

## ***Book Reviews***

Prof. Dr. Riaz Ahmad, ed., *The All-India Muslim League and the Creation of Pakistan: A Chronology (1906-1947)*, Islamabad: National Institute of Historical and Cultural Research, Centre of Excellence, Quaid-i-Azam University, 2006. 361pp. Price Rs.450/-

Chronicles are one of the most prestigious forms of historiography. A year was taken as the unit of narrative and all the events falling in a particular year were inscribed together. This method gave the reader a better perspective of events in relation to one another. Then there are time spans which provide opportunity for retrospection. One such opportunity is afforded by the centenary of the All-India Muslim League, the political party responsible for the creation of Pakistan.

Prof. Dr. Riaz Ahmad, Director of the National Institute of Historical and Cultural Research and Professor, Chair on Quaid-i-Azam and Freedom Movement, NIPS, Quaid-i-Azam University, Islamabad, has taken the lead in marking the centennial by a befitting publication. The Professor deserves thanks for producing a work that the general reader would find useful as an introduction, and the scholar would find useful as ready reference. Apart from the chronology itself, this volume contains, as appendices, the documents which are most important for understanding the process by which the Muslims demanded an independent state. There are, of course, the foundation documents of the Muslim League and then the Rules and Regulations of 1907, 1937 and 1946, corresponding to the three vital junctions of the community's history the inception the reorganisation and the realisation. These Rules and Regulations set out the terms and powers of the various functionaries, the President, the Honorary Secretary, the Vice-Presidents, the Secretaries and the Treasurer.

But we may inquire, in what way does the chronology affect our understanding of our history? First of all the chronology removes the controversy regarding the foundation of the All-India Muslim League (AIML) as well as the Simla Deputation which resulted in the acceptance of the Separate Electorates for the Muslims of the Subcontinent. Some biased quarters have tried to level them as Anglo Conspiracy The entry

for 4 May 1908, carries a telegram from the Viceroy Lord Minto to Lord Morely, the Secretary of State which reveals that even two years later, “separate electorates” was far from being a settled issue, and the telegram sent by Lord Minto was at variance with what he had tried to impress upon the Simla Deputation. The Viceroy had spoken in vague generalities and in the 1907 Karachi Session of the All-India Muslim League, Sir Adamjee Peerbhoy had admitted that the Viceroy had made no commitment. If the Viceroy had made general observation contradicted by his official correspondence, then the whole accusation falls to the ground.

This chronology charts the movements of Quaid-i-Azam Mohammad Ali Jinnah in Muslim and later AIML politics. On 31 December 1912, Jinnah attended the All-India Muslim League Council meeting at Bankipore, Patna by special invitation and supported the resolution calling for “self-government suitable to India” as this was the minimum condition for his participation. A year later, on 20 December 1913, Jinnah presided over a meeting of the Anjuman Zia-ul-Islam to welcome back AIML leaders Syed Wazir Hasan and Maulana Muhammad Ali Jauhar, who were returning from England in connection with the Kanpur mosque issue. On 11 November 1915, Jinnah appealed to all Muslims to rally under the AIML. This appeal can only be understood as a part of his anxiety that Muslims should not be left out of the pact, he was negotiating with the Congress.

This chronology also charts Jinnah’s involvement with the Khilafat Movement. Whenever he pursued a cause, he pursued it honestly. Jinnah led a delegation to London, pleading for justice for Turkey. We learn from this chronology that the Muslim League had held a meeting to condole the death of Lala Lajput Rai.

This chronology puts into perspective the language controversy in Pakistan. On 8 April 1939, at Calcutta, A.K. Fazlul Haq was the president and H.S. Suhrawardy was the secretary of the Bengal Muslim League. The meeting stressed “the need for protecting and promoting the Urdu language and script in Bengal”. If you see matters in a historical perspective, Jinnah’s statement in Dacca, 1948, that only Urdu should be the national language of Pakistan, is not that startling. This small entry underscores why history is important and why a comprehension of history is vital for the future.

Another striking entry describes the tumultuous reception accorded to the Quaid-i-Azam from Hyderabad to Karachi. It was a marvellous and unprecedented spectacle with fishermen carrying a huge artificial

fish. The cavalry presented a smart appearance and outstanding in procession were 70 camel riders in Arab costumes. Aeroplanes showered the roadway with flowers and thrilled the gathering with their acrobatics.

History books hardly, if ever, describe such scenes. Dr. Riaz Ahmad has done well by following the example of Arab chronicles. He does not include his own observations but merely describes the events basing on the primary sources.

Dr. Muhammad Reza Kazimi



Iqbal S. Hussain, *The Decline of the Muslim Ummah*,  
Gujranwala: Humanity International,  
416pp. Price Rs.600/-

Dr. Iqbal S. Hussain's book, *The Decline of the Muslim Ummah* focuses its attention on the maladies that are eating into the vitals of Muslim *Ummah*. In the process, he proposes certain remedies, which, if followed, can bring back the lost glory that once was the hallmark of the worldwide Muslim community.

The author tries to confront the challenges posed by the Western colonial powers with particular emphasis on recent US attacks on the Muslim World. These onslaughts have caused serious reversals on the momentum of thought and action in the Muslim World. Obviously, the challenge before the Muslims is to see how the evil effect can be averted and things set in the right direction. Towards this end, the author suggests that collective consciousness and concrete plan of action alone can transform the fate of the *Ummah*. While suggesting action to arrest the malady, he raises the issues of justice and rejuvenation, and education and enlightenment. Understandably, these are among the most vital elements, which determine the contours of human societies. These factors are, however, miserably lacking and need to be revitalized and implemented effectively. The idea of a United Muslim *Ummah* is a brilliant concept given by Islam for rejuvenating the dormant segments of society and consolidating its resources into an integrated, compact form. Such a united move is imperative not only for assimilating national and political affiliations on a single platform, but also for liberating the individuals from vested interests and parochial perceptions.

The author maintains that the main purpose of human life, according to the Quran and the Holy Prophet's (*saw*) prolonged struggle is to inculcate values that could make life meaningful and purpose-oriented. For this, the Holy Quran establishes a framework of conscious concerns for growth and development, both in temporal and spiritual spheres. Underlining the need of Islamic resurgence, Iqbal says,

If the Renaissance of Islam is a fact, and I believe it is a fact, we, too, one day, like the Turks, will have to re-evaluate our intellectual inheritance. We are today passing through a period similar to that of the Protestant revolution in Europe and the lesson of the rise and outcome of Luther's movement shall not be lost on us.

So, extricating the *Ummah* from its depth of decadence is most urgent need of the present age which must merit our collective attention and resources.

The author believes that Islamic thought cannot be imbibed if spiritual vitality and moral order are not vibrant enough to provide sufficient impetus to the substance. The Quran, from which is derived the Islamic thought, can provide guidance on matters both spiritual and mundane. Further, the author asserts that if the principles of movement are not allowed to motivate the phenomenon of human thought, Muslims will be left with scarce reserves to compete in the 21<sup>st</sup> century. Therefore, an early awakening is all the more imperative, as Western Civilisation is moving fast with full force of thought and action.

Highlighting the philosophy of creative existence, the author maintains that according to the Islamic doctrine of creation, the world is not an act of chance, but is a deliberate move towards creative and sustainable form of existence. Life is not confined to the world alone, but is spread over eternity. The basic idea behind the creation of the man is to ensure that man submits on the ground of doctrine offered to him by the divine scriptures and the holy Prophets. Man has to understand the purpose of creation and appreciate its connotations if he wants to remain true to the covenant he made at the time of his creation.

The author is thoroughly convinced that the imperatives of Islamic faith do not impede the process of development and growth in the pertinent sections of science and technology, and social and economic advancement. Faith and reason, education and science can go hand in hand, with ease and convenience. On the other hand, it is exceedingly important for the Muslims to be equipped with necessary requisites to cope with challenges of modern age. It has to be understood by the backward segments of Muslim *Ummah* that they will have to make a

quantum leap in the field of science and technology, and economic and social engineering, if they aspire to attain any competitive edge in the modern world. According to him, in the post-September 11 era, the need for such a leap has become all the more imperative. With brutal assaults on the Muslims and grave apprehensions about the religious orthodoxy America has placed serious constraints on the Muslim World and export of technology and avenues of scientific cooperation with the latter have come under serious scrutiny.

To conclude, the author has tried to illustrate the principles of social and moral renewal that may be employed to bridge the gulf between thought and action. Regrettably, Muslims today neither think, nor deploy their resources for productive purposes. They learn neither from Quran, nor from history. To add to their predicament, a heinous propaganda campaign has been launched against them in the West to bolster the clash of civilizations in which the main target is Islam. The author has used all possible avenues to remove the cobwebs of doubts and suspicions about Islam's worldview. Beyond doubt, Islam has nothing to do with violence and terrorism and to blame Muslims in this regard is totally unjustified.

Col. (R) Ghulam Sarwar



Dr. Inam-ul-Haq Kausar, *Tareekh-e-Balochistan Muslim League*  
(*History of Balochistan Muslim League*),  
Karachi: Allama Iqbal Forum,  
48pp. Price not mentioned.

Year 2006 is being commemorated as the centennial of All-India Muslim League, the founding party, rather movement, of Pakistan. Regardless of political affiliations, if any, every Pakistani seems to be, in one way or the other, involved in these celebrations mainly for the purpose of paying homage to those who rendered matchless services for the creation of a separate homeland for the Muslims of the subcontinent under the dynamic leadership of Quaid-i-Azam Mohammad Ali Jinnah.

Renowned educationist, intellectual, researcher and prolific writer Dr. Inam-ul-Haq Kausar rarely leaves such occasions unnoticed. He is again with yet another classic piece of research with reference to a particular occasion coupled with his curiosity for Balochistan as we roam into the history with his newly published book *Tareekh-e-Balochistan Muslim League (History of Balochistan Muslim League)*.

As is obvious from the name, the author has brought into light the proceedings and personalities of Muslim League in Balochistan. He starts from how Quaid-i-Azam was made to opt for separation of Muslims and Hindus by prejudiced attitude of the latter toward the former and that how the message of Muslim League hit the air in the masses of Balochistan in 1939. "The very first time the word Muslim League was echoed in Balochistan appears to be a gathering of workers at Anderson road (currently Shara-e-Liaquat) in the summer of 1938. This was not, in any way, a formal gathering organized by Muslim League however, Malik Jan Muhammad, while addressing the gathering, voiced strong support for Muslim League and urged the people to join it. Hundreds of people chanted slogans of 'Nara-e-Takhbeer' and 'Muslim League Zindabad' to express their support for Muslim League. A year later, in 1939, Qazi Muhammad Issa met Quaid-i-Azam in Bombay and after being urged by the Quaid, established Balochistan Muslim League the same year", reads the book.

The book follows the pattern of quoting proceedings and events of Balochistan Muslim League analogues to respective personalities rather than the time series. The personalities mentioned in the book include Qazi Muhammad Issa, Mir Jaffar Khan Jamali, Nawab Muhammad Khan Jomezai, Sardar Muhammad Usman Jomezai, Khan-e-Mu'azzam Mir Ahmed Yar Khan, Maulana Ghulam Farid Sialkoti, Al-Haaj Maulvi Abdul Rasheed Khan, Sardar Ghulam Muhammad Khan Tareen, Maulana Hafiz Abdul Karim, Nawabzada Haji Jahangir Shah Jomezai, Begum Saeeda Qazi Issa, Begum Sardar Rasheed Jan, Shireen Rasheed Jan, Mir Qadir Bakhsh Khan Zehri, Mir Nabi Bakhsh Zehri, Mir Imam Bakhsh Zehri, Mir Atta Muhammad Marghzani, Haji Malik Dad Khan, Haji Syed Abdul Aleem Shah, Haji Surat Khan Tareen, Arbab Karam Khan Kasi, Seth Muhammad Azam

Baloch, Dr. Muhammad Ayub Khan, Mir Rahim Bakhsh Burfi, Haji Abdul Ghafoor Khan Durrani, Nawab Sir Asadullah Khan Raisani, Haji Mirak Khan Mandokhiel, Barrister Yahya Bakhtiar, Fazl Ahmed Ghazi, Muhammad Rafiq Khan Paracha, Mir Murad Khan Jamali and many others.

The way information regarding Balochistan Muslim League has been accumulated in the book makes it really attractive for all those interested in history, Pakistan movement, Balochistan and chronicle of political affiliations & services of various tribes and families of Balochistan. This could easily be termed as the major contribution from literary quarters of Balochistan.

Haris Rahman