months ago. And at the time when the State was about to be formed, Sindh Government had their headquarters temporarily located in Karachi because there was no other place where the Pakistan Government could have taken their Capital, considering the circumstances as then existed.

“Sindh Government showed the best example of hospitality by evacuating all their office and residential buildings and putting them at the disposal of the Government of Pakistan. Sindh Government got so many blocks and hutments constructed in a remarkable hurry to house officers and families of the Pakistan Government personnel. May I ask in all seriousness where the urgency of this decision is? Only nine months have passed when Pakistan was established. The Honorable Members are aware and the Honorable Khawaja Shahabuddin is himself aware more than anyone that in Calcutta there was a dual Capital of the Provincial Government of

Bengal and also the Government of India for more than 50 years. Was it decided in a few months that the Capital of mighty India Government was to be shifted from Calcutta elsewhere? No, Sir. It took them more than 50 years to decide this all-important question and during all that period the administration of Calcutta remained in the hands of the Provincial Government.

“And Sir, the latest instance of Simla is there. The Government of India had their residence in Simla every year for six to seven months for climate reasons and yet the administration of Simla remained in the hands of the Government of Punjab, and the Government of India never thought of taking away the administration of Shimla from the hands of the Government of Punjab. For more than six months every year they had to stay there for reasons of climate. It is not necessary that the Government of Pakistan must choose some big city for their Capital. If that were really and ideal thing to do, the American Federal Government would be in New York and not in Washington and instances like that could easily be multiplied.

“Sir, considering the geographical position of Karachi City, it is not at all an ideal place for being the permanent capital of the Government of Pakistan. I was really very much surprised when the Honorable mover of this Resolution got up here and said that we have had discussions with the Government of Sindh but we want to keep it a guarded secret and we do not want to take this House into confidence about the nature of the discussions that took place between the Government of Sindh and Government of Pakistan and he referred to his experience. I really do not know what that experience is and what compels him to keep those discussions a secret. The Honorable Member from Karachi has rightly pointed out that it was the legislature of Sindh which passed only two months ago a unanimous resolution to the effect that Karachi must remain a part of Sindh, because Karachi was the

life and soul of Sindh and without Karachi Sindh will be nowhere, it will be definitely and permanently deficit Province. It is well-considered opinion of the Members of Muslim League party of the Sindh Assembly and the Opposition members too. All joined and a unanimous resolution was passed by the Provincial Council of the Muslim League on that issue. So, Sir, all people of Sindh are unanimous on this point and there was clear mandate given to the Minister – Whatever the Ministry be, whether it was my Minister or it may be of anybody else's Ministry – the mandate is of the Legislature and equally binding on any and every Ministry. Therefore, Sir, not only the people of Sindh are entitled to know about reactions of the Sindh Government on this question, not only the people of Sindh are entitled to know but the Members of this Honorable Constituent Assembly are entitled to know the reactions. I therefore, earnestly appeal to the mover of this Resolution and Honorable Prime Minister that they must disclose the nature of discussions that have taken place because, Sir, Sindh is very vitally concerned in this matter.

“I do not give out any secret when I say that Karachi is definitely a surplus city from the revenue point of view and anything nearing a crore of rupees is the net surplus annually – or is going to be the net surplus annually – from the City of Karachi for the Provincial Government. By losing Karachi within the course of few years we shall be losing at least a crore of rupees as annually recurring income for the Province. May I ask as a representative of Sindh in this House: Have you definitely given an undertaking to the government of Sindh that you are going to use, the buildings that you have got and you are going to take over; they are the property of the Provincial government. Has the value been fixed of these assets; Have you definitely committed yourselves to giving full compensation for these assets to the Provincial Government? If you have not given any such undertaking, how is it possible for

the Sindh Government to go and build its own headquarters and buildings anywhere?”

The Central government went ahead and took over Karachi and also enacted the Public Representative Disqualification Act (PRODA) to intimidate and punish the politicians who would not toe their line. Khuhro was disqualified from politics for a number of years under this law against its retrospective clause. The new dispensation could not last long. Within a period of three years -- from 1948 to 1951 -- three Chief Ministers changed. In 1951, Khuhro got his disqualification set aside through the courts and was once again chosen by the Legislative Assembly as its leader. Once again the forces, which did not like him to continue as the Premier of Sindh, succeeded and he was dismissed again. But, Khuhro decided to fight back and got his disqualification set aside, to become the Chief Minister for Sindh, for third time, in 1954, setting a record for becoming the Chief Minister three times. In October 1955, the Constituent Assembly of Pakistan passed the 'One Unit' bill, unifying all the four provinces of West Pakistan into a single administrative unit. Khuhro was the premier of Sindh at this time and in his speech in the Constituent Assembly he gave a detailed exposition of the economy, welfare and position of Sindh. He spoke about the considerable progress the province had made in the building up of its infrastructure and the steps that the government had taken to protect the cultural heritage of Sindh. He recorded the conditions and safeguards that his government had negotiated with the Centre before agreeing to come into the One Unit:

“During the entire period of British rule of the last 100 years, Karachi was the capital of Sindh, and whatever even the Bombay Government has spent, it was spent mainly in Karachi. Then later, after its separation from Bombay from 1936 onwards, Sindh itself had spent a lot on Karachi... Sindh has today financial interests of about 96.5 crores in Karachi itself. The cost of buildings which was promised by the Central Government to be given to the

province of Sindh was about 96 and odd crores which comprised the cost of land, surplus income and other things which have not been capitalized ... there are certain safeguards which must be considered during the course of the passing of the Bill regarding the Province of Sindh and for that, methods will have to be devised as to how these safeguards can be fully assured...300 thousand acres will be reserved for the landless haris in the province of Sindh. In the rest of the land also, which is about 6 lakhs of acres, the indigenous population must have priority and preference... The question of the allocation of water for these [Sindh] Barrages will be the paramount interest of the unfilled legislature and the Government of West Pakistan should see that the present water supplies are fully preserved and safeguarded.

“In the matter of services, I do not want to say much, because the present arrangement by the Administrative Council as far as the present services are concerned has been satisfactory. For the future the proposal of the Administrative Council is that as far as sub-ordinate or Class II services are concerned, the recruitment shall be from within the divisions themselves... The people do want very rightly that the proper ratio of population should be reflected even in the Superior Service...”

Khuhro also pleaded for the preservation of the democratic system:

“It is the desire and a very strong desire of the people of all Provinces, and it should be the desire of all the Provinces in West Pakistan who are coming in One Unit that there should be a democratic form of government. Nobody likes Section 92-A administration and we are one with you the Honorable Members that it must go as early as possible...”

Khuhro was taken as a Minister in West Pakistan cabinet (that included whole of the present-day Pakistan). He held that position till 1956. In 1958, he became the Minister for Defense in the Central Cabinet of Pakistan

and held that post till the time Iskandar Mirza, the then President of Pakistan and General Mohammed Ayub Khan, the then commander in Chief of Pakistan Army, declared martial law on 7th October 1958. Twenty days later on 27th October, General Ayub seized power through a coup, removing Iskandar Mirza from the political scene forever. During the dictatorship regime of President Ayub Khan, Khuhro sided with Miss Fatima Jinnah when the elections were held for the post of President. In 1970, he contested for a seat in the national Assembly of Pakistan from Larkana constituency, against Zulfikar Ali Bhutto, but could not return.

In his later life, Khuhro assumed the role of an elder statesman. The last years of his life were full of peace and tranquility. He kept the routine of dividing his time into three parts, one of which he used to spend at Larkana, one at Karachi, and one at his agricultural lands. He had kept that routine even during the most uneven times of his life. 'He continued to do his public work, meeting people and taking notice of any government action or ordinance that might seriously effect the country,' wrote his daughter Dr. Hamida Khuhro in his biography.

He was available for his sincere and experienced advice whenever was asked for the same. When he was asked for his advice by the then President of Pakistan on the appointment of an Ombudsman, Khan Bahadur Khuhro wrote him in an unambiguous manner that if elections were held regularly and a democratic process was allowed to continue unabated, there would be no need for an Ombudsman, as the elected representatives would act to prevent injustices. Although as a strict observing Muslim, he did not favour the theocratic ideals of Pakistan, as were being pursued during the rule of General Ziaul Haq.

Khuhro had been to Hajj twice in this life. During the last days of his life, he once again wished to go to Mecca to perform Hajj yet again. But, before he could have gone there, he breathed his last peacefully, amidst his family, in the evening of the day of Eidul Azha, on 20th of October 1980. He was buried in his ancestral graveyard in village Akil, where he was born seventy-nine years earlier.

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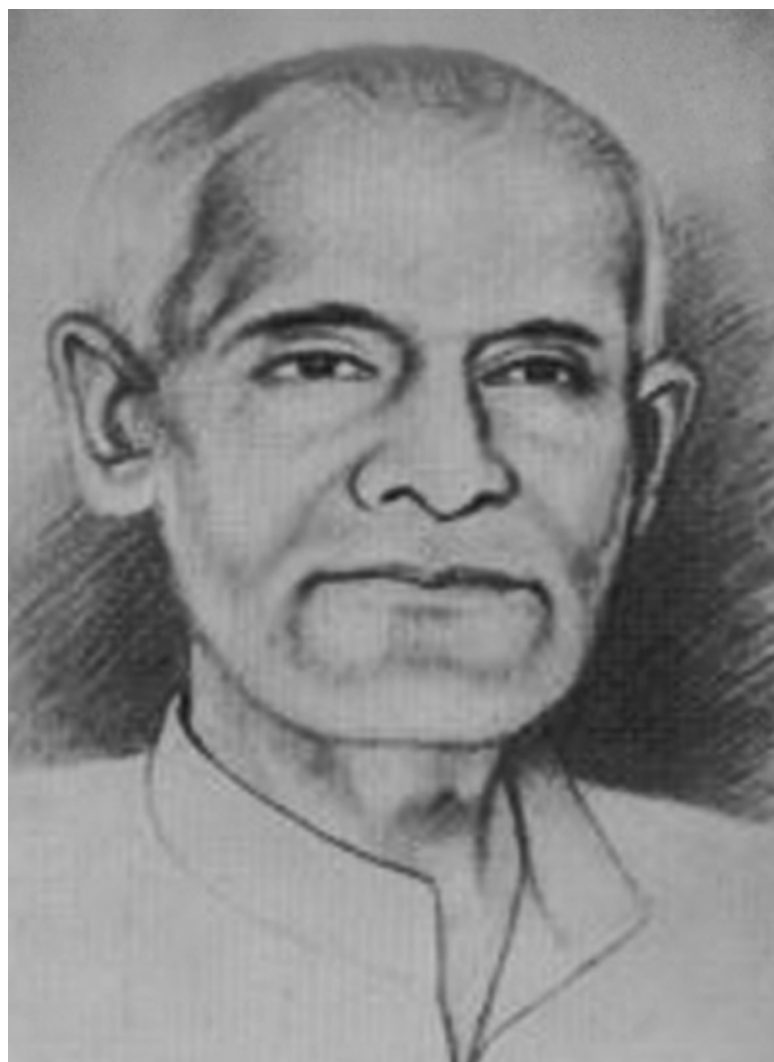
TWELVE

KAZI FAZALULLAH

Kazi Fazulullah is one of the alumni of this institution, who rose to the position of Chief Minister of Sindh. He belonged to a middle class family and had to struggle a lot as to reach the position of chief executive of province through fear competition from feudal lords and moneyed classes. Though his period as a chief minister was confined to less than a year but he proved his development oriented mindset coupled with administrative capabilities during that brief stint in power.

Mr. Kazi was born in Nausheroferoz in the family of Mr. Ubaidullah, who was a teacher. He received his early education from a local primary school and was sent to SMI in Karachi for his secondary education. After his studies at SMI, he graduated and chose law as his career. After getting his degree in law, he started practicing as an advocate in Hyderabad in 1930. Subsequently, he moved to Larkana to practice law over there. Mr. Kazi had developed interest in politics since his student days. He participated in Khilafat Movement led by Moalana Mohammad Ali Johar and then joined All India Muslim League.

(Further authentic record about his life is not available at this stage, which is being searched. His complete profile shall be added in the subsequent edition.)



SHAIKH ABDUL MAJEED SINDHI (1889-1978)

Shaikh Abdul Majeed Sindhi was a great leader of Sindh in the pre-partition era. He was the man who organized anew the Sindh branch of All India Muslim League in 1936, which later played the pivotal role in the creation of Pakistan. Besides politics, the main contribution of Shaikh Sindhi was in the field of Muslim journalism, wherein he remained editor of the most popular newspapers of those times, *Al-Waheed*, *Al-Amin* and *Al-Haq*. His writings inspired the people of Sindh to great extent and infused in them the spirit to stand up for the cause of the Muslims of the subcontinent. A newly convert to Islam, Shaikh Sindhi devoted whole of his life to his mission. He was sent to various prisons of India a number of times, but these trials and tribulations could never dampen his spirits.

Shaikh Sindhi was born in a Hindu family of Thatta on 7th of July 1889. He was named as Jethanand. His father Lilaram was working as a Munshi (clerk) in the revenue department. It was a typical joint Hindu family, where Lilaram lived with his two younger brothers, Diwan Tilumal and Diwan Tirthdas, along with their families in a house in Tindsur Mohalla of Thatta town. Jethanand was the fourth child of his parents. One of his sisters had died before his birth. The remaining three children grew up with their several of cousins.

After a certain age, in 1895, Jethanand was sent to a Vernacular School at Thatta for his primary education. He was in the initial stage of his primary education when the family decided to shift to Karachi because his father was appointed as a Tapedar in Karachi Municipality and his uncle Tilumal got an offer of a job with some Trust at Karachi. The family hired a rented place in Kharadar area and Jethanand was enrolled in a local primary school, just opposite Bolton market.

He was still in class one of the primary, that plague broke out in the city. It was perhaps for the first time that city experienced the epidemic with such high intensity. The people started fleeing the city. The family decided to shift to Bath Island area of Karachi, which was relatively safer from effects of the epidemic. But, when the family lost two boys, cousins of Jethanand, the children including Jethanand were rushed to the relatives in the town of Mirpur Sakro in Thatta district. This rural place was at quite safe distance from plague-hit Karachi. Jethanand was again admitted in a Mirpur Sakro school for few months, until his entire family returned back to their original place in Thatta. The cycle came to an end and Jethanand rejoined his old Thatta Vernacular School in the same primary class, he had left some time ago.

But the tribulations were hardly over; the family had hardly resettled at Thatta that Jethanand lost his grandmother in 1896. Two years later the family lost its only bread earner, Jethanand's father, Lilaram. This was the worst shock for this nine years old class three student. 'I remember to have wept and cried over his bier', recalled Shaikh Sindhi more than sixty years later. With the passing of the father from this world, the family faced an economic crisis. His father had died a poor man and the eldest brother was still studying in a secondary school. Finally, the relatives came forward and the deceased Lilaram's brother and a sister agreed to contribute each fifteen rupees a month to the family.

By the year 1900, the eldest brother passed his fifth standard in English, two years short of matriculation, which used to be seven years of study course in secondary schools. Luckily, he obtained a job in Karachi. The economic condition of the family improved a little bit. The elder brother

called the younger Jethanand, who had by then completed his fifth standard in English at Thatta, to Karachi in 1905 in order to further his education. Jethanand was enrolled in a local school at Karachi in the 6th standard. But the most important phase of his life had already started. This was the phase, which changed the outlook of his life completely, his personality, and his entire thinking. The result was that he was unable to clear his examination of the 6th standard that year.

The most important event of his life was his embracing of Islam. His family had been living in Thatta for quite a long time. Thatta was considered as a center of Islamic Sufism. There were innumerable mazars of Sufi saints (Mystics) all around the town. The Islamic way of life as the young Jethanand saw over there had a profound impact on him. A number of questions arose in his mind. Narrating an incident Shaikh Sindhi later wrote in his memoirs how he developed doubt about his own faith, Hinduism. He says:

“Before dawn, my sleep was disturbed by some unearthly voices. When I awoke, I found that mice were fighting over some eatables which used to be placed daily before Mata (deity/idol in Hindu households) as offering. This ‘Mata’ was the name given to certain stones, which used to be worshiped by my mother. They had been brought from Benares, the sacred place of pilgrimage for the Hindus. I began to ask myself, why does my mother worship these pieces of stone as god incarnate? My sister told me an eternal truth that God is One who neither eats nor drinks.

“Why this precious food is thrown away before stones to be eaten by mice? I now began to think like a Unitarian although I was still looking upon myself as a Hindu and Hindu only.”

This was the time, while he was still living with his family in Thatta and studying in the school over there. There was a Hindu teacher Diwan Nirmaldas, who used to teach students the subjects of Persian and Arabic. The teacher was considered as a scholar as he had studied various religions of the world including Islam. While, Jethanand was studying in the fifth Standard in English, the teacher Diwan Nirmaldas took their Persian class,

which was a compulsory subject during the fourth and fifth standards of secondary education (then called English education). During the course of lecture, explaining a Persian poem, the teacher started praising the Prophet Mohammad (SAW). Shaikh Sindhi, still a Hindu youth, was astonished. He later recalled:

“He (his Hindu teacher Divan Nirmaldas) was the first Hindu from whose lips I heard the praise of the Holy prophet Mohammed (May peace be upon him). He gave us the short description of the life of the Prophet saying that he was the wisest of all men. He was speaking to that of the Hindu boys of tender age and I was one of them, hardly fourteen years old. For a few seconds a thought entered my mind that showering so much praise on a Muslim Prophet! But, immediately I consoled myself with the idea that the teacher might have very good reasons for saying so.”

With this mental outlook towards Islam, he had come to Karachi in 1905. In these older days, there used to be religious conferences and open debates on religions, locally called ‘Munaziras’, where the exponents of different religions used to debate on the truthfulness and divinity of their respective religions. At Karachi, his brother introduced him to one of his Muslim friends, Taj Muhammad who was working as an Inspector in the Karachi Municipality. Through him, young Jethanand obtained a chance to witness these debates. The message of Islam had deep effect on his mind. He wrote:

“What impressed me the most was the Islamic belief in the unity of God, as against idolatry of Hindus and Trinity of Christianity! The other thing that impressed me was the brotherhood of the Muslims as against the caste system of the Hindus and colour prejudices of the Christian people. The third thing that I admired was the daily five-time prayer enjoyed by Islam. From Hindu friends, I had already heard that the Muslims were brave people and never spoke lies. The promise made by a Muslim should always be relied upon.”

To leave one’s religion and to join another is perhaps one of the most

difficult things in one's life. This means cutting ties with one's older life, with family connections, with mother, sister, brothers, friends, and relatives and with almost everyone. It is the end of one life and start of another. So, it was definitely not an easy decision. Jethanand, though highly impressed by Islam, was still not sure whether he should embrace Islam or continue with his ancestral faith. He asked his friend Taj Muhammad to give him a translation of Quran. The friend obliged and gave him the English translation of the Holy Book by Shell. He had already read the Bible and the holy scripture of Sikhism, 'Jap Sahib'. But for him, the Quran proved to be the most beautiful.

The thirst still increased. He bought more books on Islam. 'More I read about Islam the more convinced I became about the universal teachings of Islam. I became thoroughly convinced about the truth of Islam... The love of the Holy Prophet of Islam entered the very recesses of my heart. I read his biography by Syed Amir Ali. His 'History of Saracens' gave me insights into the glorious history of Muslims. I began to regard Islam as an ideal religion and as a world's great religion.'

He could not withstand any more his love and longing for Islam. He converted to Islam, but secretly. 'I began to offer prayers and keep fasts in the month of Ramzan' he recalled in his memoirs. 'But, I was still a Hindu for all outward purposes and had no intention of openly professing Islam so long as my mother and sister were alive with a view not to do anything which might injure their feelings'. But one day a thought came to his mind about what would happen to him in case of his death without declaring his true religion i.e. Islam. The answer was horrifying. The Hindus were to burn his body in accordance with their faith. This proved to be the last straw on the proverbial camel's back and Shaikh Sindhi decided to embrace Islam openly without further delay. In his own words:

"It was night-time. I was returning from Victoria Garden, which is now called Gandhi Garden, and going to my house with Taj Mohammed. We got down from the Tram and we began to walk on the Mission Road. If I mistake not, full moon was shining in the sky and smiling on me. A sudden feeling seized me that suppose

I die tomorrow; Hindus will burn my body into ashes... I had no desire to die a Hindu. I want to die the death of a Muslim and buried in a Muslim graveyard. Of course, my mother, sister and my younger brother would weep and wail over my conversion. But if I were alive I would assuage their feelings by being serviceable to them as far as practicable. Some such were the feelings and emotions, which overtook me on the road. I told my friend Taj Muhammad that I have decided to embrace Islam tomorrow. But, Taj Mohammed told me that Hindus were a very powerful and vocal community and that I would be unnecessarily persecuted if I did so at Karachi. I asked my friend if it was not possible for me to do so at Hyderabad. He readily assented.”

But, obviously the decision was not an easy one in the Hindu dominated society of those days. It meant severing of ties with the loved ones. Shaikh Sindhi had great love for his mother and sister. He adored them. He knew that once he declared his conversion to Islam, he would never see his mother and sister during the remaining days of his life. He wanted to see them for the last time. So, the decision was postponed for some more days. ‘I went home but had no sleep for the night. Rather I kept on shading tears in my bed on the thought that I had after all to leave my mother and other relatives for good. I could not eat my meal which mother kept before me when the thought came that it was perhaps my last meal. In India of those days, and even now I should say, it is not possible for a Hindu to embrace Islam and at the same time to live in the same house with your own mother, sister and brothers.’

Finally, this great man of his times converted to Islam on 8th February 1908, at the age of nineteen. Thus, ended the two-year war within himself, which had shattered him to pieces. During those two years, he had not been able to concentrate at all on his education. In order to support himself economically, he had joined the job of a clerk in a local law firm since his failure in the studies. That job was the only means of livelihood for him. But, now with his conversion to Islam everything was gone including his job. A floodgate of trials and tribulation opened for him.

Those, who were the nearer and dearer ones, turned overnight into worst adversaries. His elder brother lodged a case against his conversion in the court of a British magistrate, Whittle, who was the city's Deputy Collector. Fearing persecution, Shaikh Sindhi had already left for Lahore. From there he went to Ludhiana in the present Indian Punjab. In that period of concealment, he came to Karachi and had his Islamic circumcision in the month of May. This hide and seek continued for quite some time. By July 1908, he met Ghulam Mohammed Bhurguri, a former student of Sindh Madressah and a leading lawyer of Sindh. In August, Bhurguri's law firm defended him in the court of the magistrate.

The verdict of the magistrate's court was not favorable to Shaikh Sindhi. After all, the Hindus of Sindh were a very powerful community. They enjoyed total domination of media, economy of the government services and the socio-political scene of the province. But, Shaikh Sindhi was also a determined man who was not going to be coerced by all such intimidation. Thus, an appeal was filed in the court of Judicial Commissioner against the decision of the subordinate court of the magistrate. After due proceedings, the Court of the Judicial Commissioner, presided over by a Crouch set aside the orders of the lower court. This was December 1908. Almost a year had been passed in the legal process to defend his right to become a Muslim.

Bhurguri had been very kind to Shaikh Sindhi. In July, when he met him, he not only extended legal help to this poor newly convert to Islam, but also offered him a job of a clerk in his own law firm. Shaikh Sindhi was without a job since February. So, he readily accepted the offer and joined the firm M/S Bhurguri and Company, that month. That lifted much of the burden off the shoulders of Shaikh Sindhi.

Once out of the phase of problems, by July 1909, he decided to resume his course of study once again, from where it was interrupted in 1906. He had cleared fifth standard from Thatta in 1905 and was enrolled in the sixth standard at NJV School at Karachi the following year, but had not been able to clear it. So, it was once again the sixth standard, in which he had to seek admission. By that time, he was twenty years old, quite an older age

for admission in a secondary school. But, in those old days the practice was not that uncommon. So, this was not a matter to be ashamed of.

The school selected this time was Sindh Madressatul Islam. He was admitted in the Madressah in Standard VI on 24th July 1909. His entry has been recorded vide General Register (GR) No. 358 at page 18 of Register No.3. The name has been mentioned as 'Shaikh Abdul Majeed Lilaram' Date of birth as 7th July 1889. Place of birth: Thatta. Caste: Shaikh. Previous Institution: NJV School. He studied well and passed the examination.

Next year, while he was in Standard VII, an unfortunate incident took place, which resulted in his expulsion from the school. Actually, he had a quarrel with his class teacher, who wanted him to place his books on the ground. Shaikh Sindhi refused to obey the orders on plea that God's name was written on the books. The Madressah was famous for its discipline. He was penalized by his expulsion from the Madressah's hostel. This infuriated him further and he applied for school leaving certificate stating that he wanted to join Sukkur High School. His application was accepted and he left the Madressah on 2nd June 1910.

Instead of Sukkur, he went to Peshawar; he obtained admission in the Islamia School in July that year. The Institutions of Peshawar used to be affiliated with the Punjab University, while, those of Sindh were affiliated with the Bombay University. Shaikh Sindhi appeared in the matriculation examination from that school, but could not pass the matriculation examination. He failed in the subjects of Urdu and mathematics. But, these times brought in him a lot of political insight and maturity. It was during this period that he met Sir Allama Mohammed Iqbal at Lahore; heard the lectures of Allama Shibli Nomani at Peshawar and visited almost all the important places in the subcontinent.

However, his failure in the examination and botheration of living away from his people brought in him a degree of self-realization. He came back to Karachi and requested T.H. Vines, the Principal of Sindh Madressah, for his readmission. The misunderstanding was cleared and the Principal ordered for readmission of Shaikh Sindhi in Standard VII of Sindh Madressatul Islam on 6th July 1911. His readmission has been recorded vide General

Register (GR) entry No. 731, at page 37 of Register No.3. Details are almost same as at the time of his first admission. This time, he successfully passed his matriculation examination and left the Madressah on 18th January 1912. After passing his matriculation, he joined the Junagadh College, but could not succeed in the first year due to his serious illness. He returned back to Karachi and joined DJ Sindh College in 1913. But, after attending classes for first term, he decided to give up studies once for all on account of his poverty and political feelings.

The end of his educational career was the start of his political as well as journalistic career. He took up a tour of subcontinent to familiarize himself with the political realities of the country. He went to Lahore, Ludhiana, Jullundher, Sirhind, Lucknow, Allahabad, Benares, and Sialkot. On his return he joined Al-Haq Press, some time in 1913. He attended the Karachi session of the Congress also. When a movement of Muslims started under the title of Khudam-e-Kaaba Movement, he joined it. He was instrumental in collecting funds for the Cawnpore Mosque case. As if this was not enough, he associated himself with Red Crescent Society of Sindh, Home Rule Movement, Muslim League, the Indian National Congress and the Muslim Revolutionaries in Kabul, who pledged to work for India's independence.

This restless soul could not continue for long with Al-Haq and left it in 1914. He then opened a Madressah for poor boys of the Lyari in Karachi. But, soon got disillusioned with it and severed connections with it very soon. Later, he started another School for poor boys at Ram Swami Quarters and then handed it over to Moulvi Taj Mohammed, very soon. One can imagine the psychological condition of Shaikh Sindhi in those days, who had severed all his relationships just for the cause of embracing Islam. Again it was Bhurguri, who came to his rescue and offered him a job in his office, which he accepted. Same year he began to edit Al-Haq and one other newspaper at Hyderabad.

Bhurguri introduced Shaikh Sindhi to Maulana Shaukat Ali in Bombay, on their way to Poona. He also attended the All India Muslim League session where he met Moulana Abdul Kalam Azad for the first time

in his life. Back at home, in 1915, he was entrusted to co-edit yet another newspaper 'Al-Amin', brought out by Bhurguri. Next year, he once again took a tour of the subcontinent along with his friend Shaikh Abdul Rahim. Their destination was Lahore where they met Dr. Muhammad Iqbal, who had already emerged as a great Islamic philosopher by then.

On his return, he was accused of taking part in so-called 'Reshmi Roomal' conspiracy and was arrested in November 1916. He found the most proper use of his prison days. He devoted himself to the study of religious and historical works. He himself started writing books on history and translating those of others. During those days, he wrote a treatise on disastrous waste of wealth on account of the observance of social customs, which he estimated to be around seven hundred million rupees annually by Indian Muslims alone. Some of those books written by Shaikh Sindhi in the jail were published in newspapers like Tauheed and Al-Wahid.

After more than two years term in the prison since November 1916, Shaikh Sindhi was released in February 1919. Jail had very little effect on the spirits of this highly enthusiastic person. Just after a week since his release, he participated in a Khilafat Conference and an educational conference at Sukkur. The bells started ringing in the minds of the British rulers. He returned back to Karachi and resumed his work at Bhurguri's office. Editing job of 'Al-Amin' and English weekly 'Sindh Muslim' also started simultaneously. The Muslims of Karachi were planning to organize Sindh Provincial Khilafat Committee conference in Karachi, under the leadership of Haji Abdullah Haroon and Maulana Taj Mahmood Amroti. He was co-opted by these two in the organizational work of the meeting.

But, within three months of his release from the prison, he was arrested again in May 1919 at Hyderabad Sindh, in connection with his nationalistic activities. After two months, in July 1919 he was called by the highest of the high British officers in Sindh, the Commissioner-in-Sindh, personally, who warned him in no uncertain terms, not to repeat such activities in future. On the orders of the commissioner, he was released on bail for ten thousand rupees. Now, the British followed another strategy to counter the Khilafat Movement. They got started an 'Anti-Khilafat Movement' at the

hands of their sympathizers headed by Moulvi Fazlul Kareem. But, Shaikh Sindhī was able to successfully foil these designs aimed at the division of Muslim community.

By the close of 1919, he went to Amritsar to attend the sessions of All India Muslim League and the Khilafat Conference, where he met Maulana Mohammed Ali Jauhar and Hakim Ajmal Khan for the first time. Maulana Shaukat Ali, whom he had already met, was also there. After few months, in the beginning of 1920, he had a chance to meet Mahatma Gandhi and Mrs. Sarojini Naidu, at Bombay, where he had gone to attend the Central Khilafat Committee's meeting. He moved still further to Delhi to attend the Muslim Conference at Delhi, which was presided over by Moulvi Fazlul Haq of Bengal.

He attended hundreds of meetings and scores of Muslim gatherings in the next few years, including the Allahabad Leaders' Conference, annual sessions of the Congress, Khilafat Conferences as well as All India Muslim League session. He himself organized and participated in Khilafat conferences throughout the length and breadth of the province. In the meantime, he was offered to edit *Al-Wahid* newspaper, which had already appeared in 1919. He edited it for some time but closed it when the British authorities imposed a fine of rupees ten thousand for publishing 'undesirable' material. He refused to pay that amount as security under the Press Act. The government forfeited two thousand rupees already deposited therefore the paper closed down.

The British Government could not tolerate any more resistance and he was once again arrested on 2nd September 1921 from Hyderabad. Next day, he was convicted and sent to jail. For the next two years until June 1923, he was sent to different jails of India, from Hyderabad Prison, to Dongri Jail, to Ratnagiri Jail, to Thana Jail and so on. On his release, his activities remained the same. He was appointed the President of Sindh Provincial Khilafat Committee. He brought out the report on the Khilafat Movement in Sindh. He quickly reorganized *Al-Waheed* newspaper and again attended countless meetings and conferences besides delivering speeches and meeting people.

This was again intolerable for the colonial rulers, who arrested him in November 1923 for the fourth time. He was asked to furnish securities for good conduct in future under Section 108. He refused to meet the condition and was sentenced to one-year imprisonment. How long could have they lodged him in Jail? Finally, they released him in December 1924 and he was re-elected as the President of Sindh Provincial Khilafat Committee. In 1925, he decided to revive his newspaper *Al-Waheed*. For this purpose, he collected funds and put the newspaper in circulation.

He then took time out to perform Hajj that year. On return from pilgrimage, he published his newspapers and articles in a book form under title 'Tanzemi Programme for Sindh Muslims.' He also enrolled himself in the struggle for separation of Sindh from Bombay Presidency that year by moving to Aligarh. Next year, due to his efforts, the resolution was reiterated at the Delhi session of Muslim League. He also tried to win over the support of Sindh's Hindus regarding the separation. Besides this he had due share of conferences and meetings all over India.

In May 1927, he attended the meeting of All India Congress Committee at Bombay along with Sir Haroon to present the case of Sindh's separation. Next year, the Congress held its session at Madras and appointed a sub-committee, known in history as Nehru committee, to prepare a scheme for the Indian constitution. This sub-committee convened an All-Party conference at Bombay, where Shaikh Sindhi was also invited to attend the proceedings as a Muslim delegate. In the following years, he was fully mobile to get the status of an autonomous province for Sindh. In this respect, he presented the case of the Muslims of Sindh very effectively at every forum throughout the nook and corner of the subcontinent.

In 1929, Shaikh Sindhi contested an election from Hyderabad constituency for the Bombay Council in the by-election to fill the vacancy caused by Sir Ghulam Hussain, who was made Executive Councillor. His rival was Syed Miran Muhammad Shah, who won the election. But, Shaikh Sindhi managed to secure the second highest number of votes, amongst the remaining candidates. In 1930, Shaikh Sindhi attended the famous session of Muslim League held at Allahabad with Allama Iqbal, where this

great visionary presented the idea of a separate homeland for the Muslims of India.

In 1931, Shaikh Sindhi again decided to contest election for the Bombay Council, but this time from Karachi district. He secured the highest number of votes and was declared successful in the contest. In an All-Parties Conference at Delhi that year, he proposed representation on population basis for all communities in all the provincial legislatures of British India. Though, the resolution was defeated by a few votes, his speech was highly appreciated by Dr. Sir Mohammed Iqbal and Sir Shafi, who both were there and had supported the resolution. Shaikh Sindhi had by then emerged as a Muslim leader of all India stature. So, when Maulana Shaukat Ali, who served as the spokesman of the Muslims of India, left for America, Shaikh Sindhi was put in his place.

During the following years, the tempo of the Indian politics quickened manifold, Shaikh Sindhi's engagements and preoccupation also increased with that speed. From 1931 to 1935 he attended a large number of meetings all over the India, met almost all the great leaders of that time, presented the point of view of the Muslims in a variety of forums. During this time, he was honored by his Alma Mater Sindh Madressah by his nomination as a member of the management body of the institution. Another major event was his founding a new party under the title of Sindh Azad Party. In 1935, he took a major decision to resign from the Bombay Council in protest against the police firing on a mob at a Muslim leader's funeral. Then, perhaps to show his strength, he sought his re-election to the same Bombay legislative Council.

The year 1936 proved to be a year of far-reaching consequences both for Sindh and Shaikh Sindhi. Sindh finally attained the status of an autonomous province of British India, severing its links with the Bombay Presidency. Shaikh Sindhi who was editing *Al-Waheed* newspaper seized this opportunity and launched the Sindh Muslim League. G. Allana has thrown light on this in these words:

“Shaikh Sahib thought of establishing a Sindh Branch of the All India Muslim League. With this end in view, he called a

meeting of a few politically conscious Muslims of Karachi in his house in Ram Baugh, Gari Khatta, opposite the Memon Masjid in that quarter of Karachi. His house was on the second floor of a stone house, consisting of two rooms only. This meeting was held sometime in 1936... I was one of the persons invited. In all, about twelve persons attended this meeting. Shaikh Sahib did not have twelve chairs in his house, and we all sat on the floor. Shaikh Sahib explained to us the importance of organizing a branch of the All India Muslim League in Sindh. He made out a very forceful and convincing case for it. We all agreed with his proposal. We unanimously elected Shaikh Sahib to be the President of the newly created Sindh Muslim League.; This is how the party was launched; though it was not linked as yet with the All India Muslim League, led by Quaid-e-Azam Mohammed Ali Jinnah at the central level."

When the elections for the new legislative assembly of Sindh were held in January 1937, Shaikh Sindhi contested a seat from Larkana, which he won to the surprise of many. He then merged his Sindh Azad Party with Sindh Muslim League Parliamentary Board by April of that year. Later, he contested for the position of Speaker of Sindh Legislative Assembly against a Hindu contestant Bhojsingh. But, Shaikh Sindhi lost that election, largely due to considerable numerical strength of Hindus in the assembly and disunity amongst the Muslims.

In October 1938, he was there in the first Sindh Provincial Muslim league Conference held at Karachi under the chairmanship of Quaid-e-Azam Mohammed Ali Jinnah. Later in December, he went to Patna to attend the 26th annual session of All India Muslim League. Succeeding years saw him very actively participating in the meetings of the League.

In March 1940, just four days before the passage of the historic Lahore Resolution, Shaikh Sindhi was sworn in as a cabinet member in the Sindh. He then went to Lahore to attend the 27th annual session of All India Muslim League, known in history as the Lahore session, as one of the representatives of Sindh's Muslims there. After about a year, he left the Sindh cabinet. The march towards independence continued on and on. He

participated in that struggle to best of his capabilities and judgment. On the way there were certain disagreements, certain frustrations and certain disappointments. But the direction remained unchanged, and that was the greater welfare of the Muslims of the subcontinent. Finally, due to combined efforts under the dynamic leadership of Jinnah, Pakistan appeared on the map of the world. After the creation of Pakistan, Shaikh Sindhi dissociated himself from the main arena of politics. The latter happenings in the country proved to be contrary to his vision and belief. Finally, this great man of the Indus Valley breathed his last on 24th May 1978 at an age of 89. As per his desire, he was buried in the Makli Graveyard of Thatta.

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KAZI KHUDA BUKHSH (1894-1944)

Kazi Khuda Bukhsh was the first Muslim who rose to the position of the Mayor of Karachi. He was one of the prominent leaders of the Muslim community of Sindh. He belonged to legal profession and was considered as one of the top-ranking lawyers of the region. He was a social reformer who rendered outstanding services for the cause of education. He also remained associated with his Alma Mater and served as Secretary to its management board. It was during his tenure as the Secretary, that Sindh Madressah was upgraded to level of college at the hands of Quaid-e-Azam Mohammed Ali Jinnah.

Kazi Khuda Bukhsh was born on 1st August 1894 in a religious family of Moro town in Nawabshah district. His father Kazi Nabi Bukhsh was a scholarly figure of his area and ran a Madressah. People trusted him and made him an arbitrator for resolving intra-community disputes. Khuda Bukhsh's elder brother Kazi Abdul Khaliq was a noted Hakim (physician) as well as a novelist, whose novel 'Sundri' was quite popular.

Kazi was initially admitted to his father's Madressah. Afterwards, he was enrolled at a local primary school for his basic education. After completing his primary education, he moved to Karachi and was admitted in Sindh Madressah for his secondary education, on 3rd March 1908. His entry was recorded in the Institution's general register number two at page number 10 and serial number 187. He studied here for little less than seven years under Principal T.H. Vines. Finally, in December 1914, he passed his matriculation from Sindh Madressah and was placed in the first division by the University of Bombay with only five others to share that distinction that year.

After passing his matriculation, Kazi's next academic destination was the Aligarh Muslim College in the North of India. There he emerged as one of the most talented and brightest students. He had already established his command over English language. The conducive atmosphere of that premier Muslim College of those days further sharpened his skills and he emerged out as one of the most prominent and well-known orators of the college. These qualities earned him the presidency of the students union of the college; a position reserved for only outstanding students.

The turning point in Kazi's life came when Maulana Mohammed Ali Jauhar and his friends-in-cause came to Aligarh in connection with their political mission. Young Kazi was highly impressed by these great personalities of those times. Maulana was also impressed by the talents of this young man and offered him to join Maulana in his travels to various parts of India in order to enlist support of the masses for the Khilafat Movement. This young and energetic student left his education in the middle and joined the Maulanas entourage. The inevitable struck soon and Kazi was sentenced to prison for a year for delivering anti-Government speeches. These were hard times. But, young Kazi faced them with courage and boldness.

After his release from the Thana Bhawan prison, he decided to resume his studies and sought admission in the Meerut Law College. In 1926, he passed his law examination from Allahabad University, again in the first division. He, then returned back to Karachi and started his law practice over there. Firstly, he joined the chambers of famous Barrister, Sir Elephantine as his junior advocate. His talents and legal acumen could not remain concealed for long and within no time he began to be counted as one of the leading lawyers of the city.

Once established in his career, he diverted his attention to local politics. In 1934, he decided to contest election for the position of Karachi Municipal Councilor. Initially, Sir Abdullah Haroon was his opponent in the contest. But, then Sir Haroon himself withdrew from the election in order to provide a chance to this enthusiastic young man. Hence, Kazi was elected councillor unopposed. The same year he was elected as the Deputy Mayor of Karachi. The year 1935 brought laurels for him, when he was elected as the first Muslim Mayor of the Karachi Municipality, defeating a well-known figure of the city, Mr. Hatim Alvi.

In the seat of Mayor of Karachi, Kazi's top most priority was education, especially in the less developed and under-privileged areas of the city. Lyari got special attention. He gave his days and nights to the uplift, progress and the prosperity of the people of this cosmopolitan city. During this time, an extreme earthquake shook up the town of Quetta in Balochistan. This catastrophe reduced the city to ruins. Kazi, on behalf of the citizens of Karachi, moved ahead to help rehabilitate the calamity-hit people of Quetta. The hospitality was so good that many of them decided not to return back to Quetta even after the normalcy returned back in their area. It was on the basis of these contributions that the British Government bestowed upon him the honour of 'Kaiser-e-Hind' in a Garden Party arranged in Karachi and attended by the Viceroy of India.

Kazi was highly revered by the Muslim youth because of his untiring efforts aimed at promotion of the cause of Muslims living in the subcontinent in general and in Sindh in particular. Mr. Justice Abdul Hayee Qureshi, who was a student at that time, remembered Kazi sahib in these words:

“Although, it may appear to be personal but I had the fortune of knowing the Late Kazi Sahib from very close angle. I remember him in the early thirties when he was residing on Kuchhery Road, in a building next to the one in which I resided. While I was a child, he was a fully-grown up man who had already made his mark in legal practice. What I recollect of him was that he was a kind-hearted, noble, loving and helping man. He was particularly attached to his neighbors and their children. He was genuinely interested in their education and in their upkeep. This was a part of his general makeup. He, in that spirit of helping others, contested the elections to the Karachi Municipal Corporation and was also the foremost office-bearer of the Sindh Madressah Board. As Mayor and Deputy Mayor of Karachi, he had the interest of the down trodden people of Lyari foremost in his mind.”

In addition to that, Kazi had also a stint in journalism, as the editor of famous Sindhi daily *Al-Waheed*. Being an active citizen, he was an ever-sought person in the social, cultural and political circle of the city. He was also on the governing bodies of innumerable social welfare organizations. Sindh Madressah, being his Alma Mater, received his utmost attention. As Secretary, he was the foremost office bearer of the management board and worked late hours.

Too many engagements cost him his health and he developed high blood pressure. On 20th February 1944, while he was arguing a case in the Chief Court, the present High Court of Sindh, he got a brain stroke.

He passed away the same night and buried in Mewa Shah Graveyard of Karachi. The citizens of Karachi acknowledged his services by naming a road (behind Sindh High Court) after him. A school is also working in his name in the Soldier Bazaar area of Karachi.

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ALLAMA IMDAD ALI IMAM ALI KAZI
(1886-1968)

Allama Imdad Ali Imam Ali Kazi was a great scholar of Islam. He has the distinction of being the founder Vice Chancellor of the University of Sindh. It was because of his dedicated efforts that the University of Sindh became one of the best universities of the country and started producing young scholars in different branches of learning. He was the philosopher par excellence, and was well-versed in classical literature, history and science with particular reference to psychology, society, anthropology and other branches of natural sciences. He was a great source of inspiration for the Muslim youth of Sindh, who value him next only to the great Sufi poet Shah Abdul Latif Bhittai. He was a great educator, who did not confine himself to the conventional classroom method of teaching. He adopted the medium of mosque as the center of educational activity through his famous "Friday Sermons." He was the person who practiced what he preached. Allama was a Sufi (Mystic) in the true sense of the word. His selflessness and attitude towards life influenced the mental outlook of thousands of his pupils, who preferred spiritual advancement to materialistic benefits.

Allama Imdad Ali was born on 9th of April 1886 in the family of Mr. Imam Ali Kazi at Hyderabad, Sindh. The family originally belonged to

the small town of 'Pa'at', situated at the right bank of river Indus; about thirty kilometers to the north of Dadu, near Qalander Lal Shehbaz's abode Sehwan Sharif. The elders of Allama sahib were Kazis and the disposition of justice was their vocation. His father Imam Ali was himself a great scholar of his time, who had joined the British Government service as the City Magistrate and Municipal Commissioner of Hyderabad, where he was born as the second son from the second wife.

Even as a child, Allama's behaviour was noticeably different from the children. His father realized that his son had spiritual bent of mind. Therefore, at an early age, instead of sending him to an ordinary primary school, his father made special arrangements for his son's education and appointed Akhund Abdul Aziz Matyari (A place of Islamic learning near Hyderabad) as his full-time tutor. Though the environment around young Imdad Ali was affluent one; where nothing sad or ugly was allowed to fall near him, his concentration remained focused on acquiring education. The result was that at an early age, he mastered Persian, Arabic, Sindhi, Urdu, and the study of Holy Quran. The study of Quran and Hadith affected his mind to such an extent, that he would get up each night of Tehjud prayers, and then sit in the Muraqba or contemplation until dawn. He would then recite the Azan; calling the faithful to the Fajr prayers at the mosque situated next his house.

In the evenings, he used to go out in the company of his tutor Akhund Abdul Aziz. At one such occasion, he came across a group of yogis or sanyasis. He became curious and inquired from his tutor, who these yogis were. His tutor explained to him that those people, clad in saffron colour dresses were those who had renounced the world and lived only for the quest of truth. Young Imdad was deeply impressed, and within him the desire grew for the 'Truth', by himself. He chose a place on the bank of river Indus, near Gidu; where he would sit down under the huge Banyan tree, close his eyes to observe the Mystics' majestic silence. Most of his time was spent in the company of mystics, studying and reciting poetry of Shah Latif Bhitai, Roomi and Hafiz. This aspect of Allama's early life left

deep imprints on his personality and his outlook towards the life. In the meantime, his formal education also continued.

In 1904, he was admitted in Sindh Madressatul Islam. Though his stay at the institution was not very long; the imprints were deep. Later, while writing about his stay at Sindh Madressah, Allama Kazi wrote:

“It was in 1904 that I was a boarder at Madressah. Principal Vines was good enough to allow me to reside in the lower part of his bungalow. He always occupied the upper half, and very considerably allowed a student or two to have rooms on the ground floor of his bungalow, although the house was given to him for his personal use, and there was no need for him to make any sacrifice”. (Message sent on occasion of Platinum Jubilee of Sindh Madressah and published in the chronicle of 1960).

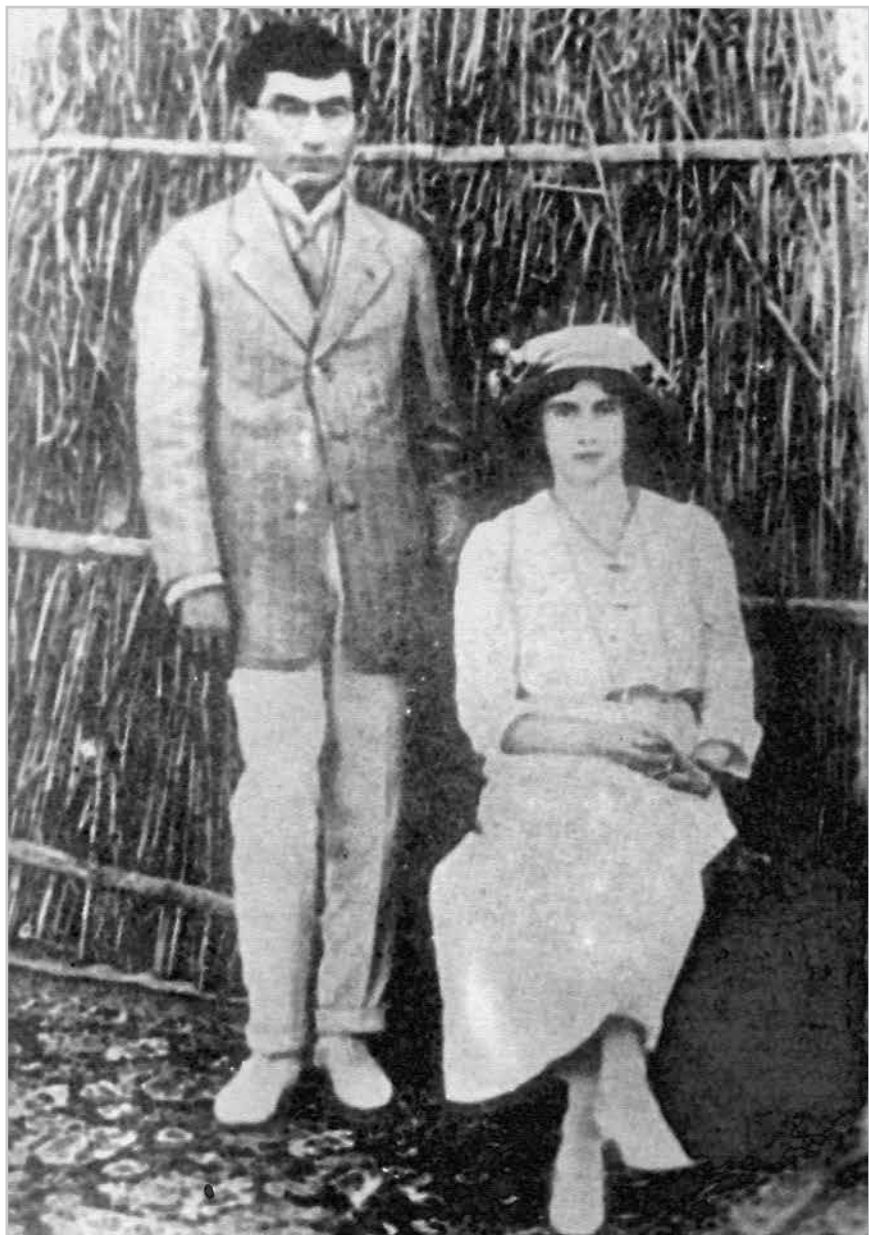
By the year 1905, Allama passed his matriculation examination as a private candidate from the University of Bombay. His family then made immediate arrangements for his higher education at Mohammedan Anglo Oriental College Aligarh. He went to Aligarh in the year 1906 but soon came back disappointed, as the course being taught over there had already been studied by him. He found no point wasting his time and energy in this useless pursuit. He, then, thought of going abroad for higher studies. His parents agreed on the condition that one of his maternal cousin would also accompany him to Europe. Consequently, in 1907, both the cousins left for London from the port of Bombay.

Once in London, he registered himself with the famous Lincoln's Inn to qualify for the Bar. In addition to that, the subject of psychology took him to Dr. Arnold, who accepted him as his student. He also studied sociology under Prof. Hobhouse. As it was not enough, he also undertook the study of physics and biology, privately. He learnt German and Arabic languages besides English in order to read the rich literature of Europe. Goethe and Carlyle became his favorites. Though, extremely busy in his studies, he still did not forget Islam and Quran. He carried out a study of Holy Quran in company of the Egyptian scholars, who happened to be in

England at that time. He developed appreciation for Islamic philosophers, amongst whom he liked Al-Ghazali the most. As a mark of appreciation for his work, he was nominated for the fellowship of the Poetry Society and Life Membership of the Philosophical Society of England.

While in Europe, in 1910, Allama Kazi married a German lady Elsa Gertrude Loesch. It is said that the couple met by chance in London, two years before their marriage. Allama Kazi and his cousin were hurrying down the platform of London's underground Tube Station to catch the last train. They were just in time and Allama's cousin boarded the train. But, before Allama could climb, the train gave departing whistle. He rushed in the nearest compartment before the doors would close. He found himself in the presence of a young lady, being the only other passenger sitting in it. Instead of taking his seat, he kept standing away from her on account of his shyness. The lady felt embarrassed at his behavior. He did not sit down in spite of being repeatedly asked by the lady to do so. He instead kept apologizing for having entered in her compartment. This was extremely innocent and strange behaviour for a woman of the west.

The young lady in the compartment was not an ordinary woman. She was Elsa Gertrude Loesch, a philosopher, writer and a poet of high caliber, in her own right. She had already got published a collection of poems in the German language. After coming to London and acquiring proficiency in English, she had also started writing her poems and stories in English. She was also interested in fine arts and could paint portraits in oil, in the style of Leonardo-da-Vinci, whose paintings she had studied in Louvre's Art Gallery in Paris. When she saw such strange behaviour by a person in a city like London, she was highly impressed by this strange man's manners and disposition and developed an immediate liking for him. She followed him up to his lodging and this is how an intellectual friendship, that matured into life long love started between the two. In the company of Allama, she got an opportunity to understand Islam in a better way. She took up the work of translating Shah Latif's poetry and philosophy in



Allama Imdad Ali Kazi with his beloved wife Mrs. Elsa Kazi.



The tomb of Allama I.I Kazi and his wife in Sindh University Jamshoro, where they are buried together.

English. One of the Shah's verses translated by her from 'Sur Sammund' (sailing) was like this:

Offer not precious stones to those,
Who know not gold from brass; to true jewelers in exchange,
Your jewels, you may pass.
Ah! Those who deal in gold,
Mass of metals base, they spurn.

One year after Allama's marriage with Elsa, he was called to the Bar. The newly wed then decided to return back to Sindh. When they reached Hyderabad, the couple received a very warm reception at the hands of Allama's parents. All comforts were provided to them including an exclusive furnished bungalow in the most prestigious part of the city, the Civil Lines. After about a year or so, Allama and his wife returned back to London. After some time, in 1914, the First World War broke out. With this the passenger traffic between England and India came to halt. The couple was stranded in England for the entire period of war until the armistice was signed on 11th November 1918. Soon after, Allama and his wife returned to Sindh. By that time, Allama's father Kazi Imam Ali had retired from government service and had died soon thereafter.

Allama decided to join the government service. He was Bar-at-Law from one of the most prestigious institutions of England, so he had no problem in getting an appropriate service in the judicial branch of the British Government. He was offered the post of a Civil Judge at Tando Mohammad Khan, near Hyderabad, which he accepted. The very first case that came up for hearing before him was regarding a dispute between two Hindu families. Allama's scholarly judgment, based on the prevailing Hindu Law, highly impressed his superiors in the judiciary. Hence, the very next year, in 1921, Allama was sent on deputation as District and Sessions judge to the princely state of Khairpur Mirs.

The state of Khairpur and its ruler were going through a crucial phase of their life at that time. It was the explicit policy of the British Government in those days to discredit the Indian rulers in order to justify taking over

of the administration of the native states. The Mir of Khairpur was also encouraged to spend as much as possible on activities, unbecoming of a ruler. The prince brought one Iqbal Bano and her family from Lahore and spent lavishly on them. When the State went bankrupt, the Government of India declared the prince unfit to rule. A Regency Council consisting of the Political Agent as the administrator with four members was formed to rule the State until the crown prince attained maturity. Allama, being the Sessions Judge, was nominated as the Member (home) of the council. The position equaled to that of the Home Minister. He came to know of conspiracy of the government functionaries to render the crown prince unfit, also, in order to permanently annex the state to the Bombay Presidency.

It was unlikely of a person like Allama to be a part of such a conspiracy. On account of this, he resigned from the membership of the Administrative Council of Khairpur State and returned back to his native place, Hyderabad. There, he started his legal practice as an associate with a well-established Hindu lawyer. Soon afterwards, another offer came from the government for the post of Public Prosecutor of Tharparkar District at Hyderabad. Allama joined it but soon found that the post offered hardly any intellectual independence. He was just required to take stand in state matters as desired by the legal department. By 1930, he was utterly dissatisfied with this rut and decided to go back to England. He proceeded on long leave and sent his resignation from the post from London.

The next decade of Allama's life was spent in intellectual pursuits. He devoted himself completely to the study of Holy Quran. Reflecting over the message of Divine Book, he reasoned that the life was created by the Divine Being in form of single cell organisms. Through the process of evolution, the life attained ultimately the present form and style. He believed that the religions of the world had also undergone a long process of evolution, before attaining the finality in form of Islam. In those days, famous English author George Bernard Shaw published his book 'Adventures of a Black Girl in search of God'. Allama sahib prepared its philosophical reply that was published from London in 1933, under title 'Adventures of a Brown Girl in Search of God'.

At that time there was just one mosque in London. The management of the mosque was entrusted with the Ahmadiya Mission, the group of people, which did not subscribe to the finality of the Prophet Mohammad (SAW). Allama and other right-thinking Muslims found it unacceptable to offer prayers in company of these misguided people. Hence, Allama and his likeminded Muslim friends, coming from various parts of the world, founded an association named 'Jamait-ul-Muslimeen', to build a mosque for the followers of Prophet Mohammed (SAW). Donations and contributions were collected and a Mosque was built in the area of East End. Allama delivered his 'Khutbas' (lectures) on Fridays before the prayers at the East End Mosque.

Around 1935, Allama and his wife came to Sindh, for a brief period on request of the Talpur ruler of Khairpur Mirs, who wanted his advice and guidance in some important matter. Allama stayed at his Karachi residence at Britton Road. When the members belonging to 'Anjuman Tabligh Islam' came to know of Allama's presence in the city, they called on him and requested him to be the president of the Anjuman. Allama, unaware of the divisions amongst the orthodox community, accepted the offer. A meeting of the Anjuman was convened at Karachi under the chairmanship of Allama. To his astonishment, he saw the so-called ulemas (scholars) quarreling for three consecutive days on petty issues. Seeing this state of affairs, Allama was so disappointed and disgusted that he decided to curtail his stay over here and to go back to the East End Mosque London, where he had the company of enlightened Muslims. By 1936, he and his wife found a cozy little cottage with old English garden full of fruits and flowers, in the suburbs of London. The place was very peaceful. Allama kept himself busy with his intellectual activities and Friday lectures at the mosque, while Mrs. Kazi wrote poetry and painted portraits and flowers.

Though, Allama had a very peaceful and loveable life in those beautiful surroundings in the company of his soul mate, his wife Elsa, he wanted to spread the light of knowledge amongst his ignorant brethren living thousands of miles away in his own country. He realized that mere

publication of his books in London was not enough. He wrote to all his friends in Sindh, urging them to make efforts to eradicate illiteracy and ignorance from the land. He wanted his affluent and well to do friends to establish an institute of science and technology, along with a mosque, where Muslim youth could be awakened and informed of their glorious past: He wanted the younger generation, to acquire knowledge and understand Islam properly and then to guide and lead the Muslim world to glory.

With this end in view, by April 1938, Allama and his wife returned back to Karachi and landed at Keamari Port. The luggage accompanying them consisted of seven trunks full of books. After settling down, Allama made a beginning of his mission with the Friday Khutbas at the mosque of Sir Leslie Wilson Muslim Hostel (now known as Jinnah Courts). Prior to this, a paid Pesh-Imam used to recite the Azan and deliver Khutbas. Naturally, a very limited number of people took interest in listening to these unimaginative sermons. But, when Allama took his place as the Imam, things started changing very rapidly. The inquisitive young men, who were either studying or serving at Karachi, made it a point to come to the mosque on Fridays. They came long before the appointed time in order to find a nearer place to Allama. The discourses enlightened them with the true spirit of Islam and made them proud of their rich heritage. Even great scholars of Islam hastened to be in the mosque on Fridays, whenever they happened to be in Karachi.

In addition to that, Allama sahib invited the students, who desired and had the right aptitude, to his residence to help them in learning and understanding the spirit of Islam and the Holy Quran in a better way. One prominent student amongst them was Mr. A. K Brohi who in those days was studying philosophy at the DJ Sindh College, besides serving as a teacher at Sindh Madressah. He was quite close to Allama, who liked him very much. This group of students started publishing a monthly magazine 'The Muslim Student', which was distributed at a nominal cost. This mission to light the candle of scholarship amongst the Muslim youth of Sindh continued unabated for many years. But he realized that without

proper institutionalizing the whole concept, the individual effort would not be very helpful. The help in building this institution was not forthcoming. Hence, after spending ten long years in the preaching of Islam, Allama left for London to live there for a couple of years.

During all these years, the immense love he had for Elsa can be gauged from the fact that he did not like to live any longer once Elsa departed from this world. But, how much she loved him can be seen from her letter to him on his birthday on 9th April 1950. This letter is perhaps the most beautiful tribute a wife can present to her husband. The letter reads:

My Sweet Darling Imdad,

May this day on which you came to life, to prove a blessing for me and for so many others, return with ever greater measures of health and joy, ever and ever again!

What would have become of me had not God's kind directive sent you to me?

May be I would be dead long ago.

Like a crooked negative I came to your hands and you have developed me, up righted me!

Like a green queer seed, I dropped into your life which, Yes, with greatest care, with tears and sorrows and sacrifices you unfolded this obstinate seed. You gave me the food of instruction and of guidance until I, the seed, opened a tiny flower.

May God grant that too this flower can make a seed again, a fruit worthy of your divine being! A fruit which may find favour in the Eyes of God.

Today, with deepest gratefulness, I pray that God may keep us united not only in this life but also in afterlife too so that we as one entity may travel onward to our grand destination and reach our Creator both at the same time.

This is the wish and the prayer every night of your

Devoted, loving, grateful and humble wife, Elsa.

God bless and protect you ever more.

By 1951, while Allama was still in London, he was offered the august position of the Vice Chancellor of Sindh University. A little background would help the readers to understand the role of Allama in the establishment of the University in Hyderabad. Before 1936, Sindh was part of Bombay Presidency and the educational institutions of Sindh were affiliated with the University of Bombay. In the year 1936 Sindh attained the status of an autonomous province. However, the schools and colleges of Sindh continued to remain affiliated with the University of Bombay for ten more years. In April 1947, the first ever university of the new province was established in its capital Karachi. The university, which was an examining body only for the examinations of matriculation, intermediate and degrees, was housed in the building of Sindh Madressah and that of another school building. Professor A.B.A. Haleem, a former Pro Vice Chancellor of Aligarh Muslim University, was appointed as its Vice Chancellor.

After independence of Pakistan, Karachi was made the federal capital of Pakistan. A new university, with the name of 'University of Karachi' was established in the city in early 1950s. Prof. A.B.A Haleem, the VC of Sindh University was offered the post of VC Karachi University, which he accepted vacating his previous position. The vacant post of VC Sindh University was offered to Allama, who accepted it and returned back to Karachi to assume the charge of Vice Chancellor of Sindh University on 9th of April 1951, on his 65th birthday. The University of Sindh, that had been in existence for about four years by then still functioning as an examining body only. With opening up of the University of Karachi, the number of affiliated colleges and schools of Sindh University drastically decreased. Observing these conditions, Allama decided to reform and re-establish the university as a full-fledged teaching institution for higher education at Hyderabad. Plans were prepared and within a month the scheme was presented to the government, which agreed to the proposal.

Thus, within a month of Allama's assumption of the office of the Vice Chancellor, University of Sindh was moved from Karachi to Hyderabad. The assets of the University included twenty-four chairs, ten tables and

a heap of files in a truckload. The university that was still an examining body was housed in an evacuee trust school building. With this, Allama began working on his next objective that was to convert the university into a full-fledged teaching institution on the style and pattern of Oxford and Cambridge universities. Speed of the work was so fast that the first teaching department was opened in September same year. It was the department of 'teaching', where teachers were to be produced. Addressing the trained teachers of this established institution, Allama said:

“And unless you make a khuloos niyyat (clean intention) that you are going to do something to serve God’s purpose in this world, your will not be able to teach your little children in the right way.... But most of us do not hear. We hear from one ear and let it pass out from the other ear. And that is what Quran says” “They have eyes but they see not, they have ears but they hear not. Even now if you do not want to hear, you will never hear. So where should I start the matter and where should I end! These are serious times for us. If we are not going to hang down our heads before the world, we have to be in earnest. At present, we are a laughing stock. Wherever I went, I had to hang down my head. Ours was the third degenerated generation; this process of degeneration has continued on and will continue on unless you teachers have determined to change it. So, put forth the sincere efforts to raise your nation’s children to become men of learning, men of light, and men of God.

You have heard Iqbal pleading; ‘Be like candle that by burning itself provides light to all and sundry’. That is the condition precedent. Unless you burn yourselves, you cannot enlighten anybody. This old province of Sindh was ‘Babul Islam, the first doorway from where Islam entered this sub-continent. The idea of selfless service for the sake of God had been ingrained in the minds of the people from a very long time. This was the land where men had spent their lives to dispel darkness and spread enlightenment.

Shah Abdul Latif says: ‘Those who burnt themselves to enlighten the dark. I will not lie without them’.. In fact nothing can live long without such an action. So, you have to make life worth living and diffuse light. But you cannot give light unless you are ready to burn ‘yourselves’. It was, therefore that we used to honour our teachers. Now nobody honours teachers, because teachers do not honour Truth and Light. Buddha, Christ and Mohammed (SAW) were all teachers. They came to teach humanity. So to be a teacher is a great thing, but a teacher has to live up to his professional ideal. He has to be a teacher and not make a show of a teacher. Therefore, my request to you is: ‘do not think only in terms of loaves and fishes; realize the seriousness of the job and try to do your best’. You must continuously keep the ideal before yourselves. For you cannot deceive God. He knows what you really ask. Pray to Him for light and you will receive it. So, God bless you.”

The university was expanding rapidly. This necessitated the acquisition of space, where the institution could find appropriate place for growth. Allama kept thinking for the suitable site for an additional campus. The financial constraints had limited his choice. Finally, he selected Jamshoro hills, about fifteen kilometers away from Hyderabad, on the other side of the river Indus. The place was picturesque and peaceful. The architects were hired from Germany to design the university buildings. Physics and chemistry department buildings were erected in the first phase. Within a period of eight years, Allama was able to bring the number of the teacher departments of the university to twenty-four, equal to number of chairs he had brought from Karachi in 1951. In addition to that a grand library and an auditorium were added. With all his administrative engagements, he continued his mission of diffusion of knowledge amongst his own people. Every week on Friday he used to lecture the teachers, students and intellectuals in the library hall of the city campus. The lectures used to be very educative. On one such occasion, Allama said:

“Evolution, according to the teacher of the Quran meant also religious evolution, and the contention was that down the ages several prophets had been sent to perfect the education of the human race till we come to the advent of the personality of the last prophet in human history. Religion is now perfected with the Divine Declaration to the prophet of Islam: “This day have We perfected your religion” (the Quran). Several prophets have been sent down for the guidance of humanity and some of them have been named in the last Book: some have not even been named. The Christian writers oppose religious evolution in this sense. In his book “Evolution of Religion” Edward Caird has no scruples to place Christ as the last of the prophets in the series of prophets, thus misrepresenting the obvious historical position that prophet of Islam is the last prophet in line of the evolutionary development of religious teaching. Of course, Edward Caird placed Islam earlier than Christianity for reasons, which is not possible to comprehend. But his book is not the only book that engages itself in this distortion on historical evidence. This is typical of European scholarship. By and large European scholars have been able to countenance all manner of criticism against their culture and civilization. But once the name of the Prophet of Islam is mentioned and the claim is made concerning what he did for humanity one would find all manner of sophisticated arguments being put up by them to avoid facing the truth.”

Allama was a strict disciplinarian. He firmly believed that the Vice Chancellor was the main person responsible for smooth running of the administration and academics of a university. For eight years, he and the university enjoyed the intellectual independence. However, in late 1958, Martial Law was imposed on the country. The army officers performing the martial law duties took upon themselves to evaluate and correct the functioning of various institutions within their jurisdiction. The University of Sindh could not be saved from this interference and a group of officers

landed in the office of the Registrar, demanding for certain records. The Registrar reported this happening to the Vice Chancellor, who decided to resign, as the atmosphere in the country was no more conducive for the intellectual freedom. In May 1959, after a little more than eight years of his tenure as the Vice Chancellor of the University of Sindh, Allama resigned from that office, quietly and without any protest.

This was the beginning of a new epoch in Allama's life. Away from worldly affairs, he and his wife were the most contented souls on this earth. During his tenure as the VC, he used to take a fraction of his official salary that was just to cover for his necessary expenses. He had hardly any savings. After retirement, he had to effect further economy in his living and reduce still the day to day expenses. His devoted admirers including Mr. Brohi continued to see him regularly. They wanted to help Allama financially. But, they dared not to express their desire, in view of Allama's self-respect. In these circumstances, Mr. Brohi thought out a plan. His eldest daughter Masooma's wedding was to take place shortly. He and his wife went to Allama's home and Mrs. Brohi presented a set of gold jewelry to Mrs. Kazi, stating that she had got three such sets made, one for her daughter, one for herself and one for Mrs. Kazi. Elsa did not feel good about it and told Mrs. Brohi that she had never in her life worn such jewelry. She returned the set to Mrs. Brohi. To this Allama intervened and advised his wife to accept the gift without further argument. Next day, Mr. Hamza Khan Qureshi, another disciple of Allama visited Mr. Brohi at Karachi and returned the jewellery set to him with Allama's message that "Do you want that after our death any gold or jewellery should be found in our belongings. And can we bear such a thing to happen?"

Besides being a great man and a great educationist, Allama was a scholar of the highest order the Sindh has ever produced in recent times. He was a prolific writer who wrote a number of books. Professor Ameena Khamisani has reviewed some of his English works in her book, 'Sindh's Contribution to English'. She writes:

"The first book in English written by Allama I.I Kazi is 'The

Brown Girl in Search of God' published in the 1934. It is the outcome of the combined efforts of Allama I.I. Kazi and Mrs. Elsa Kazi, being inspired by Bernard Shaw's book, 'The Black Girl in Search of God' which had appeared a little earlier. Whereas, Bernard Shaw has treated Christianity as the best religion and Jesus Christ as the greatest of all teachers so far sent to humanity whose teaching contains highest good, greatest virtue and utmost spirit of self-sacrifice that man is capable of, the revered Allama and Mrs. Kazi have shown the superiority of Islam over all other religions of the world and our Prophet (peace be upon him) as not only the best teacher and guide but also the ideal man who gave his idealism a practical shape and whose footsteps one can follow in one's life resulting in a balanced personality and a well-knit social order.

“The Brown Girl in Search of God is a cavalcade of man's march forward towards civilization from dawn of his appearance on the surface of this earth. During this march forward at its different stages, different kinds of messengers, prophets and teachers were sent that would suit humanity at the particular stage through which it was passing. When humanity had gone ahead from that stage, and then that prevalent mode of worship was outdated: hence the need of a new teacher and reinterpretation of the message that would be acceptable to humanity at that particular stage of civilization. That each religion had its own value and usefulness at the particular stage of the caravan of life and each was outdated in turn. Man began with the worship of snakes, of sun, moon, lightning, water and other forces of nature, in fact whatever he feared and whatever he found more powerful. To appease the wrath of these gods of his, he first offered human sacrifices, which were later replaced, by animal sacrifices as the parable of prophets Ibrahim and Ismail expounds. But slowly man learnt that by knowledge and wisdom he could make all these forces serve him and so they no longer

were his masters. On the contrary, he became their master to a great extent.

Allama I.I Kazi's next book, "Shah Abdul Latif: An Introduction to His Art", published in 1961, is a classic on the evaluation of the poetry of Shah Abdul Latif. It is written in a style that is terse, clear and convincing with frequent allusions to the great writers, poets and musicians of the Western world. Whereas, in the past all the critics of Shah Abdul Latif have focused their attention on his philosophy, Allama Kazi sahib has for the first time taken into serious consideration the art of Shah Latif applying to it the criteria of great literature, recognized and admitted by the modern literary world. These criteria take into consideration choice of subject, viewpoint, unity in art, dimension of art, technique, inspiration, form and unity in the work of art. Shah Abdul Latif's work, whom our revered author fondly refers throughout as 'Latif' is brought to the touchstone of each of these criteria and is found up to the mark in every detail. It conforms to the criteria to which all creative art must conform. Allama Kazi Sahib concludes that Shah Abdul Latif was a poet born and not made, which truly he was. The book ends with the translation of a few selected verses of the poet for the benefit of those readers who are not acquainted with his poetry in its original.

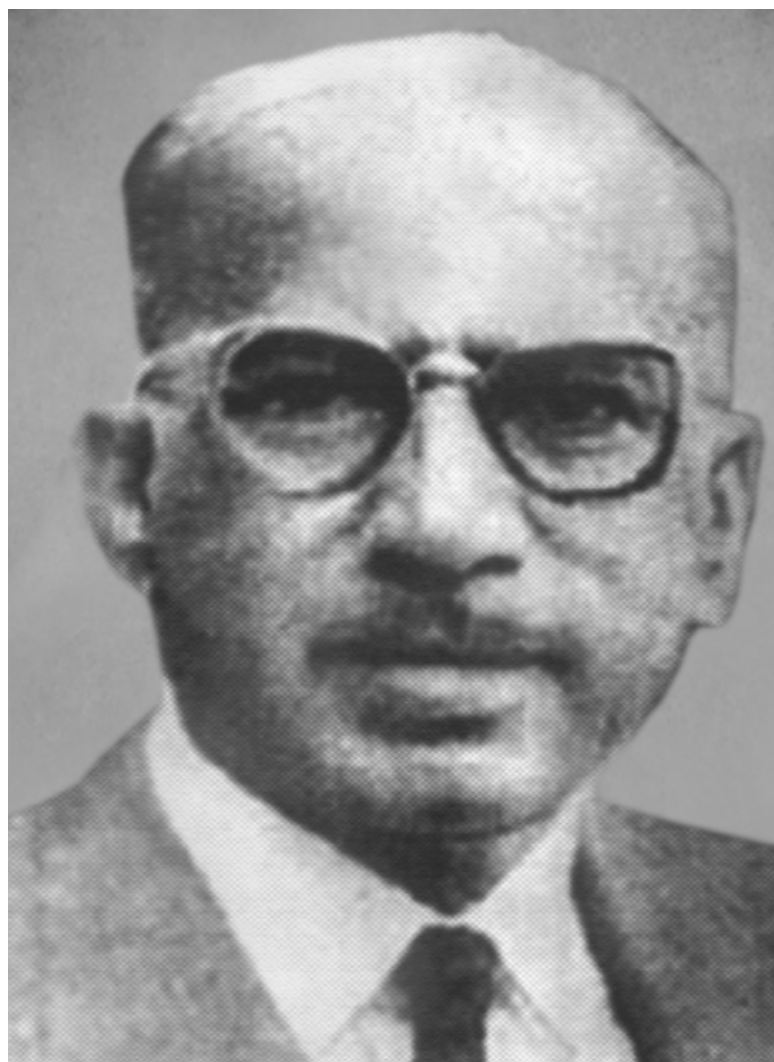
"Allama Kazi Sahib also re-arranged SHAH JO RISALO by adding some more verses and by deleting others which were not considered by him to be the work of Shah Abdul Latif. In addition to this, an up-to-date glossary of it has been prepared by him. Some of the verses were given a new and more plausible interpretation in the light of the research work so far done on the poet. Allama Kazi's main contribution lies in his lucid, thought provoking and scholarly lectures, which almost all have been taped and carefully preserved. Much of his written work lies in manuscript form and it is hoped that in course of time all of it will be published. Very

recently, the Sindhi Adabi Board has published some of his works and it is hoped that more will follow shortly for the Board has undertaken this work upon itself.”

The Life of this great scholar and Madam Elsa Kazi was moving in tune with the Divine rhythms, when, on 28th May 1967, his life long companion Mrs. Elsa Kazi died of kidney failure. This left Allama alone in this world. But, he confined his shock and agony to himself. Those who visited him did not find any outward sign of loneliness. He discussed various issues with them with same zeal and enthusiasm and presence of mind as before. He had firm belief in the life hereafter. He considered death mere a transition from this world to the life hereafter. But, one change had taken place that now most of his time was spent in ‘MURAQBA’ or meditation. He used to sit on prayer rug in his bedroom to observe this mystic practice. Finally, a little less than one year of the departure from this world of his beloved wife, Allama breathed his last on 13th of April 1968. He and his wife are buried at Jamshoro within the confines of the University of Sindh, which he built. Thousands of girls and boys, from different parts of the world come to the university to seek knowledge. This must be satisfying to the soul of Allama that his mission continues unabated, even after his physical disappearance from this world.

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DR. UMER BIN MOHAMMED DAUDPOTA
(1896-1958)

Dr. Umer Bin Mohammed Daudpota is one of the most prominent educationist and scholars the soil of Sindh has produced. Starting from a humble background, this man of very limited means achieved distinction in scholarly pursuits on basis of his sheer merit and hard work. He has the distinction of remaining the head of Sindh's education department for over eleven years during which the province's education system saw two major transitions: firstly, after its separation from Bombay Presidency in 1937, and secondly after the independence of Pakistan. He was the person who planned and laid the foundation of the new educational system in Sindh after independence and is rightly considered as the architect of the system, which produced great men during the first few decades after the establishment of Pakistan. He also enjoyed the distinction of being the youngest Principal of his Alma Mater Sindh Madressatul Islam, which he held just ten years after passing his matriculation from the same institution. He also remained the Caretaker Vice Chancellor of Sindh University. In the field of Orient Studies, Dr. Daudpota's name is like a shining star. He

had command over a number of languages like Sindhi, Arabic, Persian, English, French, German, Latin, and Spanish.

This great man of his times was born on 25th of March 1896 in the family of Mohammed Khan son of Abdul Mutallib at village Talti of Sehwan subdivision in Dadu district of Sindh. He was the eldest child of his parents. He was sent to the mosque-school to receive his primary education. As the family was not very well-off financially, the question of sending him to Larkana for middle education kept on being postponed for some time. But, finally at a relatively higher age he was admitted in the then newly established Larkana Madressah. At age of around nineteen years, in 1951, he was sent to the Madressah at Nousherferoze, where he studied for one year. He, then sought admission in Sindh Madressatul Islam of Karachi in year 1916 in the pre-matriculation class.

Daudpota's brilliance and intelligence highly impressed the British Principal Mr. Thomas Henry Vines, his Vice Principal, Mr. Kotwal, and senior teacher, Mr. Ali Mohammed Khawaja, who was also working as the Boarding House Superintendent. Because of his poverty, he was offered free-boardership by the school administration. But, the problem with this young lad was that he had to support his family also at village, in addition to spending on his own self and education. Thus, simply free boardership was not solution to his problems. Being a self-respecting person, he did not mind stringing bed-cots and cleaning the lamps of his fellow students residing in the Boarding Houses of the Madressah. With all this, when he appeared in the Bombay University's matriculation examination in year 1917, he secured first position amongst all the candidates appearing from Sindh. It was for the first time in the history that a Sindhi Muslim had achieved this distinction as it was always the privilege reserved for the Hindus to top the list. Giving his impressions about his stay at Sindh Madressah, Dr. Daudpota wrote:

“Of all the institutions in which I have received my education, I

love Sindh Madressah best. Years roll on, but my love for it remains unabated. I went to it as a rustic lad in rags; it gave me shelter, food and raiment. In it, the stage for my future success was set. In it, dint of work and industry, I won the love and regard of the teachers and the taught. In it, I had the advantage to learn under teachers like Vines, Kotwal, Ghulam Dastagir, Shirazi, Nihalchand and Safavi. In it, I was given the lessons of self-help, and I was one of the very few who refused to accept the uniform and the Railway Fare from the Free Boarders Account. Having been brought up in the school of adversity, I had already learnt some of the rural professions, such as carpentry, cot-weaving, bookbinding etc. All these stood me in good stead Mr. Vines our ideal Principal and Mr. Khawaja Ali Mohammed sahib, our noble Superintendent entrusted to me the work of stringing the Boarding-House cots and cleaning the electric lamps, and for that I was handsomely compensated. I feel rejoiced when I look back upon those days. How sweet and happy were they”.

(Sindh Madressah Chronicle, Golden Jubilee Number 1935)

In year 1917, because of his remarkable performance in the matriculation examination, young Umer was awarded two scholarships at a time. They were the ‘Government Scholarship’ and ‘Sindh Merit Scholarship’. In addition to that, the Principal of Sindh Madressah arranged a part-time teaching job for him at the Madressah with a reasonable remuneration. This eased the financial difficulties of Daudpota, who now got admission in the DJ Sindh College in pursuance of higher education. At that time the DJ College was the only college in the province of Sindh, which served as the center of intellectual pursuits of the people of Sindh. Great scholars like Prof. Hotchand Moolchand Gurbukhshani and Mohammed Raza Shirazi were on the faculty of the institution. His intelligence and hard work soon drew the attention of these great teachers of the institution, who developed

liking for this young man. Two years later, Daudpota proved his merit when he secured a much-coveted award, the 'Norman Hey Prize' for his best performance in academics, especially in the subject of mathematics.

After four years' study in the college, while continuing teaching at Sindh Madressah, Daudpota appeared in the BA (Hons.) examination of Bombay University in year 1921. Once again, he had the privilege to get the first position amongst the successful candidates of Sindh province. He was once again the first Sindhi Muslim in the history of Bombay University to achieve such distinction. He continued his studies for Masters Degree and did his MA in Arabic with first class in 1923. He was awarded the Chancellor's Gold Medal; again, the first ever Sindhi Muslim to receive such an honor. He was offered lectureship at DJ College, which he accepted as a stop-gap measure.

In those days of British Raj, the government services, especially, those associated with the revenue administration were considered very attractive. Mostly, the British officers with degrees from Great Britain were offered the higher positions in the department. However, with the passage of time, the government liberalized that policy and the natives (Indians) of exceptional caliber and qualifications were also allowed to compete for the posts. But the number of such officers was very small and almost all of them were Hindus. In filling few posts of Deputy Collectors (DC), young Daudpota aspired to occupy one of them.

He was well on his way to become the Deputy Collector, when during the interview for the post, Mr. Mountford, the then Commissioner in Sindh, observing the extraordinary brilliance and potentials of this young man, advised him to go for PhD from England, instead of indulging in the rut of government service. Daudpota informed him that though he was motivated to pursue higher education in England, he was unable to do so in view of the lack of financial resources to support such a costly programme. The Commissioner promised to help in securing some scholarship for

this purpose. After some time Daudpota was awarded the prestigious Government of India scholarship for doing his PhD, in England. Travel expenses from Karachi to London were borne by a philanthropist of Sindh, Khan Bahadur Mir Ghulam Mohammed Talpur of Tandobago. Finally, he sailed for England in October 1924.

Daudpota was enrolled in the Emanuel College at Cambridge University for the doctorate program. It was for the first time that he had been away in a foreign land. But as was his characteristic, he lost no time in burying himself in the work for which he had traveled that far. In a period of less than three years, he successfully completed his work in form of a thesis on the subject of 'The Influence of Arabic Poetry on the development of Persian Poetry'. The work was accepted and the Cambridge University awarded him the degree of Ph.D. Thus, Dr. Daudpota became the first ever Sindhi Muslim to obtain a PhD degree.

While Dr. Daudpota was acquiring education in England, his Alma Mater Sindh Madressatul Islam was going through difficult times in Karachi. Following the demise of the British Principal Mr. Thomas Henry Vines in 1922, the institution became prey to internal strife and politics. The management of the institution could not bring a proper successor to Mr. Vines and the charge of the Principal was entrusted on temporary basis to the Vice-Principal. This ad-hoc arrangement, which lasted for a little less than three years, had adverse effects on the functioning of the institution. Finally, when in 1925, the new incumbent Mr. A. M. Mathew was brought in, he proved to be the most improper choice. Within two years of his tenure, the deterioration and decline in all branches of the administration became evident. The academics touched the lowest ebb and the financial position of the institution went from bad to worse. Because of these conditions, it was decided in 1927 that the institution should have a new Principal. The choice fell on Dr. Umer Bin Mohammed Daudpota, who was still in England, giving final touches to his doctorate thesis at Cambridge.

By then, he was just thirty-one years' old who had done his matriculation from that very institution just ten years earlier. It was definitely a matter of pride for him that he was selected for such an honour. On receipt of the order of appointment, he sailed back to Karachi and touched the dock on 17th September 1927. His old teacher, Dr. Gurbukhshani was there to receive his favorite old student. It was beginning of glorious era for him. The day he landed at Karachi, the Government of Bombay nominated him on the Senate of the University of Bombay. The people of Karachi in collaboration with the Muslim students of DJ Sindh College, NED Engineering College, SC Shahani Law College and Sindh Madressah arranged a rousing reception in his honor on the lawns of Zoological Gardens in order to welcome this first Sindhi Muslim for his outstanding accomplishments.

Dr. Daudpota assumed the charge of the Principal at Sindh Madressah on 21st September 1927, and directed all his attention towards the improvement of various branches of the institution. The first and foremost objective before him was to arrest the trend of decline in academic standards. In order to improve matriculation examination result, he adopted a novel strategy. The class was divided into two sections A & B: the section A containing twenty-seven best boys. A group of four senior teachers including him were selected to provide full concentration to the studies of his select group. He himself used to take twenty-seven periods a week. The strategy proved successful and twenty-three out of twenty-seven boys were declared successful by Bombay University in 1929; with fifteen getting distinctions and one securing the prestigious Frank Souter's Scholarship.

As an administrator also, Dr. Daudpota contributed a lot towards improvement of his Alma Mater. The biggest challenge before him was the paucity of funds. The Government provided an annual grant-in-aid of rupees sixty thousand, against an expenditure of rupees one hundred thirty-five thousand. The local bodies contributed generously towards the

institution in form of annual donations. School fees and other charges from the students also contributed some amount to the kitty. But, still the deficit to the tune of rupees thirty thousand was looming large. This had subjected the Madressah to a very uncertain situation. Dr. Daudpota took up a tour of the interior of Sindh in order to collect donations and was able to get a handsome amount for the institution, bringing it out of financial problems.

Dr. Daudpota owes additional credit for starting commercial classes in the school. He realized the need for training the younger generation in the vital fields of commerce related vocations. This section imparted training in typewriting, shorthand and bookkeeping. He also revived the activities of Vines Union Club. Ever since he took over the charge of the institution, he never missed a single lecture or debate held under the auspices of the Club, which trained the students in public speaking and in building self-confidence. Because of all these developments, the number of students increased to twelve hundred. All the four Boarding Houses were full to their capacity. Its Cricket, Football and Hockey Teams received a new momentum. And the institution was once again on the rails to progress and prosperity, ready to play its due role in the advancement of Muslims of Sindh in socio-economic fields.

At this juncture of time, the circumstances at Sindh Madressah compelled Dr. Daudpota to seek service somewhere else. He was not willing to part away with his Alma Mater, but the air of intrigues and internal politics that he had faced for three long years convinced him to join government service. He talked to Sir Shahnawaz Bhutto, who was also an old student of Sindh Madressah like him and was working then as a Minister in the Bombay government. Sir Bhutto introduced this scholar of Sindh to the Education Minister of Bombay Presidency, Moulvi Sir Rafiuddin. At that time, a new college, Ismail Yousuf College, had just started functioning in the Jogeshwari area of Bombay City. The Education

Minister was in search of an appropriate candidate for the post of Arabic Professor. He found his choice in person of Dr. Daudpota, and offered him to join the Bombay Government's Education Service as a Professor. The post carried many other fringe benefits and attractions, associated with the first-class posts in Government Service. Dr. Daudpota accepted the offer.

Consequently, he shifted from Karachi to Bombay, which was not only capital of Bombay Presidency (including Sindh), but also one of the most urbanized centers of undivided India. He acquired residence in posh locality of Bard, in the suburbs of the city. The college, where he was posted had been raised through the financial assistance of a philanthropist and had started working in June that year. Dr. Mohammed Fazl-ur-Rahman was working as its Principal. The atmosphere was very congenial and academic-oriented. Dr. Daudpota adjusted himself within no time in the new environment and took up his teaching assignment. Good teacher, as he was, so within no time he emerged as one of the much sought-after scholars of Bombay. His presence was considered as essential in the major literary gatherings, conferences and social functions in the city. He served there for a little less than nine years when he was chosen to serve in Sindh as the head of Education Department.

In 1936, Sindh was separated from Bombay Presidency and was awarded the status of an autonomous province. The Director of Public Instructions headed the department of education in those days. This post was usually filled with some eminent educationist. When the post fell vacant in the beginning of 1939, search for an appropriate scholar to fill the post began. Sir Shahnawaz Bhutto, the leading politician of the province, was in knowledge of this great man of Sindh, posted in Bombay at that time. He proposed his name to the concerned authorities, which agreed and appointed Dr. Daudpota to that post. Hence, fifteen days before celebrating his forty-third birthday, on 10th of March 1939, he assumed the charge of the head of Education Department of the newly established province of Sindh.

The first and foremost task before Dr. Daudpota in Sindh was to reorganize and re-structure the outlook of educational system of this newly separated province. His leadership provided the department with a new and vigorous spirit, which became one of the most efficient departments of Sindh. Policies were framed. Strategies were formulated. Strict observance of schools under government as well as the local bodies was carried. When he found that the schools working under local boards and municipalities were not working well, he managed to take them under direct control of the government. Primary education was declared compulsory. An Arabic University was established in Hyderabad in 1940. Muslim Educational Cess was introduced. Because of these efforts, the very complexion of education in Sindh changed. As a mark of respect towards his services, the Government bestowed upon him the honor of Shamsul-Ulema (Sun of the Scholars) in the year 1941.

Dr. Daudpota was still working in his capacity as the head of Sindh's education department, when in 1947, Pakistan came into being. This brought before him a series of new challenges. The biggest problem was that the majority of Hindu teachers, which constituted the single-most teaching community of the province, migrated to India. This produced a vacuum that needed to be filled immediately. Further, a number of institutions managed by non-Muslims in pre-partition days were rendered abandoned because of the departure of their ex-managers and masters. They were to be revived. As if these problems were not enough, a flood of refugee Muslims coming from the troubled parts of India were accommodated in the camps established mostly in the school buildings. This multitude of problems brought the education machinery and system to a grinding halt. This all demanded re-erection of the system in place of the old one. Dr. Daudpota responded to the need of time and devoted all his energies in building up the best suitable system of education for an independent Muslim country.

After serving for eleven years as the head of Education Department

in Sindh, Dr. Daudpota was appointed as the Member of Sindh Public Service Commission. After some time, on the instance of Dr. Shaikh Din Mohammed, the Governor of Sindh at that time, Dr. Daudpota also assumed as the Caretaker Vice Chancellor of University of Sindh for a brief period. In 1953, the Government of Pakistan nominated him as a member of a Cultural Mission to Iran. In early 1954, when the renowned scholar Maulana Syed Suleiman Nadvi died, Dr. Daudpota was offered the position of the Corresponding Member of prestigious FAUD Academy of Linguistics, Cairo, Egypt. In 1955, he along with his wife performed Hajj. During the trip, he also visited a number of Middle Eastern cities like Damascus, Beirut, Jerusalem, Cairo, Baghdad, Najaf, Bahrain etc. He also visited the tombs of great saints and met eminent scholars of Muslim world. Everywhere he was received cordially, on account of his reputation as a leading scholar of Pakistan, and also on account of his ability to express himself in Arabic as well as Persian.

Besides being a great educationist, Dr. Daudpota was a scholar of the highest order. He wrote a number of books on various topics. Professor Ammena Khamisani has reviewed some of his English works in her book 'Sindh's Contribution to English'. She writes:

'Dr. Daudpota has written books in English, Sindhi, Arabic and Persian. Some of his books are prescribed as school textbooks. He wrote "Tarikh Mausumi" and "Chachnama" in Persian and helped Dr. Gurbuxani in compiling shah-Jo-Risalo in three volumes with comprehensive footnotes and a complete glossary. He has also written his autobiography in Sindhi. Books written in English by Dr. Daudpota are:

1. The Influence of Arabic Poetry on the Development of Persian Poetry.
2. A Survey of Mass Education in India.
3. A Brief Plan of National Reconstruction.

‘Dr. Daudpota’s book, ‘The influence of Arabic Poetry on the Development of Persian Poetry’, was originally submitted to the university of Cambridge for the degree of Doctor of Philosophy in 1927, and was later published in Bombay in 1934, when Dr. Daudpota was a Professor of Arabic in Ismail College, Jogeshwari (Bombay). Very little has been written on this subject before this book. Only one chapter exists in Shibli Numani’s book on Shirul Ajam and Professor Browne makes few incidental references in his Literary History, Vol. I, Dr. Daudpota has tried to trace the influence of Arabic poetry on the development and growth of Persian and similarly, the influence of Persian life and poetry on Arabic poetry. For this purpose, large number of parallel passages have been selected from the Arabic and Persian poetry showing what a vast number of ideas have been borrowed by the Persian poets from Arabic poetry. Thus, the debt which Persian poetry owes to Arabic poetry is immense.

‘The parallel passages presented in the book include three separate sections, the Panegyric, the Didactic and the Descriptive poetry. Each section shows how different writers at different periods, expressed ideas, which were typical.’

‘The passages of Arabic poetry selected for this purpose have been taken from the Islamic time to the age of Mutanbi (A.D. 965), passages of Persian poetry quoted for the purpose include those poets who lived before the sack of Baghdad by Halaku Khan in A.D. 1258. Only those poets have been left out for the reason as the author tells us that it would require separate treatise to deal with them. The book is written in the usual scholarly manner of which Dr. Daudpota was a master. Its language is chaste and simple and has a grace of its own. The subject is a difficult one but it is handled with great care by the author, revealing his wide scholarship and deep understanding of it.

Dr. Daudpota's second book written in English 'A Survey of Mass Education in India' was published in 1937. It not only surveys mass education in India but also gives practical suggestions for the extension of Adult Education in the country. Since the problem of Adult Education is nearly as acute now as it was then, the suggestions are worth consideration and deserve to be given a practical shape.

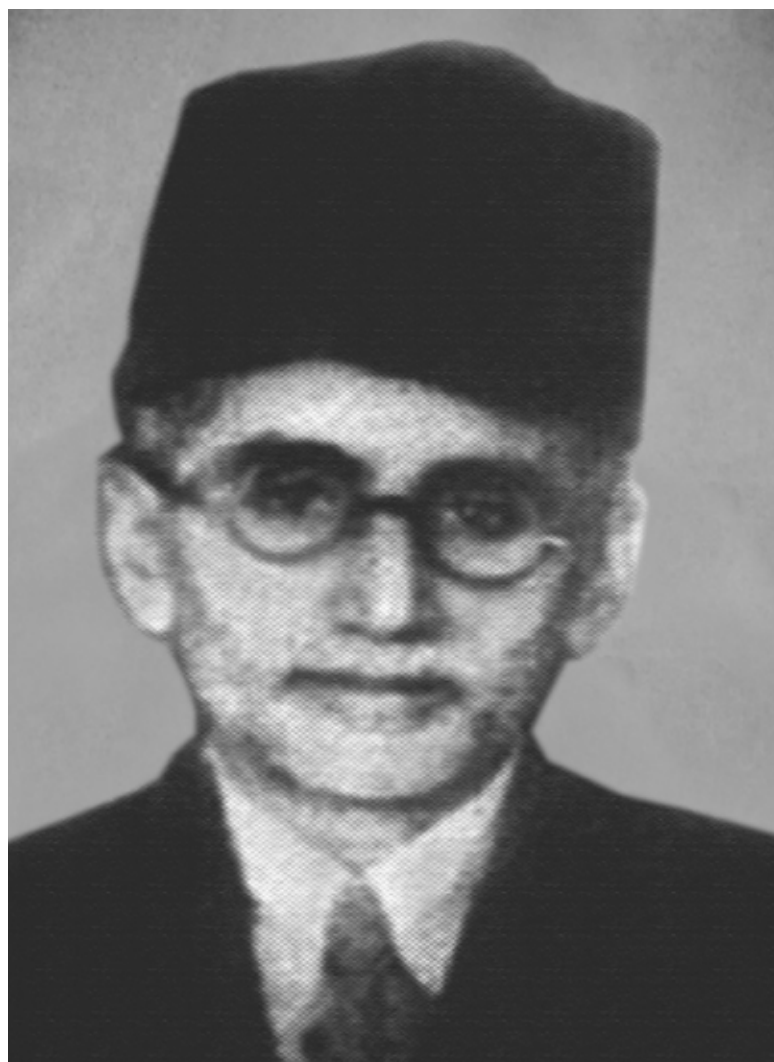
'A Brief Plan of National Reconstruction is a booklet published in 1956 in which proposals are made for national reconstruction. According to these proposals, nation is to be made strong by controlling the growth of population, achieved by raising the age of marriage to 25 years in case of males and 20 in case of females and by limiting the number of children. Since democracy, otherwise an ideal form of government has not produced desired results, for 20 years to come, there should be a dictator assisted by a Privy Council consisting of wise, learned, selfless and honest men, which should be substituted for a government which is a fine blend of democracy and autocracy and ultimately to have a government of the aristocracy of intellect. The army, the navy and the air forces are to be strengthened. Conscription is to be introduced and industries and agriculture are to be improved. More schools and colleges are to be built. Education is to be made free and compulsory till matriculation, medical relief is to be increased and the living condition of the common man is to be raised. Dr. Daudpota suggests one legislative assembly for the whole of Pakistan but at the same time feels that each unit should be a self-contained linguistic ethnic entity as integration though ideal but is not practicable on account of the diversity of people. Thus, nation is to be made strong and reformed, efficiency in administration and services are to be restored and country is to be made prosperous.'

The Government of Pakistan appointed this great scholar as the Member of West Pakistan Public Service Commission in November 1955. He was chosen to preside over the All Pakistan Historical Conference in Karachi on 6th January 1965. The same year he formally retired from government service, but remained quite active in his scholarly pursuits and interests. Even just few weeks before his demise, Dr. Daudpota had fully participated and presided over the deliberations of the Arabic Conference at Hyderabad, in October 1958.

Finally, on Saturday, 22nd November 1958, Dr. Daudpota died of heart failure at the Jinnah Central Hospital, Karachi. He was buried at Bhitshah, the eternal abode of the great Sufi poet of Sindh, Shah Abdul Latif Bhitae.

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ALLAMA ALI KHAN ABRO
(1888-1954)

Allama Ali Khan Abro's greatest service towards the people of this land has been his translation of the Holy Quran along with Tafseer, explaining the Holy-Text in most readable Sindhi language. He was a scholar par excellence. His biggest contribution has been in the field of Islamic literature, principally on the life of Prophet Muhammad (PBUH), the message of Quran and the ways and means to get rid of the common social evils prevailing amongst the Muslims of subcontinent. His book 'Islam and Communism' is considered as a remarkable piece of literature on the subject. Allama had command over many languages, the prominent being Arabic, Persian and English. He was a dedicated teacher, who devoted whole of his life, talent, skills and resources for spreading the light of knowledge.

Allama Ali Khan Abro was born in the family of Mr. Umer Khan, a self-cultivating landowner, in village Sangi of taluka Mehar in district Dadu (then district Larkana). During his childhood, Allama showed signs of an extra-ordinary child. Noticing his exceptional qualities of head and

heart, his father took an unusual decision to take his young son all the way to Karachi and got him admitted in Sindh Madressatul Islam.

Allama quickly absorbed himself in his studies and emerged as one of the top most students of the institution. Side by side with his academics, Allama was also a keen player of cricket. Within no time this young boy highly impressed his teachers at the Madressah with dint of his merit and his outstanding qualities. His capabilities did not go unnoticed and the Principal Mr. Thomas Henry Vines developed special love for this boy, who soon became one of his most favorite students.

The test of his abilities and capabilities came at the time of his matriculation examination. To the great surprise of everyone, this boy of thin and short stature secured first position in the entire Bombay Presidency, which comprised of not only Sindh, but also Balochistan, Rajasthan, Gujarat, Cutch, Kathiawar, Baroda, Maharashtra, Bombay and Poona. It was definitely, a proud achievement for Sindh Madressah, which honored young Ali Khan Abro by putting his name on the top of the list of honours.

After his matriculation, to seek college education, he went to the Princely State of Junagadh, where Nawab Mahabat Khanji, the prince of the State had made college education free. This decision to go to that for college education was taken in view of the stringent financial conditions of Allama's family, which could not bear the expenses of higher education. At Junagadh also, within no time, he established his credentials as one of the topmost students. He left such an imprint of his talent and character, that twenty years later when his son Mr. Shamsuddin Abro joined the same college at Junagadh, everyone that mattered, asked him if he was the son of Allama Ali Khan Abro.

In his intermediate as well as his BA examination, Allama Abro secured first position in the entire Bombay University. Impressed by his

educational record, the university, of its own accord, offered him to serve as its fellow. He accepted this offer and went to Bombay, where he stayed for the next two years, doing his masters as well as discharging his official responsibilities at the university. Again in his masters, he secured the first position.

Once, having completed his education, he decided to return back to his home province, to take up the mission of spreading education amongst his own Muslim brethren. His friends at Bombay discouraged him to go back to that backward place called Sindh and instead try for prestigious Indian Civil Service examination, which would have ensured his inclusion in the most exclusive and privileged class of Indian society. But, this man had great ideals before him. He preferred the life of a simple teacher amongst his own people, over that of glamour, pomp and power in the metropolises of the subcontinent.

Soon afterwards, he returned back to his homeland in order to start his mission of providing education to his fellow brethren. He was a teacher with a mission. His mission was to educate the masses. His life was now devoted to his mission. He started with the people of his own village. The circle of his efforts kept increasing everyday. He patronized the establishment of schools in other areas and at the hands of other people. He was available to every institution to help them in getting the financial aid from the government.

He introduced the scheme of Mullah-Schools. He traveled on camel back to faraway places in order to spread his message of learning amongst the masses. He trained the untrained teachers. He motivated the parents to send their children to schools. He encouraged students to study hard. His word for spreading the education was highly appreciated and the Government offered him the title of Khan Bahadur. But, he did not want any

earthly benefit for his most dedicated efforts. So, he gracefully declined the offer. Besides being an educationist and a teacher, Allama was an inspired and dedicated social reformer. He launched a vigorous and a persistent campaign against social evils. He played this role boldly, dauntlessly and with full dedication till the last breath of his life. For this, he delivered lectures, published essays and articles in the newspapers and periodicals of that time, and also wrote books.

Another dimension of Allama's personality was his role as a writer. Firstly, he used to write textbooks for guidance of teachers and students on a variety of subjects, like history, geography, science, mathematics, grammar etc. This was his labour of love, as he did not charge any royalty on publication of his works. He allowed two prominent publishing houses of that time, Pakardas and Sons of Sukkur and Jhamatmal and Sons of Larkana, to publish his books without his prior permission at the lowest possible price for the benefit of students.

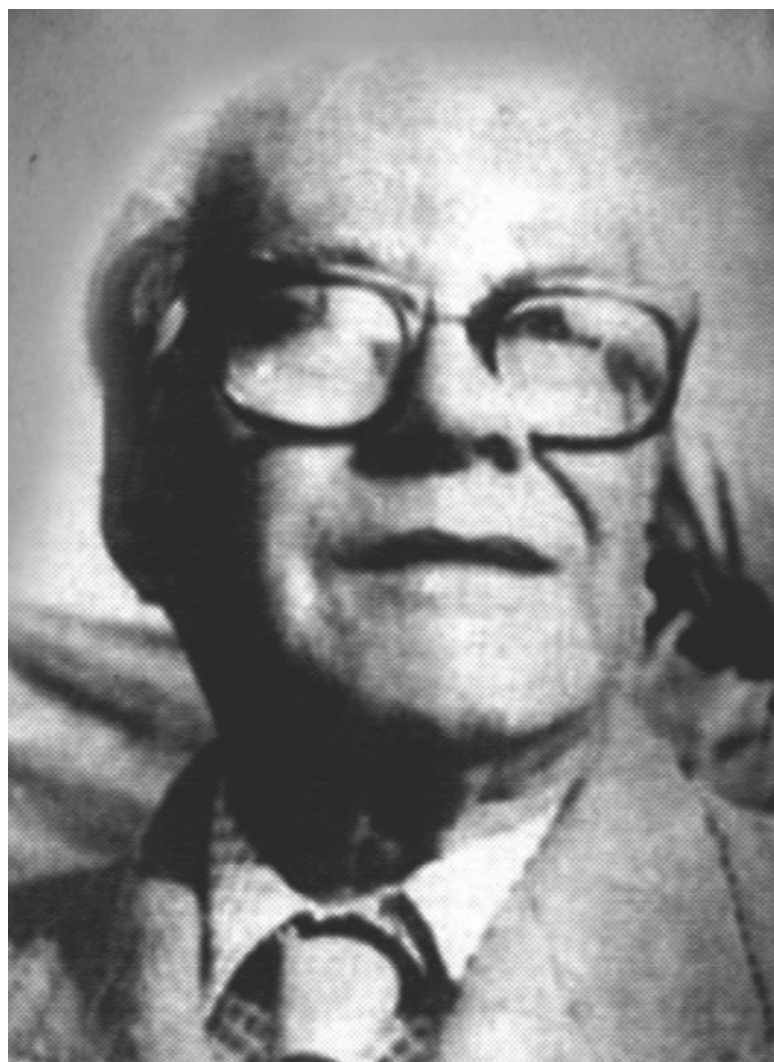
However, he devoted the last years of his life to writing books on Islam and Seerat-e-Nabvi. His monumental works are his Tafsir of the Holy Quran and his book titled "Islam and Taraqi" in four volumes. The author has himself been reading the translation and Tafsir of Holy Quran, written by Allama Ali Khan Abro. I have found his work most beautiful. He has not only given the background of all the narration of the Holy Book but has also discussed the same with reference to the social evils prevailing in the sub-continental society. Without any doubt, his work is one of the most authentic works on the subject of Quran.

Allama devoted more than forty years of his precious life to writing on various subjects. Many of them are still unpublished and need the attention of those at the helm of affairs to do the needful. All his writings need to be collected, consolidated and compiled. This great man of unblemished

character breathed his last on 16th July 1954 and lies buried at the shrine of Syed Qaim Shah Bukhari at Larkana. May Allah bless the soul of this great oriental scholar of this region.

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GHULAM ALI ALLANA
(1906-1985)

Mr. Ghulam Ali Allana, commonly known as G. Allana was a multidimensional personality of international repute. His basic claim to fame remains because of his immense contribution in the field of history and literature, wherein he authored about twenty-seven books. Despite the fact that English was not his mother tongue, he produced original poetry in that language. His English poetry was in tune with the literary trends of his times and themes of his poems were translated into several other languages. But this was just one aspect of his introduction. Mr. Allana also won distinctions in a variety of fields, ranging from politics to diplomacy and from business to general administration. In politics, he started his career as the General Secretary League in 1930s. After the creation of Pakistan, he was made the Central Finance Secretary of Pakistan Muslim League. He also rose to the position of the Mayor of Karachi. He was also elected as the member of West Pakistan Legislative Assembly.

In diplomacy, Mr. G. Allana had the distinction of being elected as the Chairman of the United Nations Commission on human rights as well

as the Chairman of the United Nations Working Group to investigate the situation regarding human rights in Chile. He held his position for four years. In 1979, he was elected Chairman of the United Nations Trust Fund to render financial assistance and legal relief to political victims in Chile. In recognition of his meritorious services to the international community in the field of Human Rights and World Peace, he was awarded United Nations Peace Award in 1976. The Human Rights Organization of Pakistan also conferred upon him the Human Rights Medal in 1978.

This great scholar of his times was born on 20th August 1906 in Karachi in an Ismaili Khoja family of Mr. Allah Dino Khoja. His mother was an educated and sophisticated lady. She used to recite the poetry of Shah Latif to her young son Allana. This shaped the mind of this great literary giant in the coming days of his life. Allana's family was in the field of business. They were watch manufacturers and dealers by profession. He received his early education at Sindh Madressah, which he left while studying in standard-II English in 1920. After matriculation, he joined DJ Sindh College. Later on, he was enrolled in Poonas Fergusson College. After completing his education, G. Allana also joined his family profession. But, his business activities could not stop him from his other interests, the foremost being Muslim politics of the stormy 1930s. Shaikh Abdul Majeed Sindhi, whom G. Allana called his political Guru, was in fact his mentor in journalism and politics.

G. Allana had developed special affinity with Shaikh Abdul Majeed Sindhi, who used to be editor of the most popular Sindhi Daily of that time *Al-Waheed*. The newspaper was in the forefront for the cause of the separation of Sindh from Bombay Presidency. The office of the newspaper, which was situated in one corner of the press, used to be the headquarters for firebrand nationalists, who wanted their province to be a separate entity. G. Allana was one of them. One day, Shaikh Sindhi told his friend-disciple, G. Allana, to bring out an English newspaper, as he thought *Al-*

Waheed's voice being in Sindhi was not reaching those who mattered. G. Allana resisted the move for some time on the ground that the requisite funds for the enterprise were not available.

But, finally, he had to oblige his senior friend and an English weekly 'The Sindh Sentinel' came into being with G. Allana as both editor and publisher. The copies of this periodical were sent free of cost to all the important office holders in British India, the members of Legislative Assembly of Bombay and as far as the members of the House of Common as well as the British cabinet in London. The voice of Muslims of Sindh effectively reached the echelons of power all over the world, thanks to G. Allana's command over English, his communication skills and his financial sacrifices. This venture came to an end in 1938, after eight years of regular publication, only after the objective of Sindh's separation was achieved in 1936.

The tale of G. Allana's entry into politics as the General Secretary of Sindh Muslim League is also very interesting. In his own words:

"Elections to the Sindh Legislative Assembly were to be held for the first time under the Government of India Act 1935 in February 1937. There was not a single political party of the Muslims of Sindh, while the All India National Congress was well organized and powerful in India, as also in Sindh. The only Muslim party, of an all India character was the All India Muslim League, of which Quaid-e-Azam was the President. Shaikh Sahib (Shaikh Abdul Majeed Sindhi) came to the conclusion that Muslims should fight the elections to the Sindh Assembly on a party basis, and not on an individual basis, as was the practice in Sindh.

Shaikh Sahib thought of establishing a Sindh Branch of the All India Muslim League. With this end in view, he called a meeting of a few politically conscious Muslims of Karachi in his house in Ram Baugh, Ghari Khatta, opposite the Memon Masjid in that quarter

of Karachi. His house was on the second floor of a stone house, consisting of two rooms only. This meeting was held sometime in 1936.

I was one of the persons invited. In all, about twelve persons attended this meeting. Shaikh Sahib did not have twelve chairs in his house, and we all sat on the floor. Shaikh Sahib explained to us the importance of organizing a branch of the All India Muslim League in Sindh. He made out a very forceful and convincing case for it. We all agreed with his proposal. We unanimously elected Shaikh Sahib to be the president of the newly created Sindh Muslim League. The question arose as to who was to be the Secretary General of the Party. It was agreed among us that the choice should be left to Shaikh Sahib himself.

To my great surprise, Shaikh Sahib upon this said, "In my opinion Mr. G. Allana should be our choice to be the Secretary General of the newly formed Sindh Muslim League." So, there I was Shaikh Sahib had by this decision launched me in a big way in my political life."

Allana remained very active socially as well as politically during the Pakistan movement days. He was closely associated with Quaid-e-Azam Mohammed Ali Jinnah during the decisive and final phase of the establishment of Pakistan. Even after the appearance of Pakistan on the map of the world, Allana continued to work for his party and became the Finance Secretary of All Pakistan Muslim League. During the days of Quaid-e-Azam Mohammed Ali Jinnah at the helm of affairs as the Governor General of the newly created country, Allana was appointed as Chairman of the Press Commission of Pakistan. In the year 1949, Allana founded the Islamic Chambers of Commerce & Industry, of which he continued to be president for many years.

In addition to that, for nine continuous years, he was on the

Governing Body of the International Labour Organization. In 1956, he was unanimously elected as the President of the International Organization of Employers, Brussels. He also remained the Vice-Chairman of the Economic committee of the United Nations and Leader of Pakistan's non-official Goodwill Trade Mission to about eleven different countries. G. Allana also represented Pakistan at scores of international conferences and committees. As a mark of respect, he was presented the customary golden keys of the cities of San Francisco, Philadelphia, Paris, Rome, Buffalo, Patterson, Prague and Geneva.

Allana's prime claim to fame is his work in the field of literature. Professor Ameena Khamisani, a great scholar in her own right and renowned teacher of English literature, has reviewed some of important works by Mr. G. Allana in her book 'Sindh's Contribution to English.' To give the readers a gist of G. Allana's work, few words are reproduced here:

'Our Freedom Fighters contains the biographies of twenty-one patriots of the Indo-Pakistan sub-continent who struggled bravely and persistently to free the country from the subjugation of the British. The writer had opportunity to meet some of these heroes; hence personal reminiscences have been narrated. These lives are presented in a chronological order and reveal the thought pattern of Muslims of India in the social, economic and political fields, which gradually were crystallized and formed expression and their ultimate destiny as a nation. All the important events and movements which hastened the onward march towards this goal have been recorded from the days of Mujaddid Alif al-Thani to the inception of Pakistan. His book of verse, *INCENSE AND ECHOES* is a great contribution to the world of modern poetry. It got him crowned "Honorary Poet Laureate Anthologist: He is the first Asian poet to be conferred with this title of world distinction by the United Poets International, a society of the world's Poet Laureate and equivalents.

‘Incense and Echoes consists of hundred selected poems of Allana. They have a wide range of subjects which are universal in their scope and have a powerful impact, written with an ease and a great command over a foreign language, they reveal him as great poet and thinker. He views the world as a stage of human drama with himself at times as an observer and at other time as a subjective commentator. Many of his poems reveal a mind deeply imbued with oriental philosophy of life touched by mysticism. He deals with the metaphysical problems of life like all great poets. Subjects like, the source of life, God, truth and the life hereafter, are dealt with in a manner deeply mystical. The poems are more a series of calm reflective statements than subjective expression. There is a religious fervor in them. At the same time, they reveal a strong social consciousness. The diction is modern, somewhat like that of T.S Eliot, but at times, there is a mixture of Keatsian imagery.’

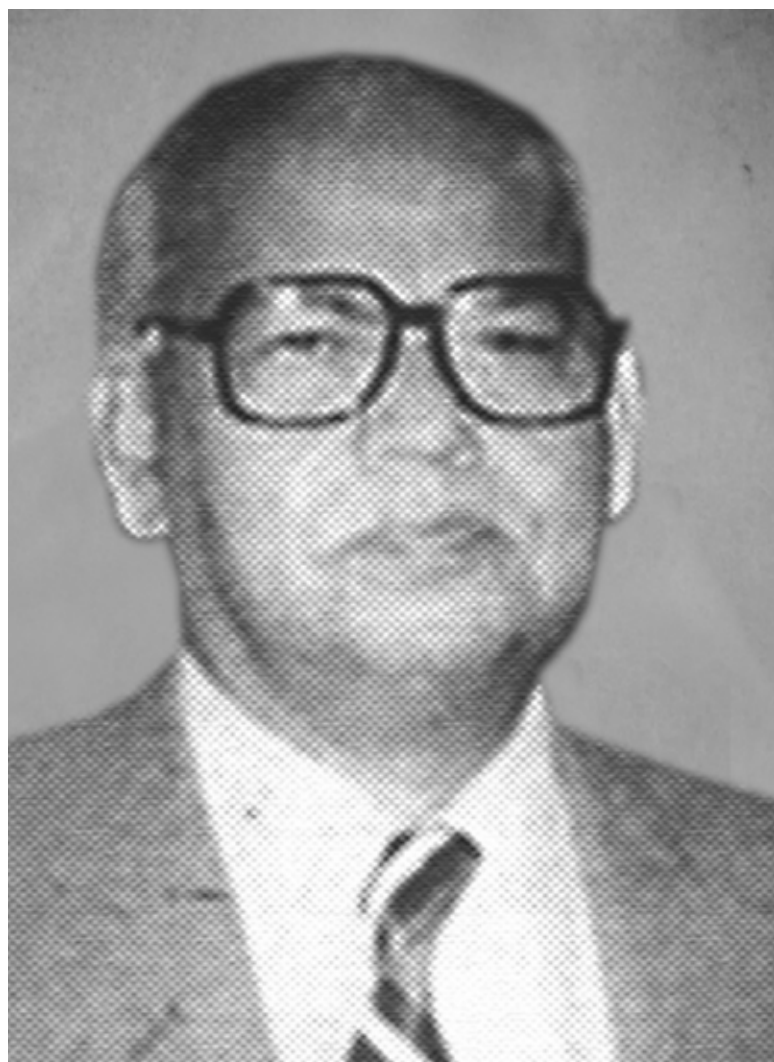
In recognition of his literary genius, the international literary community honored him with a number of awards and distinctions. He was taken as the fellow of the Royal Society of Arts, London; Vice-President of United Poets Laureate International and Poet Laureate of Pakistan (in English). The President of Philippines awarded him a gold medal for poetry. Laureate Crown for poetry by Poets Laureate Intonation, Certificate of merit by Centro Studi-Scambi International, Rome, and a medal for outstanding contributions to Literature and culture by the same body.

He left this world on 8th March 1985, at the age of 79.

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ALLAH BUKHSH K. BROHI
(1915-1987)

Mr. Allah Bukhsh K. Brohi, commonly known as A. K. Brohi is regarded as one of the top most legal luminaries of this county. He rose to the level of a Central Minister to the Government of Pakistan. He remained Pakistan's High Commissioner (Ambassador) to India during Prime Minister Jawaharlal Nehru's Government in New Delhi. It was due to the efforts of Mr. Brohi that the two countries, India and Pakistan, signed the famous 'Indus Water Treaty,' ending a long-standing international conflict. He was instrumental in the official visit of Indian Prime Minister to Pakistan. In addition to that, Mr. A. K. Brohi was one of the most eminent scholar and philosopher of this region. He was, in fact, continuation of Allama I. I. Kazi's school of thought in philosophy. He has to his credit, few of the most beautiful and thought-provoking books on his philosophical thought, besides, of course, books on law. Throughout his life he remained genuinely associated with the field of education. Starting his career as a teacher in his Alma Mater, Sindh Madressah, he ended as the Rector of International Islamic University, Islamabad. He was an exceptional

orator, whose scholarly discourses attracted people from near and far. The Government of Pakistan also appointed him as the Chairman of National Hijra Council.

Mr. A. K. Brohi was born on 24th December 1915 in an educated and respectable Brohi family of Garhiyasin in the then district Sukkur of Sindh. His father was in the government service. Because of the higher education background, the family was reverently called as Munshi family, next only to Syeds in esteem. Mr. Brohi was admitted for his primary education in a local Vernacular School of the town. After completing his studies over there, his family sent him to Karachi to seek admission in Sindh Madressah Islam's standard one (English), on 28th July 1926. His entry in the institution has been recorded at page number nine of General Register No.4

At Sindh Madressah, he followed his academic program without any break for the next seven years. During this time, he saw Dr. Umer Muhammad Daudpota and Mr. HFLT Harrison working as Principals. Finally, in 1933, he passed his matriculation from Bombay University, to which Sindh Madressah was affiliated in those days. Afterwards, Mr. Brohi moved to Bahauddin College of Junagadh, a princely state of India spending some time in between at CS College of Shikarpur. Later on, he graduated from DJ Sindh College of Karachi in Law and Philosophy. He then joined the faculty of Sindh Madressah as a teacher, while continuing his studies for his Master's degree in Philosophy. His stint at Sindh Madressah as a teacher was one of the most productive periods of his life. He was an extraordinary teacher who was highly revered by his students.

Mr. Brohi also took up the responsibilities as Editor of Sindh Madressah Chronicle during his teaching stint at the Madressah. During his days, the Chronicle emerged as one of the best literary and philosophical magazines of Sindh, where not only students of Sindh Madressah, but also the renowned men of letters felt pride in getting their articles published. Though, he was in his mid-twenties at that time, his editorials used to be

beautiful pieces of composition. He used to take serious subjects for his writing. In the Chronicle of March 1938, Mr. Brohi chose to write on 'The Nature and Functions of Religion,' wherein he contemplated that religion was the source of science and civilization. This man of twenty-three years of age wrote:

“Religion springs from psychological reactions. The savage mind reacts to its environment, which it hardly understands. Here intellect inquires for explanation and Religion comes to rescue and harmonizes the mind of the savage by solving for the solution of the riddle propounded. It satisfies the longing of the intellect to solve the problems of human existence and destiny by giving to each nation or people, according to the state of its culture, a satisfactory answer as to the cause of the working and its relation to that cause. It also gives forth satisfaction to his moral and emotional nature by holding out and actually promising an ideal world elsewhere in which every impulse and longing which is unsatisfied here will be given full and complete satisfaction. It seeks to satisfy actual feeling ... by creating for it a picture of some imagined future where all our worldly wounds will be dressed and all our hopes will be fulfilled. For those who has been trodden down with all their endeavors to the contrary, this serves as the last solace of earthly misery and for those who are fed up with their own power and consider none as greater than themselves, religion serves to put the last restraint of Divine wrath and engenders in them a dread for that ultimate day when their accounts will be audited with merciless severity.”

Similarly, in September 1940, he wrote on the miseries of war as well as an article on 'The Sage as a Statesman.' During those years, he successfully did his MA and LLB. He then joined as Fellow of D. J. Sindh College and taught Jurisprudence and Constitutional Law. In 1941, at the age of

about twenty-six years, he finally decided to join the legal profession as a lawyer. Within the next decade, he established his credentials as one of the most leading jurist of the country. In 1951, as soon as he completed his mandatory legal practice of ten years, he was appointed as Advocate-General of Sindh. Then, he was appointed Chief Prosecutor on part of the Government in famous 'Rawalpindi Conspiracy Case.' By then, he had also become member of the Constituent Assembly of Pakistan.

In April 1953, while he was a little more than thirty-seven years of age, he became the Minister in charge of Law, Constitutional and parliamentary Affairs and of Information and Broadcasting in the Central Government of Pakistan. After about a year and a half, in October 1954, he resigned from the cabinet and rejoined the Bar as a practicing lawyer. In 1955, he attended the United Nation's General Assembly session as Vice-Chairman of Pakistan Delegation. In 1958, he led UNESCO delegation to Paris. While, he was representing the country at various international forums, he continued to practice law. His practice grew from strength to strength.

But, in 1960, he had to suspend his professional activity, because of his appointment as the High Commissioner of Pakistan in India. Those were very crucial days in the relationship of the two countries. At the personal request of President Ayub Khan, Mr. Brohi sacrificed his personal gains and left for New Delhi. The Indian Prime Minister Mr. Jawaharlal Nehru, himself a savant of no mean value, accorded highest regard to Mr. Brohi. Due to his efforts, the tensions between the two countries eased and the Indian Prime Minister himself came to Pakistan to sign the Indus Water Treaty. Once the task was accomplished, Mr. Brohi returned to Pakistan after resigning from his diplomatic position in 1961.

Back home, he resumed his legal profession. Thenceforth, he took up some academic assignments in international institutions. In 1962, he lectured at The Hague Academy on Public International Law. From 1963 to 1964, he lectured at the Graduate Institute of International Law in the

University of Geneva. In the same year, he attended Deles Symposium. The fame of his scholarly genius spread to such an extent that in February 1965, he was especially invited by the United Nations Secretary General to deliver a lecture in New York on 'International Cooperation'. He was the only person invited from the whole of Asia and remarkably as one of the seven persons from the whole world. Mr. Brohi enjoyed an excellent professional reputation. He was considered as a man of principles and of impeccable integrity. When he was assigned the famous case of Shaikh Mujibur Rahman, the Aga Khan wrote him a letter on 22nd August 1971 from Paris, saying;

My dear friend,

Yesterday the Paris edition of the New York Herald Tribune reported that you have been chosen to defend Sheikh Mujibur Rahman.

While the news carried by the western press concerning Pakistan is rarely correct, knowing you as I do has convinced me that you have accepted what must be without doubt one of the most delicate missions any Pakistani has assumed in the history of the country. Because the trial is being held in camera, there is a strong feeling in Western Europe that the trial will be unfair. This, unfortunately, will further damage Pakistan's reputation abroad as it is evident that only those who know you personally can be certain that you would not accept a mission unless you are convinced that the normal process of law will apply.

I assume that there are security reasons for the Government having decided to hold the trial in camera and in any case, it really would not be to Pakistan's advantage that the dirty linen between the East and West wings should be washed in public.

On many a previous occasion we have discussed Pakistan's poor public image and I hope that in the contacts, which you

will necessarily have with the Government, you will be able to encourage them to give sufficient information concerning the trial to the international media to ensure that world opinion does not remain convinced that the case and the verdict against Shaikh Mujib have been rigged. In due course it is you yourself who will be the person to whom the representatives of the international media will turn in order to gather information and I ardently hope that the trial will have taken place in such a way that you yourself will be able to say that a fair process of law has been applied.

I hope and pray that during and after this trial, no more blood will be spilled. The wound in Pakistan is so deep in the hearts and minds of its men and women that the process of healing can, in my view, only be begun if the Government and particularly the Army show publicly that they do have ultimate respect for the sanctity of life. Sheikh Mujib's trial is certainly the right occasion. All my thoughts and prayers are with you and your mission and I hope it will not be long before we meet again. With my most affectionate thoughts, Aga Khan

Mr. Brohi has written a number of books, important being, *An Adventure in Self-Expression* (1954), *'Fundamental Law of Pakistan'* (1957), *'Islam in the Modern World'* (1969), *'Testament of Faith'* (1973) and *'Strategy of Human Action in History'*. Professor Ameena Khamisani has reviewed first two works in her book *"Sindh's Contribution to English"*. Her comments are reproduced as under: -

'His (Mr. A.K. Brohi's) book, *'An Adventure in Self Expression'* was published in 1954 and is humbly dedicated to Allama I.I Kazi and Mrs. Elsa Kazi, author's spiritual parents who introduced him to various writers and thinkers that left a strong impression on his ever-probing mind. The book is a collection of essays and address delivered on various occasions, both containing his oft-recurring yet growing thoughts on diverse subjects. The

twenty-three essays included deal with matters; philosophical, metaphysical; reflections on Moen-jo-Daro, on Lahore, on Press, on Shah Abdul Latif's Poetry, on U.N.O., on Communism, on Capital Punishment, Bernard Shaw, on Avicenna, on Pakistan and its national character and on some other topics. Though the unconscious influence of essayists like Montaigne and others is there, the case of Mr. Brohi's mind is an original one, in spite of his modest avowal to the contrary. The essays as he tells us are desultory and disconnected but they are the sincere and accurate expression arising out of one's inmost being, revealing the essential characteristics of one's self'. In this sense, the book can be termed the spiritual autobiography of its author, not as he says of the subjective self but of that self which has become attuned with nature, transcending personal limitations.

'The preface to this book is itself a very valuable exposition of what creative art is, how a creative artist works and what is the purpose of such an art. It forms a very important part of the canons of criticism and needs a careful study by the prospective artists and teachers of art and literature.

'The essay further reveals a familiarity and a thorough study of modern and ancient poets, writers, philosophers, mystics, sages, and the holy books of the East and West. More than all this, it reveals Mr. Brohi's profound study and deep attachment to the teaching of the Holy Quran. Indeed, herein lies the originality of his essays which are profusely sprinkled with Quranic references and quotations, applicable to the various aspects and stages of life.

'His next book, *Fundamental Law of Pakistan*, published in 1957 is written to serve the purpose of an elementary textbook on Constitutional Law. It states in a simplified form the principles of comparative jurisprudence and then offers a critical analysis of them, as they are applicable to Pakistan's Constitution. The book further is to serve the purpose of creating a spirit of inquiry among the students so as to lead them to more comprehensive and authentic works dealing with the subject of Constitutional Law.

‘Brohi treats Law as a Social Science and not as an isolated branch of study, which is of interest to the lawyer, the statesman, the administrator, the journalist, the historian and also to the common man with his right to vote. He is to be made a fuller and a better man by his awareness of the basic principal of law. The book thus is to serve the general purpose of enlightening the people of Pakistan on Constitution.’

Brohi was also an orator of exceptional order. In 1954, he was invited to deliver a talk on ‘Freedom of Information and the Responsibility of the Press’ under the auspices of the United Nations Programme ‘Building for Peace.’ Brohi said:

“Freedom of information necessarily implies freedom of expression, just even as the concavity of the shield implies its convexity all, of course, depending on the perspective from which the matter is viewed. Freedom of expression assumes diverse forms; it may reflect itself in the spoken or the written word or be embodied in other media of publicity. Of the important media of information, mention must be made of newspapers, of news-broadcasts and newsreels. Freedom of speech has had, down the ages, to reckon with the shackles and restraints placed upon it by national Government or by other agencies like the Church. There has always been an attempt by those who wield political or economic power within the State to suppress the expression of opinion on the part of those who are not of power; and that is done with the obvious intention of perpetuating their own hold and authority on the people.

“In the earlier stages of human history we find that it is the oppressed minorities who, by resort either to an open declaration of their hostility to vested interests, or by recourse to some subterranean device of making their opinion felt and heard, bring up to the surface of society opinions which attract the attention of

others and by their dissemination ultimately come to undermine the foundations of the established power within State. In later times, however, the cause of freedom of expression triumphed because of the general acceptance of the philosophic truth that no progress in any direction is possible unless the people are allowed to express their opinions freely. In a given society, if the religious, political or economic order continues to prevail, it is solely because ideas, which contradict the premises on which, have been reared the foundations for that order have not, as yet, gained currency. As soon as the light of a true idea emerges, the night of ignorance and falsehood disappears. Little wonder, therefore, that men in authority shudder in the face of a powerful idea-although they might be prepared to ignore the march of a powerful army across their frontiers. The authors and publishers of new ideas are, therefore, exposed to penalties of all kinds-penalties like the deprivation of liberty, forfeiture of their property, involvement in social disgrace, and sometimes even death.”

Brohi had the honor of remaining the President of Pakistan Bar Association from 1964 till his death. In 1977, he was again invited by the Government of Pakistan to lead Pakistan Delegation to the United Nations General Assembly. Same year, he became a member of International Commission of Jurists based in Geneva. He was also taken as a member of Advisory Council of the American Bar Association. For next two years, from 1977 to 1979 he was appointed as the Cabinet Minister for the portfolios of Law and Religious Affairs in the Government of Pakistan.

In 1979, he left the Ministry and opted out for the position of the Rector of International Islamic University, Islamabad, the position that he retained till 1982. In addition to that since 1979, he was also appointed as the Chairman of National Hijra Council, which he retained till his death. Throughout these years, he remained the Ambassador at Large of the

Government of Pakistan. During his legal career, he contested countless cases. Some important being Mushtaq Ahmed Gurmani's Case, Adam Smith's Case, Sheikh Mujibur Rahman's Case, Rawalpindi Conspiracy Case and Asma Jilani Case.

He had great love and reverence for his Alma Mater, Sindh Madressah. Throughout his life, he remained associated with this institution in a number of ways. Whether he was Ambassador, or the Federal Minister, or whatever he was, he used to regularly come and show his sincere interest in the affairs relating to Sindh Madressah. He used to say that whoever he was, it was because of what he learnt at Sindh Madressah. In 1985, at the time of centenary celebration of the Madressah, he was instrumental in bringing both the President of Pakistan and the Prime Minister of Pakistan to attend the proceedings. On his initiative and behest, the Government of Pakistan approved a number of development schemes, including the up-gradation of Institution to the college level.

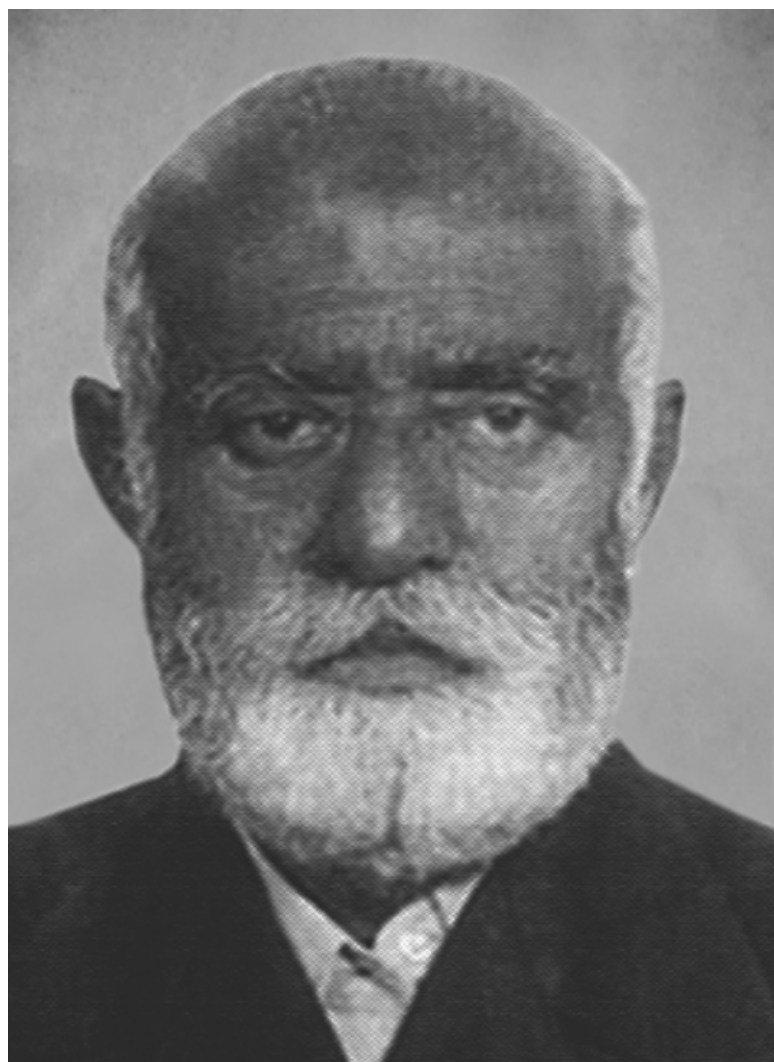
Professor Ameena Khamisani summed up the personality of Mr. Brohi in these words: "Mr. Allah Bukhsh K. Brohi is a figure of world renown. He is a genius in the true sense of the word. Born in a humble family, he has risen to be a great intellectual leader, which this region has produced. He is a philosopher and a great orator. It was as an orator that he impressed himself upon the world first. In his even calm and logical manner, there is great conviction. He believes what he says and this sincerity goes to the heart of the listeners. His speeches leave an indelible impression on the minds of his listeners who feel that some change has come upon them while they have listened. Brohi can talk with great ease on his subject, however uncommon and difficult and refer and quote amply, without ever tiring his audience. Speech flows from his lips as naturally as water flows from a brook and what a flow of learning and wisdom it is!"

Finally, this great philosopher and eminent lawyer expired on 13th September, in a hospital in London, where he had gone for his treatment. He

was buried with honors at Army Cemetery in Karachi on 14th September 1987.

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SYED GHULAM MUSTAFA SHAH
(1918-1999)

Professor Syed Ghulam Mustafa Shah was an illustrious teacher of this land, who taught selflessly many generations of Pakistan. He devoted his life to serve in education. He remained a teacher, a principal, and a director of education, a vice chancellor, and then a federal minister for education. In all these capacities, he worked most devotedly for the cause of education. His prime contribution was the development of Sindh University's new campus in Jamshoro. It used to be said that Allama I. I. Kazi was the founder of Sindh University, while Prof. Shah was the builder of the university. In addition to that, Professor Shah remained an editor of Sindh Quarterly, a scholarly publication for about a quarter of century. He was a great scholar, who wrote a number of excellent books on a variety of subjects.

Professor Shah was born at Sijawal in District Thatta in 1918 in the family of Syed Ghulam Ali Shah. After his primary education at his native place, he was enrolled at Sindh Madressah, from where he matriculated in 1937, securing first class in the examination conducted by the University of Bombay. He was a very active student of his days and was one of the

most favorite of the British Principal, Mr. Harrison. He was also very good at his studies. He obtained distinction in Mathematics and stood first in the whole of Sindh. This entitled him for award of the prestigious Bombay University's scholarship. After his matriculation, he joined DJ Sindh College, Karachi, from where he passed his Intermediate in Science in 1939. Again, he showed exemplary performance and was able to secure first position amongst the Muslim students of the Presidency.

Professor Shah then went to Aligarh to join Muslim university for his further studies. He did his bachelors in 1941 in first class and was placed third in the order of merit in the university. He continued his studies onward and obtained his master's degree in Political Science in 1943 as well as LLB in the same year. This was the time, when his Alma Mater, Sindh Madressah was upgraded to college level at the hands of Quaid-e-Azam Mohammed Ali Jinnah. When the Sindh Madressah required services of its brilliant son, he responded to the call and took up his teaching assignment at the college as an Assistant Professor.

In 1946, one year before the creation of Pakistan, the Government of India selected him for research-oriented degree programme in England. He remained there for two years and was awarded the degree of M.Ed. from the University of Durham in 1948. By this time, the partition had already taken place and he returned to Pakistan. On his return from the United Kingdom, he joined Government service and was appointed as a professor in Government College, Hyderabad. His love for Sindh Madressah compelled him to come forward again to serve it. Consequently, in 1950, he moved on deputation from the Government service to assume the charge as the Principal S. M. College. He remained the Principal of the college for a record nine-years till 1959, and served his Alma Mater with great distinction. Afterwards, he was posted as the Assistant Director of Public Instructions of West Pakistan (present Pakistan), at Lahore. Subsequently, he was posted as the Director of Education in various regions of Pakistan including Hyderabad, Karachi and Lahore. During that time, he also traveled widely and visited a number of places including the Middle East,

Western and Central Europe, U.S.A., Canada, India and Ceylon, where he delivered lectures and represented Pakistan at various forums.

In 1969, he was appointed as the Vice Chancellor of the University of Sindh. It was the time when the university's new campus at Jamshoro was still in an embryonic stage. During the next four years, he devoted his fullest attention to the physical as well as academic development of the campuses of the university. The barren hills of Jamshoro soon turned into green lawns and beautiful gardens bearing colorful flowers. His tenure as the Vice Chancellor was one of the most activity-oriented periods of the university. Later in his life, he joined politics also and was entrusted the portfolio of Education Ministry as the Cabinet Member of Prime Minister Benazir Bhutto's first term in office, from 1988 to 1990.

Professor Shah remained keenly interested in the development and advancement of Sindh Madressah, throughout his life. He was elected life-member of the Sindh Madressah Board, the parent body of Sindh Madressatul Islam. For ten long years, he also worked as the President of the Board. When he became the Federal Minister for Education, he played pivotal role in getting Sindh Madressah liberal development grant from the federal government. Professor Shah was very good at expression, verbal as well as written. He has written a number of books, important being, *Towards Understanding the Muslims of Sindh* (1943), *A Principal's Papers* (1960), *British in the sub-continent* (1964) and *Legacy of Britain* (1972). Besides the above-mentioned books in English, Prof. Shah has also written books in Sindhi and has contributed countless articles in Sindhi and English to various journals and newspapers in and outside the country. Professor Ameena Khamisani has reviewed some of his English works in her book "Sindh's Contribution to English". She writes:

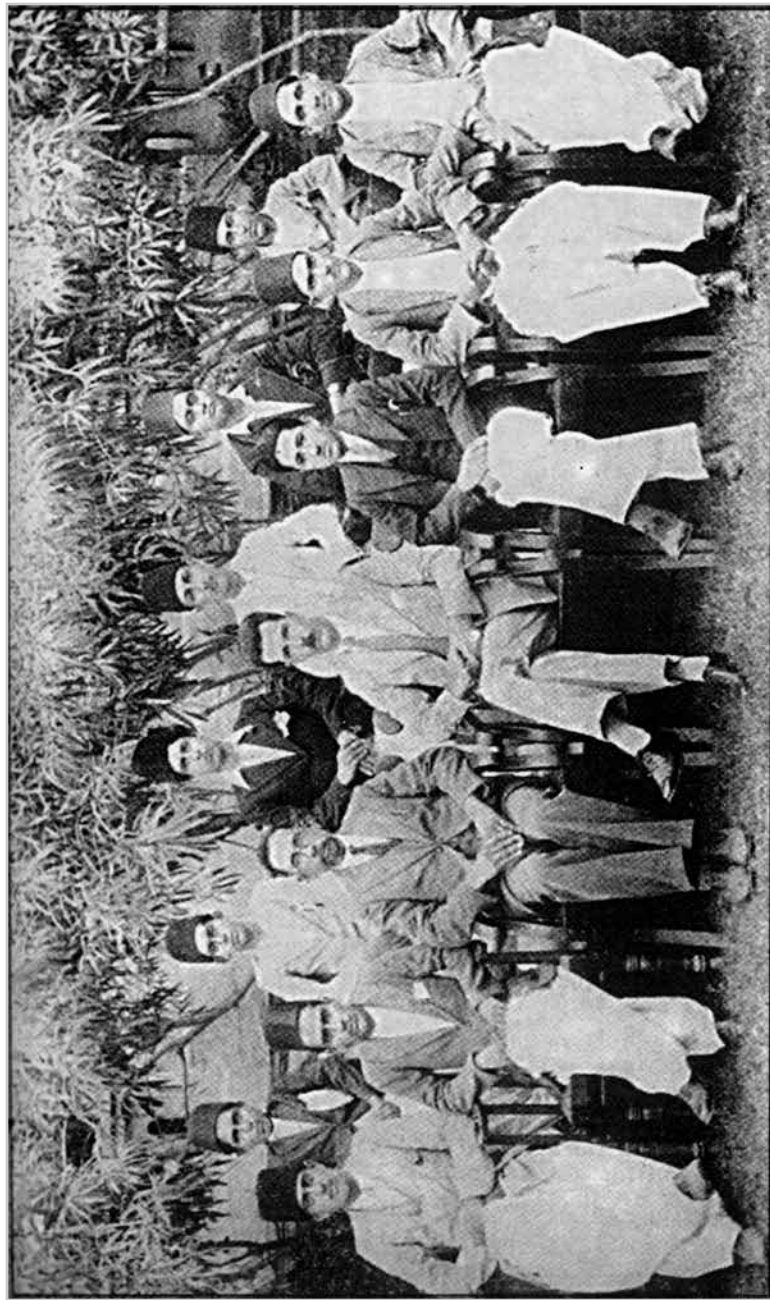
'Syed Ghulam Mustafa Shah's book *British in the Sub-continent* is a brief political and constitutional survey of the British in India. There are very few books written on this subject by Muslims. Those that have been written before are mostly by the English authors who have naturally eulogized their rule and believed that they gave peace, order and prosperity.

They have painted a bleak picture of the conditions as they found at the time of their arrival. Other books written by Muslims or Hindus reveal a tendency of anti-British propaganda, but Professor Ghulam Mustafa Shah has tried to depict a factual picture, praising the English for good work they did and exposing them wherever their motives were biased and whenever they were hypocritical, insincere and dubious minded. Praise and criticism are given according to their due, thus he strikes a balance between the two types of writers mentioned above.

‘It has been said about Milton that he is in every line that he writes. The same can be said about Professor Ghulam Mustafa Shah whose convincing reassuring voice and inspiring personality, the reader seems to hear and feel as he goes through the book. His tone is conversational and his styles fresh and vigorous, with his personality pervading everywhere. Great pains are taken to present the historical perspective with facts and figures that transmit a new meaning and a fresh interpretation. According to our author, all work of planning and construction can only bring about the desired results if undertaken against full consciousness of this perspective as the present depends upon past and the past, present and the future are all linked together. The book thus evaluates the consequences of the British rule in India saving valuable and scattered information which otherwise would have sunk into oblivion. This material is collected from sources impartial and objective and is presented with a balanced thought and a sense of promotion.

‘Though our author is writing a book on History, he makes frequent allusions to the sayings and works of great literary figures of English literature especially Shakespeare. This gives an added charm to his style and reveals his great command over the use of words.

‘Towards understanding the Muslim of Sindh is a scathing analysis of the Sindhi society by one who knows its wharf and whoop. Professor Ghulam Mustafa has traveled throughout the length and breadth of Sindh and knows it from all its angles. Like Mathew Arnold’s divisions of English society into Barbarians, Philistines and the Populace, the dissection of



Syed Ghulam Mustafa Shah (extreme left), as a student of Sindh Madressah and an office bearer of Vine Debating Society, with his principal Mr. Harrison and other office bearers of the society.



Syed Ghulam Mustafa Shah (extreme left) at Sindh Madressah. Other prominent old students of the institution including Mr. Justice Tufail Ali A. Rehman, Hassanally Abdur Rehman, Mr. Mohammed Hashim Gazdar and Mr. AK Gabor can also be seen.

Sindhi society reveal three classes; the Aristocracy, the Middle class and the poor. The aristocrats, namely the Jagirdars and big Zamindars due to their apathy to culture, progress and advancement of learning here too are the barbarian of Matthew Arnold. They take care to see that the poor remain poor and ignorant as this makes their exploitation easy. It is a notoriously conservative, out-dated, parasitic class some of whose members are more like social beasts and who transmit foolishness by heredity. They have money and no education, power and no sense. They are cruel and oppressive. Factual examples of their indifference, lack of sense of sympathy for the sufferings of the poor and of their apathy to education, are given. Although so wasteful of their money otherwise, when asked for the subscription for poor Boys Fund of Sindh Madressah, the highest contribution received by the author in 1943 was Re. 1-00 by the wealthiest and the most squandering.

‘The Middle class is called “the sandwiched class”, sandwiched between the rich but foolish Zamindar and the poor, ignorant peasant. This class is mostly concerned with earning its bread. It consists of men who are honest, hard working and sincere, who possess some social and political views. They feel for the poor but lack funds for any programme to improve their lot. It is in the middle class that hope is placed for a rejuvenated society. But then, even they are afraid of displeasing the aristocracy because of their influence. The poor are too poor to think of anything else, except how to keep their bodies and souls intact. Political consciousness or initiative cannot be expected from them. Harrowing examples are cited of their poverty, ignorance and ill treatment.

‘A Principal’s Papers is a selection from the speeches and writings of Professor Ghulam Mustafa Shah, delivered and written on various functions and occasions during the period that he was Principal of S.M. College, Karachi. These selections are collected and edited by the then Secretary of the English Society, an ardent admirer of his Principal, as the prologue reveals him to be. In fact, Mr. Sidat’s prologue is a great tribute to the sincerity, untiring devotion, and unwavering determination

which characterize all tasks undertaken by Professor Ghulam Mustafa Shah and which combined with his dynamism, form the key-note of all his achievements. Professor Ghulam Mustafa Shah was the principal of S. M. College for eleven years and according to Mr. Sidat, the institution took colour from his personality “for he alone was the stabilizing force, the dignity and decorum of the institution. Indeed, it would not be an exaggeration to assert that he was the life-blood of the institution.”

‘The selections reveal his oratory, vehemence and conviction with which he presents his ideas before his audience. They further reveal a tremendous command over the English language. We learn from them the respect in which the teacher is held by him and the sympathy that he has for the students which enables him to understand them thereby winning their confidence, besides inspiring them with love and devotion for the College. He himself is deeply attached to it as in one of his speeches he says, “this College has claim on me and does actually possess the whole of me”. According to him, teacher’s significance is that of the ruler and the purpose of college education is ‘to lead to a higher human life’. He recognizes the role that the institution has to play in bringing about a moral, intellectual and aesthetic renewal and re-establishment of Islamic traditions through education. Education must reach the masses for they are the basis of our community. These selections further reveal his faith in intellectual and political freedom. He believes in discipline but not in repression for he says, “discipline creates stability, generates spirits of curiosity and wonder are the indispensable states of mind for the acquisition of knowledge and education.” He believes in freedom of discussion, “freedom to teach and freedom to draw conclusions are sacred things”, and a great teacher’s supreme qualifications are “objective rendering of subject and freedom from dogmatic discussions”.

‘According to him, “class room discussions conducted in the sublime spirit of teaching and without any expression of final verdict in over-confidence on any aspect of discussion is the principle of teaching in colleges.” The end of all education, he believes is social, for education is

nothing but a training for perfect citizenship. He agrees with Plato when he says in one of the speeches, “intellectuals and thinkers are the real leaders of the world. The greatness of a nation is estimated not from the wars it has won and territorial conquests it has made but from the contribution it has made to arts, to literature, and to science.” Professor Ghulam Mustafa Shah thinks in terms of whole humanity and not of any particular class or clan when he further says that intellectuals are a possession of the whole world, they transcend geographical boundaries.

‘The selections are pervaded throughout with Professor Ghulam Mustafa Shah’s forceful and convincing style and with his diffusive and genial humor.’

This great scholar and academician left this world in October 1999 at an age of 81 years. His death was widely mourned in the country. May Allah bless his soul. Ameen.

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JUSTICE SYED SAJJAD ALI SHAH
1933-2017

Justice Sajjad Ali Shah is the only student of Sindh Madressah, who reached the highest position in the judiciary i.e. the Chief Justice of Pakistan. During his entire career as a judge, he had ruthlessly tried to emancipate the judiciary from the influence of the executive branch of the government. During troubled times, he provided the fearless leadership to the legal fraternity. Justice Sajjad Ali Shah owes the credit for several important verdicts throughout his career as a judge.

Justice Syed Sajjad Ali Shah was born on 17th February 1933, Karachi, in the family of Syed Roshan Ali Shah, who had also been associated with the judiciary and risen to the position of the Registrar of Sindh High Court. Syed Roashan was also a former student of Sindh Madressah. In his career in the judiciary, he enjoyed the reputation of being a very courageous man, who did not succumb to any pressure in discharge of his duties impartially. An incident is reported in this respect that when the then Governor General of Pakistan Mr. Ghulam Muhammad dissolved the country's Constituent Assembly, Moulvi Tammezzuddin, the Speaker of the defunct assembly wanted to file writ petition against the dissolution

order in the High Court of Sindh, then called the Sindh Chief Court. The Government was not in favour of allowing this petition to be filed. Therefore, the concerned District Administration was directed to forestall any such move on part of the Speaker.

The District Administration, with the help of police cordoned off the High Court building in order to stop Moulvi Tamizzuddin from entering the premises of the Court. The Speaker of the defunct assembly, finding no other way clad himself in a 'burqa' (veil) and reached the Registrar Syed Roshan Ali Shah's office. When the appeal papers were being presented to the Registrar, police came to know of such development and raided the Registrar's office in hurry to arrest the Speaker. Syed Roshan Ali Shah took very serious exception to this, and immediately informed the British Chief Justice of the high handedness of the police, who talked to the Governor General and protested in strong terms. Consequently, the police were pulled back and the appeal was filed. This was the environment in which young Sajjad Ali Shah started learning the first lessons of his life.

At the age of six years, Syed Sajjad Ali Shah was enrolled in Haji Abdullah Haroon Madressah in Lyari for his primary education. After five years of initial learning, he was admitted in Sindh Madressah at the age of eleven years on 06 April 1944, vide General Register No. 507 on page No.12 of school register (1943-52). He was placed in standard 1-A. During his stay at the Madressah, he was considered as an intelligent, confident and smart student with least absences. He was well conversant in English besides other local languages like Sindhi and Urdu. The duty of bringing chalk from the Principal Mr. K. I. Thomas's office was entrusted to him, who liked and trusted him very much. Important teachers, who taught him at the Madressah and left deep imprints on his mind, included Mr. K. I. Thomas, Mr. Noor Muhammad Shaikh, Mr. Abdul Hakim Abbasi, Mr. Muhammad Hassan Sheikh, Mr. Khair Muhammad Soomro, Mr. Abdul Karim Pirzada, Mr. Juma Khan, Mr. Nasir Hussain and many others.

It was during his stay at the Madressah in 1947, that another former student of this institution, Quaid-e-Azam Muhammed Ali Jinnah founded



Justice Sajjad Ali Shah taking oath as the Chief Justice of Pakistan in 1994.



Justice Sajjad Ali Shah with a delegation of judges from Kazakhstan in November 1994.



Chief Justice of Pakistan, Justice Sajjad Ali Shah with the then Prime Minister Benazir Bhutto at the opening ceremony of Supreme Court building in Islamabad in 1994.

Pakistan. With the creation of new country, a flood of refugees started pouring in from the troubled parts of India. He, along with his other schoolmates took up the cause of serving the uprooted people with utmost devotion and dedication. This group of committed and caring school students took upon themselves to look after the refugees and provide to them whatsoever relief was possible.

In 1951, after studying at Sindh Madressah for seven years, Sajjad Ali Shah passed his matriculation examination with distinction. Five years later, in 1956, he did his graduation from the University of Karachi, in the subjects of Political Science and General History. Afterwards, he decided to pursue his studies in the field of law. Following the footsteps of Quaid-e-Azam Mohammad Ali Jinnah, he left for England for higher studies.

Again, in another alma mater of his leader and co-alumnus, Mohammad Ali Jinnah, the famous Lincoln's Inn, from where Mr. Shah was called to the Bar in year 1959.

Back in Pakistan, in 1960, he was enrolled as an advocate of the High Court and he started his legal practice in Karachi. After three years of brilliant career as an advocate, he was appointed as District Public Prosecutor and Government Pleader at Lasbella District with headquarters at Karachi.

In 1967, at the age of thirty-four, he started his career as a judge when he was appointed as the District & Session Judge against the vacancy reserved for the members of the Bar. From the very beginning of his judicial career, Syed Sajjad Ali Shah emerged as a righteous, just and an honest judge. How upright, fiercely independent minded and committed to principles he was, may be inferred from an incident that took place in 1969 during the military regime of General Yahya Khan. By then, he had completed just two years in judiciary and was still on probation as the District & Sessions Judge at Bahawalnagar District of Punjab.

Following the imposition of Martial law in 1969, the martial law authorities were keen on establishing their superiority over all other state institution and their functionaries including the judiciary. They

wanted full compliance with their orders and demanded to be shown proper protocol. Thus, when the Sub Martial Law Administrator visited Bahawalnagar, all the district authorities were directed to be present there at the railway station. All obliged except the District and Session Judge who was noticeably absent. This unwarranted act on the part of him was taken as an act of great disobedience by the martial law authorities.

Perhaps, with a view to demonstrate their authority over the judiciary, the Martial Law authorities dispatched letters to the entire District & Session Judge, asking them to submit reports showing the number of cases pending in their courts. But District & Session Judge, Syed Sajjad Ali Shah did not respond. On the contrary, he informed the Registrar of the concerned High Court of this development, intimating his point of view that the martial law authorities should better correspond through the High Court. He took exception to the interference from the Military Authorities and was against any dictation from any quarter.

The martial law authorities insisted on compliance, but Syed Sajjad Ali Shah refused to provide the requisite information. As a result, he was warned, indirectly, through the District Administration that he could be arrested for his willful default. But he did not relent. When the lawyers' community came to know of his stand, they all came forward to his support and decided to court arrest, in case the District & Session Judge is arrested.

Meanwhile, the Chief Justice of the High Court took up the matter with the Martial Law authorities and deputed a judge of the High Court in order to resolve the matter. Good sense prevailed and the higher martial law authorities instructed their subordinates in Bahawalnagar to call off any further action in the matter. This principled stand taken by Syed Sajjad Ali Shah was highly appreciated by the members of the legal fraternity and also had a favourable impact on the military authorities, in as much as they started showing due deference to the courts.

In 1974, when Syed Sajjad Ali Shah was still serving as the District & Session Judge, he was appointed as Joint Secretary in the Federal Ministry of law and Parliamentary Affairs. Three years later in 1977, he was appointed

as the Registrar of the Supreme Court of Pakistan. In 1978, he was elevated to the Bench as the Judge of the High Court of Sindh. During his tenure as the Judge of the High Court, he held extra assignments as Custodian of the Evacuee Properties, Chairman Provincial Election Authority, Member Board of Trustees of Aga Khan University and Member Syndicate and Senate of Mehran University of Engineering and Technology, Jamshoro.

On 13th December 1989, Justice Sajjad Ali Shah was elevated to the office of the Chief Justice of Sindh High Court and remained there till 5th November 1990. During this period, he was also appointed as the Acting Governor of Sindh, in absence of the Governor Sindh on a trip abroad. In November 1990, he was appointed as the Judge of the Supreme Court of Pakistan. On 5th June 1994, he was elevated to the august office of the Chief Justice of Pakistan, which he held till December 1997. During all these years, he faced the adverse circumstances with immense courage and boldness. He was instrumental in delivering a number of monumental decisions by the apex court, the most important being the famous Judges Case, which tried to limit the executive's influence on the appointments in the judiciary.

This great admirer of Quaid and his ideals is a very simple and pious man in his personal life. He enjoys reading books and feels very happy in the company of his intellectual friends. He was honoured at his alma mater, the Lincoln Inn in England, by his appointment as Honorary Bencher of Lincoln's Inn at a ceremony held in London in July 1995. His another alma mater, Sindh Madressah also conferred upon him the distinction of Nishan-e-Madressah in March 1997.



TWENTY TWO

HANIF MUHAMMAD
1934-2016

The beacon of Pakistani cricket and phenomenal batsman of his era, Hanif Muhammad was born on December 21, 1934 in Junagadh. He was born to Sheikh Ismail and Ameer Bee. His father had served as Captain in Indian army and on superannuation, assumed the charge of manager in a salt factory. Apart from that, he owned a motel and a petrol pump, thus he was able to provide his family a comfortable living.

Junagadh was essentially a Hindu majority state and governed by a Muslim ruler, who eventually acceded to Pakistan in September 1947 after independence. However, this princely state was taken over by Indian army soon after declaring their intention to join Pakistan. The family of Sheikh Ismail migrated to Pakistan owing to risk of life they had in the hands of hostile Indian forces. They landed as strangers in Karachi, leaving behind all the assets in Junagadh.

His father had been diagnosed as having a throat cancer who expired in 1949. His brothers, Wazir and Raees were working in Habib bank at that time. The responsibility of the household fell on his mother's shoulders, a lady of remarkable courage, and being a sportswoman herself, she

would always motivate their children to achieve the unparalleled success, especially in the cricket.

Passion for cricket was indeed present in the genes of this family. His father, uncle and even his mother earned name at some level in field of sports. Therefore, they were naturally induced to the realm of sports and were particularly encouraged to do better in the field of cricket. In the history of cricket, it was the only family to have produced 10 first class cricketers so far viz. Wazir, Raees, Hanif, Mushtaq, Sadiq, Shoaib, Asif, Shahid, Tariq and Imran. Cricket was undoubtedly a family affair for them.

The skills of Hanif Muhammad in cricket field were honed after his encounter with the then coach of Sindh Madressatul Islam, Abdul Aziz Durrani. 'Master Aziz', as he was better known, offered him to join the Madressah. Upon his meeting with the principal of the Madressah, he was offered full free-ship on account of his rare talent in cricket. Master Aziz could see in him a top-class cricketer and Hanif could see a devoted master and real mentor in him. Master Aziz was so passionate to train his pupils that he would spend all his money on buying them shoes, gloves, bats etc. Sometimes, he would leave no money in his own pocket and ask them to get him something to eat.

Sindh Madressah provided a solid platform for the young cricketer like him to participate not only in inter-school tournaments but also in cities out of province. One such visit took place to Lahore in 1949, in which he scored more than 150 runs and in final, scored an unbeaten 305, leaving the bowlers utterly dazed over such a brilliant performance. It was during these days that his exceptional performance against the kings of cricket that time elevated him to national level and eventually making him venerated as 'The Little Master'.

His highest career score in Test series, 337, came in January 1958 when he batted for more than sixteen hours against West Indies, for 970 minutes and it still remains a record, even after his death. His individual test score, 499 was the highest first-class score against Bahawalpur. He remained Wisden's cricketer of the year. He served as captain of Pakistan

cricket team for substantial period. On account of his stellar performance in Test cricket, he was awarded 'Pride of Performance' medal by the then President of Pakistan, Field Marshal Muhammad Ayub Khan.

A man with the nerves of steel, Hanif Muhammad, died at the age of 81 on August 11, 2016 while suffering from lung cancer. His versatility made the Test cricket so sublime that he will always shine in the annals of cricket history.



TWENTY THREE

PERCY HIDE (Principal: 1897-1903)

Percy Hide was the first European principal of Sindh Madressatul Islam, who served from 1897 to 1903. It was a transformation phase for the institution as the founder, Khan Bahadur Hassanally Effendi, who was the moving spirit behind the institution, had left the world, in 1895. The induction of an Englishman, who was Christian by faith, in a predominantly Muslim Education Institution, created a degree of stir in religious lobbies in Sindh. However, this young principal through his conduct and exhibitable respect for Islam and Muslim faith surmised that challenge. His biggest contribution for Sindh Madressatul Islam was construction of two buildings namely the Principal's House, which now serves as Khan Bahadur Hassanally Effendi Library, and Talpur House, which presently serves as academic block, having Faculty of Management, Business Administration and Commerce. He is also credited for his interests in bringing poor students from rural Sindh to Sindh Madressatul Islam through schemes of scholarships.

Since its inception in 1885, the management of Sindh Madressatul Islam rested with a board headed by Hassanally Effendi. Few years later his son Wali Mohammad Effendi moved on deputation from government service to serve as principal. However, things changed in August 1895 when

Hassanally Effendi died. At that time Henry Evan Murchison James was serving as Commissioner-in-Sindh, who served in that capacity for nine years, from 1891 to 1900, and who was later knighted in 1901. This brought changes in the overall structure of the management of the institution. After a brief interlude, it was decided that the Commissioner in Sindh, the highest British functionary in the province will head the reconstituted and revised management board, the 'Sindh Madressah Board' of the institution. Accordingly, Sindh Madressah Board was registered as a society with the Registrar of Joint Stock Companies on 11th September 1896.

Same year, Khairpur state under its Talpur ruler Mir Faiz Mohammad Khan offered an annual grant of Rs 5000 on the condition that the institution would have a European Principal. The state also promised to provide additional grant for construction of the principal's residence. Both these offers were accepted. Around this time principal Wali Mohammad also decided to revert to his appointment under government. The reconstituted Board met for the first time on 30 November 1896, with Commissioner-in-Sindh in chair and Collector of Karachi and his nominee R. Giles as vice chair. It was decided in that meeting that the process for appointment of new principal from England be initiated. The task was assigned to Henry James who decided to seek help from his ten years senior fellow Indian Civil Service (ICS) officer, Sir James Peile in London. Sir James Peile knew India very well as he had served in various capacities including as acting governor of Bombay Presidency in March 1885 as well as vice chancellor of Bombay University. He had formally retired from ICS in 1887 and was subsequently appointed on the Council of India in London.

On receiving the request from Sindh Commissioner, Sir James Peile decided to put an advertisement in some Oxford newspapers. Accordingly, Phil P. Hutchens from his office addressed a letter dated 12th January 1897 to Sir William Markby in Oxford University to get the advertisement published. Sir Markby had also been very well versed with the Indian affairs as he had served as vice chancellor of the University of Calcutta in addition to serving as judge of the Calcutta High Court for twelve years. Subsequently, he had started serving at Oxford University as Reader in Indian Law.

Accordingly, the advertisement was published in the newspapers in Oxford, with the subject "Principal-Sind Madressah (Mahomedan College)" and read: "A Principal wanted for the above State-aided Institution. Must be a Graduate in Honours from a British University, and not more than 35 years of age. He will be required to teach English Literature, Mathematics and Elementary Science. Salary Rs. 450 per mensem, rising by biennial increments of Rs. 50 to Rs. 700 per mensem. A house will shortly be provided rent-free, and in the interim rent-free quarters will be provided. £ 60 allowed for passage money. Applications will be received up to March 1st by Sir James Peile, K.C.S.I., India Office, London, from whom further particulars as to the appointment may be obtained. An athlete preferred".

After due process, Sir James Peile selected chemistry graduate from Oxford University's Balliol College, Percy Hide, who was also an athlete and had earlier studied at Southeast London's Dulwich College, as the new principal of SMI. At the time of his appointment, he was about twenty-three years old, becoming the youngest principal of SMI. He assumed the charge of his post on 5th October 1897. As to orient himself about his new responsibilities, he went to Aligarh in following January to visit Mohammadan Anglo-Oriental (MAO) College, which like SMI was a Muslim educational institution and which was working under a European principal. His counterpart in Aligarh impressed him considerably. "I am influenced very much by Mr. Beck, the Principal of the Aligarh College recalled Percy Hide in his papers decades later.

One of the greatest challenges faced by the new principal was high level of resentment in the orthodox religious sections of the society over appointment of a non-Muslim principal in a Muslim educational institution. Though from its very inception, SMI was never a religious school, but a modern institution where major emphasis was on subjects like English, Mathematics and Science. The only difference in SMI and other schools was that here the religious education and observance of religious duties also ran concurrently with teaching of sciences and other contemporary subjects. Some Sindhi newspapers even published articles against this change. "There have reached my ears certain reports that the Madrasah is losing its name as a Mahomedan school and is regarded in Sind as merely a secular school, he recalled.

To counter this perception and propaganda, the new principal became more vigilant towards observance of religious duties by Muslim students and their religious education. "Great care is taken to see that students receive proper religious instruction. Two Moulvies attend the school, one for the Sunni students and one for the Shiah. Each class receives instruction in 'Fiquah' for a certain time every week – religious instruction being part of the school curriculum. Periodical examinations are held in this subject to test the progress of the youths in our charge. In addition to this, a Moulvi delivers a lecture on morality once a week after the Friday prayer. Regular prayers are also conducted in the Prayer Halls and Boarding House, five times a day" the principal informed the Board in his annual report.

In fact, he became a little over cautious on the attendance in the mosques. "I was not satisfied with the attendances in the mosques on Fridays so that at last I was compelled to grant the fortnightly half-holiday on the condition that the attendance in the mosques on Friday did not fall below a certain limit." Two years later, his strictness towards Muslim students' observance of their religious duties only increased. "Small irregularities in prayers are now treated more severely, an attempt is being made to establish daily Koran reading for the boarders in the early morning. A special Muezzin has been appointed to look after the Mosques and summon boys to prayers" he disclosed to the Board.

He also formed a committee comprising leading members of Muslim community to supervise the religious education, keeping himself away from the likely controversies. "On the formation of the Madrassah Mahomedan Committee, I handed over the chief part of the religious supervision to that body and I hope that the actions and influence of the Committee will both improve the boys and assure the Mahomedans of Sind that the Madrassah is a Mahomedan School throughout". With this, he left it to be determined by the quality of SMI's product, its students, stating that "the boys themselves [were] a school's best advertisement". Soon thereafter the opposition to his appointment declined and SMI even got more enrollment from Muslim community of Sindh than before.

Another great challenge faced by Percy Hide during first three years of his appointment from 1897 to 1900 was frequent outbreaks of plague and

cholera in Karachi. Repeated eruptions of plague led to depleted classes as parents did not send their children to Karachi. "It was hoped that the third attack of plague in Karachi would be the last and that the people would return to the town and that boys would come regularly to the school both as day students and boarders. These hopes have not been realized; for some months in the beginning of the year under report plague raged in the city and the school was almost empty. Then for a short time the appearance of cholera naturally made parents more anxious for the safety than the education of their children, and finally the re-appearance of plague in 1900 has once more emptied the school" Commissioner-in-Sindh Henry James in his capacity as the President of Sindh Madressah Board in his report, 1899-1900.

Percy devised two-pronged strategy to counter this challenge. Firstly, instead of closing the institution, he tried to adjust the periods of outbreak with vacations, practically opening the institution during otherwise vacation period and closing it when the diseases were at their peak. "The school was never actually closed on account of plague. The summer vacation was taken at the time plague was at its worst, but the school re-opened immediately though attendance was exceptionally poor" he elaborated in his report.

In addition to that Percy Hide convinced the management to open a branch of SMI at Sukkur where the students and teachers were shifted during worst times of epidemics. Initially, affluent Talpur boys were shifted to Sukkur followed by the rest of the students, for whom ample accommodation was arranged. "During the plague of 1899 arrangements were made for the education of Talpurs at Sukkur. This scheme worked satisfactorily so that when plague broke out in 1900 nearly all the boarders were dispatched to Sukkur where there is ample accommodation in a large barrack" he stated in his report.

The outbreaks of plague and cholera claimed several lives in Karachi including many teachers and staff members of the institution. As a part of his social responsibility, Hide himself voluntarily performed his duty as a Plague Officer. Despite of taking very serious efforts to minimize the effects of the disease, in almost every year's report, the principal mentioned the

names of his colleagues who had died due to this epidemic. The institution was “heavily handicapped by repeated outbreaks of the plague epidemics from 1897 forward which led to depleted classes and prolonged vacations,” remarked the then vice principal Kaka Kotwal a quarter of a century later. However, through his determined efforts and innovative ideas, Percy Hide was able to keep SMI running during those turbulent times.

The third biggest challenge faced by Hide was the depleted financial position of the institution. As SMI mostly catered for the poorer sections of the society, the fee structure was kept low in comparison to other quality education imparting institutions like Karachi Grammar School etc. The income of the institution mostly came from the grants provided by either the municipalities of various cities and towns or the government. Before construction of Sukkur Barrage, Sindh’s agriculture and economy depended on timely rains. Incidentally, during the Hide’s times in Sindh the province faced drought like situation due to absence of rains, which reduced the revenues of the municipalities, shrinking their grants to SMI. As a result, SMI was unable to pay due salaries to its staff; even the minimal ones also not in time. This resulted in several staff members leaving their jobs at the institution., which was also not able to carry out routine repair and maintenance of its buildings. This issue was brought before the board. “The question now before us are – how to reduce the expenditure and how to increase the income of the school?” As far as minimizing the expenditure was concerned, his suggestion was not to compromise on salaries of staff and repairs of the building: “To the first I would answer that repairs must be executed and that the staff must be paid, and paid punctually, and well, for the school to succeed.”

Percy Hide’s solution to improve financial stability had three components. Firstly, he wanted to approach rich Muslims in Sindh for donations. Secondly, he wanted the students’ fees should be increased. He gave example of Aligarh College, which he had visited and met with its principal. “Mr. Beck, after listening to my description of the Madrassah and its aims, immediately told me that the fees should gradually be raised. In the Aligarh School the lowest fees paid are Rs. 2 per mensem; of course, nothing like this can be expected in the Madrassah, and yet the Madrassah

is supposed to give the same education for as 2 per mensem.” Thirdly, he wanted to “induce” the municipalities and local boards “to aid the Madrassah materially”.

However, these suggestions could not be acted upon because of several reasons. The result was that the financial position of the institution remained very weak throughout his tenure. Few months before his departure, in his last report Percy Hide wrote: “I regret that I cannot record any improvement in the finances of the Madrassah. During the year under report expenses were cut down to the lowest possible point, but this cannot be always done as new furniture must be bought and more repairs executed..... The work of the school is altogether cramped by want of funds.... But every suggestion for improvements in the school has been put on the side owing to lack of funds. This is most disheartening to the staff”.

Important accomplishments

Despite of these challenges, Percy Hide had quite a few accomplishments to his credit. It was during his time that two most beautiful buildings, the Principal’s Residence and the Talpur House, were constructed. The plan for the principal’s residence was there for quite sometime but could not be undertaken due to financial constraints. After his arrival, the plan of the house was revised twice as the earlier plans were “found unsuitable for an English gentleman”. The Mir of Khairpur, Mir Faiz Mohammad was persuaded to fund the construction of the house, which was “completed in July 1898 at a cost of Rs. 24,398-12-4” out of which the Mir paid “Rs. 23,898-12-4”. This beautiful building is still there and houses SMIU’s library.

It was also during Percy Hide’s time that the government declared Sindh Madressah as the official institution for young Talpurs. “Originally it was intended to start a separate institution for the education of the Talpur youths, but as the re-organization of the Madrassah Board placed the Madrassah-tul-Islam more directly under the control of the Commissioner in Sind, the Government, on the representation and suggestion” of the Commissioner merged the scheme with SMI. With this Hide was designated as in-charge of Talpurs’ education in Sindh.

Percy Hide visited various parts of Sindh as to persuade the Talpur

families to send their children to SMI. The efforts proved successful as several families agreed to the proposal. This brought “the youths belonging to the highest class among the Mahomedan gentry of Sind... within the direct influence of such an Institution”. This necessitated construction of the Talpur House as a hostel for them, for which the government provided “the school a grant of Rs. 30,000 under certain conditions”. These conditions were met, and this beautiful building was completed in July 1901, which presently serves as an academic block of the institution housing the Faculty of Management, Business Administration and Commerce.

Another remarkable contribution on part of Percy Hide was initiation of scheme for providing education to the ultra-poor of the province. Though the fee of the institution was kept low, but still there were many people who could not afford to get their children educated. He was instrumental in opening gates of SMI for the poor but meritorious students. “Rules for admittance have been drawn up by which it is hoped to secure only young and clever boys who are the sons of poor parents. These boys forward their applications through the Assistant Collector and Mukhtiarkar of the division in which they live so that none but genuine applications are received... there is no doubt that the school will gain by the addition of fifty young and clever boys from all parts of Sind”.

In view of financial constraints, he could not develop library and laboratory, but did his best under the circumstances. Regarding the laboratory, he made arrangements with his fellow British principal of DJ Sindh college who allowed SMI to use the college laboratory. The “D. J. Sind Arts College has allowed the Madrassah to use the College Laboratory, so that there has been no expense to the Madrassah on this account. In the Madrassah a certain number of specimens are kept but no experimental work is done. Dr. Jackson has always had his laboratory ready for us and in fact lets us use the laboratory as if it were our own” he remarked. In case of library, he spared some amount and purchased the basic reference books. “The Library has purchased a Times Reprint of the ‘Encyclopedia Britannica’ which exhausted all available funds, but such a work of reference will prove extremely valuable to the school”.

One of Percy Hide’s outstanding contribution had been in the

promotion of co-curricular activities, specially, sports and debating. Being an athlete himself, he established Sind Athlete Association with himself as its secretary. The biggest hurdle in promotion of sports at the Madrassah was the bad condition of the ground. "The ground is very stony and very uneven and until it is altered the boys will never play any game really well. In fact, the ground is so stony that I cannot attempt to induce promising boys who do not know much about games to play as the risk of falling on stones is too great", he stated in one of the reports.

The peak of SMI's performance in sports came in August 1902 when in province-wide sports competition SMI won distinctions. "In the first round the Madrassah defeated the Church Mission High School. In the second round the Karachi Grammar School was beaten by the Madrassah. In the final however the Madrassah boys found St. Patrick's High School much too strong for them" he reported. He also founded debating society and took great pains to popularize it. Initially the debates were held in English language only amongst the secondary school students and teachers. "I am glad to report the starting of a Debating Society among the senior students of the school. Boys of the three highest standards and most of the teachers of the English Branch are members... weekly meetings are regularly held, presided over by me or by one of the assistant teachers... Care has been taken to avoid all political and religious subjects and the discussions are, as far as possible, conducted in such a way that members may be interested and amused". Later, Sindhi debates were also initiated for the primary school students. "The Debating Society is very popular, and the smaller boys have started a Sindhi Debating Society" he wrote.

High Profile Visits

Being a young and energetic man, Percy Hide was very social and popular amongst the ruling class of Sindh. His socializing nature played a beneficial role for SMI. "During his stay, Mr. Percy Hide made Madrassah known to all the government officials of Sindh. He was the Secretary of both the Sindh Club and the Karachi Gymkhana. The European officers looked upon the Madrassah as their own and patronized it in every way" wrote Kaka Kotwal, his vice principal, decades later. His contacts in the

government circles paved the way for the visit of SMI by the Viceroy of India and his spouse in October 1900. "The whole School was drawn up on the North side of the Frere Road. The Standing Sub-Committee received H. E. who asked several questions concerning the constitution and management of the School. H. E. expressed pleasure at the neat dress and good order of the boys and was cheered heartily as he drove away" he reported.

A year earlier, the Governor of Bombay Presidency Lord Sandhurst had also visited the institution and desired to inspect it while it functioned normally. The governor "stopped at the doors of a great many classrooms and asked many questions as to their occupants. The Mosques were next inspected and then the Boarding House. The visit was an extremely pleasant one and H. E. expressed satisfaction at the discipline and appearance of the boys".

Departure from SMI

In October 1902, Hide had completed his contractual five years of service at SMI and was looking for better opportunities. That opportunity came few months later in form of a permanent position in government's educational service. He applied for the position in February 1903 giving reasons for his decision to join government service: "Under the terms of my engagement my services may be disposed with at six months' notice; and at any time the Madrassah Board may find themselves without the necessary funds to pay my salary. I am entitled to no pension and come under no provident rules. It becomes therefore necessary for me to seek employment of a more permanent nature" he lamented.

He routed his application through the Commissioner in Sind, who supervised him as president of the board. The Commissioner wrote: "If Mr. Hide goes it will be a great loss to the Madressah but undersigned, considering the nature of Mr. Hide's appointment, would not place any obstacle in the way of his getting a permanent place in the Education Department to whose ranks he will be a very valuable addition. Mr. Giles had, undersigned believe, a high opinion of Mr. Hide's qualifications as Head of the Madressah, and undersigned too believes that Mr. Hide has done excellent work there".

This was forwarded to the Educational Inspector in Sind, who by

nature of his job was well aware of the operation and development of the institution. He also in his hand-written note dated 26th February endorsed his application, stating: “Undersigned has watched Mr. Hide’s work closely for the last two years and has formed the very highest estimate of his capacity. Previous inspectors have also thought the same as is testified by their unanimous comments of his work. Mr. Hide possessed the keenest sympathy with his boys and amidst many difficulties has effected a wonderful change in the tone and position of the Madrassah”.

From the Educational Inspector in Sindh, his application went to the director of public instructions in Bombay, who also knew Percy Hide and admired his work. He wrote: “Mr. Hide is a born school master. His whole heart is in the work, and his pleasure is to devote the whole of his time to his boys both in and out of school hours. He is most skillful in the management of boys and the zest with which he associates himself with all their interests and pursuits gives him unbounded influence over them. It would be a very great advantage to the Department to obtain the services of a man who has actually been trained and found to be in every way most successful”.

With such high recommendations, the case for appointment of Percy Hide in the Educational Department of Bombay Presidency was forwarded to the Secretary of State for India in London on 4th May 1903, who allowed his appointment as principal of government-run Poona High School. This brought an end to Percy Hide’s challenging but a highly productive inning at SMI in June 1903.

(The above biographical account is based on the contents of the research article “Challenges and Accomplishments of Percy Hide as Principal of Sindh Madressatul Islam, Karachi, 1897-1903” by Dr. Muhammad Ali Shaikh, published by Historicus: Journal of Pakistan Historical Society, Karachi, Vol. LXVI. Issues. 3&4 (2018): Pages: 87-106. The reader is requested to consult the article for the references given there.)



THOMAS HENRY VINES
(Principal: 1903-1922)

Mr. Thomas Henry Vines is considered as the greatest of all the Principals of Sindh Madressah. His contribution towards the cause of Muslim education in Sindh and development of Sindh Madressah stands next only to Hassanally Effendi. During his tenure as the Principal, spreading over nineteen long years, the Madressah came out as the finest educational institution of the land. He was the most dedicated and devoted person, the Madressah ever had. He loved the institution to such an extent that the last words he could scribe before his death were 'Sindh Madressah'. Most of the great men produced by this land in the 20th century, including Sir Shahnawaz Bhutto, Allama I.I. Kazi, Allama Ali Khan Abro and host of others learnt their first lessons at his hand. It was because of his efforts that more than half of the Madressah was built.

Not much is known about previous life of Mr. Vines except that he belonged to one of the most respected families of England. His father was the Rector of Fickertone Abbey in Linconshire. One of his brothers was an army officer. Mr. Vines had done his masters from Oxford University and

then had joined the faculty of Mohammedan Anglo-Oriental College of Aligarh in India. From there he came to take over as the Principal of Sindh Madressah in 1903. During the nineteen years of his tenure as Principal, Mr. Vines and his team transformed the institution into a model seat of learning.

As per record of the Madressah, the matter of the appointment of Mr. Vines came before the management board in a special meeting held on 29th August 1903, with Mr. R. P. Barrow, Collector of Karachi and Vice President of the Board-in-Chair. Others, who attended the meeting included Mr. H. W. Hayward, Sardar Muhammad Yaqoob, Seth Yousufali Alibhoy, Seth Ghulamali G Chagla, Kazi Haji Shafi Muhammad, Seth Abdul Rahim Saleh Muhammad, Shaikh M. Suleman Jan Muhammad, Mr Abdul Kadir Umer Khan, Syed Muhammad Shah and Acting Principal, Mr. D. P. Kotwal. The Board passed a resolution, which read as under:

Papers regarding the appointment of a new Principal received from the Commissioner in Sindh and President Sindh Madressah Board were placed before the Board. After discussion, the Board resolved that the post of Principal be offered to Mr. T. H. Vines of Aligarh College, on a salary of Rs. 450 with annual increments of Rs. 50/= upto Rs. 700 per month with free quarter. The Principal to hold his appointment on three years' probation after which he will be confirmed by the Sindh Madressah Board, with the right (on both sides) to terminate engagement at any time on six months' notice. Mr. Vines to be informed that the Board regrets that they are unable at present, to promise any further increase of the limit of Rs. 700 as pay.

Mr. Vines accepted the offer and joined Sindh Madressah on 15th September 1903. He was fortunate in sense that he inherited a very dedicated and devoted group of teachers. Mr. D. P. Kotwal, a very learned and dutiful Parsi (Zoroastrian) gentleman had been working as the Vice-

Principal for many years. He had also officiated as the principal for some time and was aware of Sindh Madressah's peculiarities. Affectionately called as Kaka Kotwal, he was a person without any personal ambition and full of sincerity for the cause of Muslim education. Mr. Vines had also the privilege of having an extraordinary scholarly person like Khawaja Ali Muhammad with him as his lieutenant. Besides them, other important teachers included Mr. Juma Tejani, Mr. Muridally, Mr. Parshotam, Mr. Lalchand Amardinomal, Mr. Patwardhan, Sayed Muhammad Ali, Mr. Muhammad Hassan Solangi, Mr. Muhammad Saleh Bhatti and others like them. They formed an efficient team under the leadership of their Principal.

The foremost task taken by Mr. Vines and his team was to expand the available opportunities of free education to the poor people. The founder of the institution has initiated a scheme of free boarding under which one talented boy from each of the taluka was awarded free boarding and lodging. In those days, there were fifty-two talukas in Sindh. Only after completion of the studies of one student from a taluka, another pupil belonging to that taluka was awarded freeship. This certainly restricted the opportunities for the underprivileged parents to get their children educated. But the institution had no other option in face of severe financial constraints. On assuming the charge, Mr. Vines realized the lacunas in the system and resolved to do something to bring maximum possible number of students to the folds of education from the poor families of Sindh.

At this juncture, Khawaja Ali Muhammad suggested to initiate a new scheme under which the expenses of the education, boarding and lodging of deserving students were to be borne by the charitable donors. Mr. Vines liked the idea and at once issued appeals to philanthropists and local bodies interested in promotion of Muslim education. The appeal got encouraging response. Many came forward with several sponsorships for the poor Muslim boys. Prominent donors were Wadero Illahi Bux Khan Bhutto, Sardar Muhammad Yakub, Haji Abdullah Haroon and Mr Ghulam Ali Chagla. Khairpur State also contributed a lot under this scheme. In

addition to this scheme, an 'Eight Anna Fund' was also created under which the poorest of the poor could, if he or she desired so, contribute half of a rupee for the education of poorer boys.

These schemes resulted in gradual increase in the number of students, particularly from the remote areas of the province. This created demand for the accommodation in the boarding house. The institution was then having only one hostel Talpur House, which was not able to cope with the demand. The sheds of the Qafila-Seraie were still intact, but with the passage of time their condition was deteriorating at fast pace. Mr Vines allowed many boys to live with him in the newly constructed principal's residence, where he and his wife occupied two rooms on the upper story. The ground floor portion was given to the outstanding students. But, the number of boarders kept on increasing and with every passing day, the need for additional hostel was being felt badly. The financial position of the Madressah, however, did not allow for the construction of any additional hostel. But, these constraints could not stop Mr. Vines from his resolve to add more buildings to the Madressah.

Mr Vines decided to persuade the wealthy people of the province to come forward for the cause of education and extend financial help for the construction of hostel. During summer and winter vacations, when the teachers and the taught enjoyed their holidays, Mr. Vines went in the remotest and faraway areas of the province to get donations. Response to his efforts was tremendous and the money started pouring in. Gradually, all the old structures of Qafila-Seraie were pulled down and three big hostel blocks – Hassanally House (1909), Khairpur House (1910) and Sardar House (1919) – were erected in their place. The rulers of Khairpur state contributed half of the cost towards the construction of Khairpur House, while the expenditure on the construction of Sardar House was met jointly from the public donations and the financial assistance from the Wazir of Khairpur state Sardar Muhammad Yakoob.

Within a period of about eight years since Mr. Vines' joining, Sindh Madressah was transformed into an internationally acclaimed seat of learning with cosmopolitan culture. Its teachers were drawn from various communities of the subcontinent like Hindus, Sikhs, Christians, and Jews, of course Muslims forming the majority. Similarly, the students also came from varied backgrounds. In addition to Sindhi boys, students belonging to India, Afghanistan, Iran, Iraq and Arabia also came to get education here. They all lived in the boarding houses, living right at the foundation of education itself. It instilled discipline in the lives of the boarders, who had to compulsorily go for prayers to either of the mosque, where a regular roll call was taken. Meals were served in the dining hall invariable in time. There were three classes of boarders, depending on their financial strength. Monthly charges for first class were twenty-five rupees, for inter class fifteen rupees, and for third class ten rupees only. A system of night tuition was in vogue. The dining hall and the night-tuition hall were usually lighted with kerosene lamps, as there was no electricity available as yet.

The academic year commenced in January and ended in December. Sindh Madressah was affiliated to the University of Bombay, which conducted the matriculation examinations. The prime most concern of the teachers and the students was the teaching and learning. However, healthier extracurricular activities were encouraged in the off times. The fortnightly debates were a regular feature of the academic program. Principal Vines, Khawaja Sahib and Mr Shirazi usually presided over the contests. Sometimes, the Principal invited eminent personalities to address the faculty and students on important topics. Sport was another significant feature of Sindh Madressah during Mr. Vines tenure. He brought out the best talent among the students in this field. The result of these efforts was that the Sindh Madressah won championship for several years in the school games. In addition to that, picnics and sightseeing programs for the students were arranged from time to time.

Mr. Vines left lasting impressions on the minds of his students. Almost all the students of his time have praised him like a paragon. Sir Shahnawaz Bhutto, who led the movement for Sindh's separation from Bombay in nineteen thirties, also remained student of Sindh Madressah during Mr. Vines tenure. In his memoirs, he has remembered Mr. Vines and his wife in most intimate words and has described them as "kind" people who were sympathetic towards the Muslims. Another student of Mr. Vines' time, Mir Muhammad Shah has narrated a story to describe another aspect of his Principal's benevolent character. This boy was admitted in the Madressah under charity scheme introduced by Mr. Vines. Two years after his admission, his benefactor discontinued his allowance. The boy was left with no other choice but to go back home ending his studies at school. He went to Mr. Vines and apprised him of his misfortune. Mr. Vines gave a deep thought to it and after few moments took a slip of paper, scribed a few words on it and directed the boy to take it to Khawaja Ali Muhammad, the superintendent of the boarding house. The boy found that Mr. Vines had written these words on the slip: 'Khawaja Sahib, please keep him on my account.' The boy later learnt that this European gentleman used to pay the charges of a large number of poor boys from his personal pocket.

Mr. Vines, himself a Christian, never allowed any discrimination on basis of religion, caste or creed. Being a dedicated and a true teacher, he catered for the needs of his students and tried to provide them the best. During his tenure at the Madressah, the parent of a student desired that their son should study Arabic as second language. At that time, there was no other student studying Arabic at Sindh Madressah, hence no Arabic teacher. The class teacher of that particular class advised the student to change his option and forwarded the matter to principal Vines with recommendation that either the request be regretted or the boy be asked to leave the school and study somewhere else. But, Mr. Vines decided otherwise. He did not want to discourage the student from learning the

language of his choice. Hence, the institution engaged the services of an Arabic teacher for just one student! When the boy appeared in the annual matriculation examination of Bombay University, he was given a handwritten question paper for his Arabic subject. To his utter surprise, he came to know that he was the only student with Arabic as second language in the entire Bombay Presidency that year.

The affection of Mr. Vines for his students was not confined to their stay at the Madressah only. He used to help them even after their leaving the institution. Once, the father of one of his ex-student passed away, while the boy was studying in DJ College. Those were the terrible days when as the result of First World War, the economic conditions for poor people in India were extremely difficult. With the death of his father, the boy had not only to support his poor family but also bear expenses of his education. There seemed only one option: to abort the studies and seek employment somewhere. He approached his ex-principal Mr. Vines for advice, who not only persuaded him to stick to his studies, but also planned a way that could enable him to support his family. The way out was that the needy boy should teach a wealthier student of the Madressah Mr. Nabi Bakhsh Bhutto, on remuneration of twenty-five rupees per month. The boy had already been awarded with a scholarship of fifteen rupees per month. This tuition brought his total income to forty, out of which he contributed thirty to his family and spent ten rupees on himself. Thus, Mr. Vines saved the academic life of one of his old students.

But, despite his love, affection and caring for his students, Mr. Vines was very strict in matters of discipline. He had forbidden the students from taking part in any sort of negative political activity within or outside the premises of the institution until they completed their education. Once, few students of senior classes residing in the boarding house got involved in a political quarrel and came to blows. One of his former students, who was studying in the DJ Sindh College, whom Mr. Vines had allowed to stay

in the Madressah boarding house, also took part in the fight. Mr. Vines rusticated the guilty students from the Madressah and imposed a ban on the entry of that ex-student. Not only this, he wrote the Principal of DJ College to take disciplinary action against that student. This aspect of Mr. Vines' personality helped in creating an atmosphere of discipline in the institution for all his years.

Mr. Vines' contribution towards the institution had been enormous. Within only a period of month after assuming the charge of the Principal, he brought out a monthly magazine. He was a teacher known for his power of expression and fertility of imagination. During his tenure, the Madressah excelled in curricular as well as co-curricular activities. Apart from three boarding houses, the sanatorium building, which serves as the Principal's House at present, was built with the efforts of Mr. Vines. In fact, the last building before the Girls School (constructed during my tenure in 1996) was Sardar House, built in 1919 during Mr. Vines' tenure. He helped found the Old Boy's Association. He also founded many students' societies and clubs such as Vines Debating Society, Duty Shop, Hassanally Club, Talpur Club etc. He was a dedicated worker who was often seen working at his desk, planning something new, something original, something good, and something of lasting and beneficial value for the Muslim youth of Sindh. Kind to his heart, he never hesitated to write a line of recommendation for anyone who approached him for a just cause.

By year 1919, this remarkable Principal of Sindh Madressah fell ill and proceeded to England on long leave. The management board decided to borrow the services of some other officer from the Department of Education on deputation during Mr. Vines' absence. The Government of Bombay sent Mr. S.D Contractor, who remained on the post till return of Mr. Vines in 1922. But shortly afterwards, Mr. Vines health deteriorated once again, compelling him to proceed on leave again. This time, the charge was handed over to the Vice-Principal Mr Muridally. Despite treatment in

London, Mr. Vines' health could not improve. Finally, few moments before his death in July 1922 at a hospital in London, unable to speak, he asked for a piece of paper and a pencil. The Last words he scribed were 'Sindh Madressah'. Before he could complete his message, he expired. With this, the Madressah lost his most sympathetic principal, who devoted his entire life for the cause of Muslim education in the subcontinent. May Eternity bless his soul.

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TWENTY FIVE

H.F.L.T HARRISON
(Principal: 1930-1938)

Mr. H.F.L.T Harrison was an outstanding principal in the history of Sindh Madressah whose tenure as principal for almost eight years is repository of sheer devotion and dedication towards the welfare of the institution. His remarkable acumen in administrative affairs helped reorient the institution on the path of stability that ultimately created a disciplined environment. His vision was not confined to the boundaries of the Madressah only, he had a wider imagination for the whole region of Sindh wherein its diverse perspectives did not go unnoticed. His prudence can rightly be observed in his advocacy of opening an agricultural college during the Golden Jubilee celebration. He was also staunch supporter in the cause of educating females.

The appointment of Mr. H.F.L.T. Harrison came into effect when the tenure of Dr. Daudpota came to an end in 1930 and the post was advertised. Mr H.F.L.T. Harrison, ex-headmaster, Bishop Cotton School, Nagpur, was selected by the Board from amongst a number of qualified candidates. He took the charge in January 1931 from Mr. Muridally, who had been officiating since the last September. Mr Harrison was a graduate in science from the University of Birmingham and Member, Royal Society of Teachers

(M.R.S.T) (England). Mr. Harrison had also been in the military service and at the time of his appointment, he ranked as a lieutenant in the reserve corps of officers. Previously, he had worked as a master in a public school in England as well as the head master of a European high school in India.

Mr Harrison's tenure of eight years as the principal provided the Madressah much needed stability. He enforced discipline and order in the boarding house life of the institution. Once again, the academics also improved with a fresh momentum. The Golden Jubilee of Sindh Madressah was also celebrated in 1935 in a befitting manner. The extracurricular activities were encouraged by him to a great extent.

Mr. Harrison was always concerned about the development of the institution and therefore he paid serious attention to its each and every aspect for improvement. He was also aware of the significance of well-qualified staff and their satisfaction in the growth and progress of the institution. For this objective, he revised service rules, conduct rules and provident fund rules of the staff. Furthermore, at least one teacher went for training course of Subject Teaching (ST) each term so as to enhance their skills. Because of his tremendous efforts to provide quality education to students, the Madressah was able to achieve glories that were previously insurmountable. The students hammered all the previous records in matriculation exams. In year 1933, students of the Madressah left far behind the University of Bombay in respect of total Muslim students passing the matriculation examination. It secured fourth position amongst all the institutions affiliated with the university.

In order to encourage the students to opt science as a subject, a science society was formed in 1932. The guiding spirit was science master Mr. A.B. Talkar. The society organized interesting sessions in order to motivate students of higher classes towards the scientific learning. The students were taken on excursions to various places of interest that included newly discovered Mohenjo-Daro.

In 1934, Mr Harrison had proceeded to England on a short leave. He returned in January 1935 and the same year, the institution celebrated

its Golden Jubilee. With his efforts, a number of schemes were planned and proposed. These included the establishment of a girls' school, an arts college, a technical institution and an agricultural college. These schemes were presented before the Board, but it rejected all of them with exception of the agriculture college. The Jubilee programme was redesigned and curtailed to the Annual Prize Distribution, the Jubilee Dinner, All Sindh Inter School Sports and the publication of a Golden Jubilee Chronicle in view of low budget.

The prize distribution was held on Saturday, 31st August 1935 in the morning hours. The hall was full to its capacity. In the evening, the dinner was served to over two hundred guests in the open space of the institution. Mr. G.F.S. Collins, the Commissioner of Sindh presided. Other notables present on this occasion were, Lt. General Sir Ivor Vesey, Mrs. Collins, Mr E. Gawan Taylor, Commander and Mrs. W.H. Watt, Haji Abdullah Haroon, Sahibzada and Begum Mir Faiz Muhammad Khan Talpur of Khairpur State, Shaikh Abdul Majeed Sindhi, Miran Muhammad Shah, Mr Jamshed Mehta, Brigadier N.M. Wilson and other important personalities of Sindh.

The speech delivered by Mr. Harrison, on the occasion was thought-provoking. He raised a number of issues and gave his frank views. Speaking on the necessity of establishment of an agricultural college, he said:

“Considering the uncultivated areas of Barrage land and the fact that there is neither agricultural school nor college in Sind, it seemed to me that the development of an agricultural branch was definitely desirable. Consequently, I worked at the scheme and I am glad to be able to tell you that with minor modifications, it has been favourably reported on by the agricultural department”.

Perhaps the most important part of Mr Harrison's speech was related to the female education in Sindh. He said:

“One of my Muslim friends gave me some statistics regarding girls' education. As far as I remember the number of Muslim girls in High Schools in Sindh is 60 and that of non Muslim girls is 15,000. Well, we all know that is not the proportion of the communities.

Muslims out-number others by 3 to 1. On the constituency of the Madressah Board we find the words regarding its object: 'The Education for Muslim of Sind'. I therefore worked out a detailed scheme for the girls' branch of the Sind Madressah."

After the Golden Jubilee was over, the affairs of Sindh Madressah took a new turn, which was far from an ideal one. The Board that managed the affairs of Sindh Madressah became involved in petty politics. As a result, Mr. Harrison, the Principal, had to resign. The European Commissioner of Sindh Mr. Collins, who was the ex-officio President of Sindh Madressah Board, also disassociated himself from the Board. Thus, the British Government's official patronage, extended to the institution since its inception, came to a sudden end.

“It was due to the Madressah’s alumni that Sindh was separated from the Bombay Presidency. And it is axiomatic that if this had not happened, Pakistan would not have been gained freedom from an undivided India. Further, the struggle for Pakistan itself was led by some of its most able alumni. And finally, after Pakistan’s birth, it were again some of its most illustrious alumni who selflessly served Sindh and Pakistan.”

[Ali Ahmed Brohi in his Foreword]



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