

Fatima Jinnah's Political Journey and her Controversial Death

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Abstract

The basic aim to write this article is to explore the political journey of Fatima Jinnah, especially after the partition. This paper answers many questions such as what was the political scenario after partition; why did Fatima Jinnah react against Ayub's Martial Law, why did she decide to participate in active politics again, what kept her away from practical politics? What led to her mysterious death? This article explains all above-mentioned questions and provides a comprehensive description of her struggle to protect Quaid-i-Azam's Pakistan. Although, she was a social activist yet very few know about other aspects of her personality as being a resolute icon of post-partition era. Throughout her political journey, she gave a sense of personal identification and realization to the women of Pakistan. She was one of the pioneers of democracy and had good understanding of her own culture and values. She had a vision and wisdom of her own which blossomed after the demise of Quaid-i-Azam. It has always been a dilemma for Pakistan that her heroes' death becomes a controversy. Many rumours persist that Fatima Jinnah was also murdered, but it has not been confirmed.

Introduction

Being an important figure among the top leaders of Pakistan Movement, Fatima Jinnah was quite popular as she was an ardent supporter of her brother, Quaid-i-Azam Muhammad

Ali Jinnah. She was a devoted freedom fighter. After the partition, she appeared as a great social worker especially her contribution in the social development sector is quite laudable. This has largely been overshadowed by her political role despite the fact that she made a great contribution towards women's awakening and urging them to participate in national affairs to fight for their rights.

Fatima Jinnah learned a lot under the guidance of Quaid-i-Azam and she polished and groomed herself very well. The aim of Quaid-i-Azam and Fatima Jinnah was the same. Quaid-i-Azam used to consult her in serious matters. Fatima Jinnah started her political career not as a profession but as the aim of her life to serve the nation. She also joined Quaid-i-Azam in political meetings. In 1937, first time, she attended All India Muslim League's meeting at Lucknow with Quaid-i-Azam.¹ After the death of Jinnah, conflicts and disputes erupted amongst members of the Pakistan Muslim League. When Fatima Jinnah visited Lahore in April 1949, the situation of Punjab became very critical and ultimately it led to its downfall. Muslim League divided into two groups and leaders of both groups fought for the leadership. Finally, Prime Minister Liaqat Ali Khan called both leaders in Karachi² and tried to reunite them but failed. Resultantly, one group headed by Nawab Mamdot and the other was led by Mumtaz Doltana.³ At that time, prime minister supported Mumtaz Doltana and pressurized Nawab Mamdot to resign. In 1950, Nawab Mamdot organized a new Muslim League under the name of 'Jinnah Muslim League'.⁴ Consequently, the 'Governor Rule' was imposed in Punjab. This made Fatima Jinnah perturbed and depressed. She responded

1 Agha Hussain Hamdani, *Fatima Jinnah Hayat aur Khidmaat* [Urdu: life and services of Fatima Jinnah] (Islamabad: National Institute of Historical and Cultural Research, 2003), 58.

2 Civil and Military Gazette, December 31, 1948.

3 Shakir Hussain Shakir, *Madar-i-Millat Mohtarma Fatima Jinnah Hayat-o-Fikr* [Urdu: The Mother of the Nation: Fatima Jinnah's Life and Vision] (Lahore: Sang-e-Meel Publications, 2003), 75.

4 Shakir, *Madar-i-Millat Mohtarma Fatima Jinnah*, 75.

about it as 'present situation and conflicts of Punjab gave me a spiritual shock'.⁵ All these ordeals did not shake her resolve.

Surayya Khursheed was so close to Fatima Jinnah that no other person could attain her confidence and trust. According to her, Fatima Jinnah disliked the beggary and considered it a curse among the Muslims. So how Fatima Jinnah could ignore her nation during those days when everybody trying to snatch own benefits?⁶

Most of the scholars, historians, politicians and researchers argue that Fatima Jinnah's was popular only because she was Quaid's sister. This was, no doubt, one of the most dominating aspects of her personality. But, if her role is examined in the history of Pakistan as a politician, as a social worker, as a doctor and as a role model for Pakistani women, it can safely be concluded that she was the voice of people and demand of time. Without revolutionary ideas, talent, hard work and discerning power of judgment, a person cannot get a prominent position in the history. Fatima Jinnah was a blend of all these qualities.

The political journey of Fatima Jinnah was divided into three phases. First from 1929 to 1947, second from 1948 to 1964 and third from 1965 to 1967 (till her death). The first was the most successful and glorious era of her career.⁷ The second phase was started after her brother's death as she utilized her talent and abilities to serve the nation. The third and last phase was started from the election of 1965 till her death.

After the death of Quaid-i-Azam, Fatima Jinnah decided to enter into the world of politics. During 1948 to 1964, she did all possible efforts to strengthen the Muslim League. The second phase of Fatima Jinnah's political career was held in

5 Anjum Wakeel, *Gulbang-a-Hayat: Katoon-e-Pakistan Mohtarma Fatima Jinnah ki Taqarir ka Majmua* [Urdu: *Gulbang-a-Hayat: Collection of Fatima Jinnah's Speeches*] (Lahore: Feroz Sons Publications, 1993), 107.

6 Madar-i-Millat Pegham-e-Eid, July 18th, 1956.

7 Hamdani, *Hayat aur Khidmaat*, 57.

high esteem in the national politics.⁸ Anti-democratic attacks could never stop her efforts. Political atmosphere was unfavourable for her. Whenever she felt that the government was not performing well, she raised her voice and criticised it boldly and bravely. Amid heavy political engagements, she still continued her social activities. She was not an ordinary politician; she was a dynamic political worker, who struggled day and night. She was completely dissatisfied and hopeless with both politics and politicians. Due to various conspiracies, intrigues and conflicts she never wanted to participate in this treacherous and corrupt arena of politics.⁹ She was very particular to realize the youth their responsibility and potential for the development of Pakistan. Addressing the students at Dow Medical College Karachi, on October 17, 1958 she said:

My young friends your nation looks at you to build a glorious future for your country. You cannot do so unless you develop a spirit of self-confidence and pride in your cultural heritage...If you stand by your convictions and ideals, show character, courage and oral strength and refused to be lured by temptations of materials gains at the cost of the moral values.¹⁰

Madar-i-Millat's ideas were relevant to our social, political and cultural developments. Her speeches and statements cannot be under estimated. She stood as a towering figure, feeling the pulse of the nation, articulating their innermost thoughts and yearnings, and reflecting their sense of desolation and disconsolation that had disfigured Pakistan's political landscape during the 1960s. Her messages were loud and clear. In the words of Liaquat Merchant "She was undoubtedly a great lady with much of

8 Hamdani, *Hayat aur Khidmaat*, 57.

9 Agha Ashraf, *Madar-i-Millat Mohtarma Fatima Jinnah*, [Urdu: Fatima Jinnah: The Mother of the Nation] (Lahore: Khazina-i-Ilm-o-Adab, 2003), 51.

101 Hamdani, *Hayat aur Khidmaat*, 82.

the intelligence, personality and iron will of the Quaid as well as a vision of Pakistan...”¹¹

Her Reaction towards Martial Law

In 1956, the Constituent Assembly of Pakistan approved a constitution that ended Pakistan's status of an independent dominion of the British Empire, to create the Islamic Republic of Pakistan. Major General Iskander Mirza, the last governor general of Pakistan, simultaneously became the state's first president. However, the new constitution was followed by political turmoil in Pakistan, which saw a succession of four prime ministers — Chaudhry Muhammad Ali, Hussain Shaheed Suhrawardy, Ibrahim Ismail Chundrigar and Sir Feroz Khan Noon — in a period of only two years. On December 21, amidst these disturbances, speaker of assembly Shahid Ali was murdered.¹²

There was already a precedent that Governor General Malik Ghulam Muhammad dismissed prime ministers and ruled by decree. Many viewed Mirza as manipulating the constitution and instigating ousters of governments. The One Unit scheme amalgamating the provinces of Pakistan into two wings — West Pakistan and East Pakistan — was politically controversial and proved difficult to administer. The quick succession of prime ministers fostered the view within the military and in the public that Pakistani politicians were too weak and corrupt to govern effectively, and that the parliamentary system was flawed.¹³ On October 7, President Mirza declared Martial Law in Pakistan. He abrogated the Constitution of 1956, describing it as 'unworkable' and full of 'dangerous compromises.' He dismissed Feroz Khan Noon ministry, dissolved the National Assembly and the provincial legislatures. Mirza also proceeded to outlaw all political

11 Riaz Ahmad, ed., *Pakistani Scholars on Madar-i-Millat Fatima Jinnah* (Islamabad: National Institute of Historical and Cultural Research, 2004), 15.

12 Ahmad, *Pakistani Scholars on Madar-i-Millat*.

13 Muhammad Ayub Khan, *Jis Rizq Se Aati Ho Parwaz Main Kotahi* [Urdu:] (Karachi: Oxford University Press, 1966), 95.

parties. Mirza himself was removed from the political scene by General Ayub Khan, who forced him to leave the country. Fatima Jinnah issued a statement that “the exit of Major General Iskandar Mirza from the political scene has brought a general sense of the relief to the people of Pakistan”.¹⁴ She further said “during three years that he held office as a Head of the State and he failed to solve any of the problems even there was greater disunity and dissensions and country was brought to the brink of the danger both politically and economically. The people were reduced to the status of helpless spectator and subjected to great hardships and all kinds of social evils.”¹⁵

On October 28th, 1958 she further stated that “a new era has begun under General Ayub Khan and the armed forces have undertaken to root out the administrative malaise and the anti-social practices to create a sense of confidence, security and stability and eventually to bring the country to a state of normalcy.”¹⁶ Fatima Jinnah thought that this change will prove in favour of Pakistan but due to Ayub’s policies and dictatorship soon she realized that all these changes were only the stuff of an upcoming threat for a united Pakistan even for the very existence of Pakistan.¹⁷

It happened due to non-cooperative and anti-democratic atmosphere that prevailed in Pakistan at that time. Fatima Jinnah was extremely shocked and hopeless. She was also worried about Kashmir because issue was still unresolved. All the politicians were interested to get the highest leadership but no one was interested to solve issues. This

14 Salahuddin Khan, *Speeches, Messages and Statements of Madar-i-Millat Mohtarma Fatima Jinnah (1948-1967)*, (Lahore: Research Society of Pakistan, 1976),123.

15 Hamdani, *Hayat aur Khidmaat*, 86.

16 Riaz Ahmad, *Khawaja Razi Haider and Safia Malik, comp., Madar-i-Millat Fatima Jinnah Apne Rufaqa’ ki Nazar Main* [Urdu: **The Mother of the Nation in the Eyes of her Friends**] (Islamabad: National Institute of Historical and Cultural Research, 2006), 108.

17 Malik, *Madar-i-Millat Fatima Jinnah Apne Rufaqa’ ki Nazar Main*, 108.

old and passionate lady was still unaccompanied. Due to her commitments and devotion, she never married throughout her life. According to Zulekhan Sayyed, "Mohtarma never married in her life. In response of this question she replied that I didn't find a suitable match for me".¹⁸

During Ayub's martial law she became against dictatorship because she thought that stability does not depend on one man alone. She thought that people are the real sovereign power for any democratic country. She said "Pakistan was not created for a few. It was created for the purpose of a realization of the ideals of social justice, equality, brotherhood, orderly and harmoniously progress, peace and tranquility".¹⁹

She was the absolute symbol of democracy. She stood for democratic norms and principles. She strived from 1950s till 1960s to get the people their inalienable democratic rights. She always thought for justice, fundamental rights, and independent media and for the rule of law. Apprenticeship under the Quaid-i-Azam had equipped her to become the foremost symbol and advocate of the cherished principles for which Jinnah had stood and struggled all along and by which she herself had, in turn, stood with unremitting courage and unflinching determination till her tragic end, whatever the circumstances and whatever the consequences. Despite Fatima Jinnah's cloistered approach and low-key profile for over a decade, the nation was able to discover in her a leader in her own right, after she emerged from the Quaid's towering shadow. Now this was the time to show Quaid's motto and practice his point of view.²⁰

Her efforts provided a focus of crystallization for the country's democratic temper and aspirations. It provided the climate for the re-activization of the political process which had remained suspended or dormant since the promulgation of martial law in the country on October 7, 1958. Demands

18 Hamdani, *Hayat aur Khidmaat*, 86.

19 Zulekhan Sayyed, "Madar-i-Millat," *Jang*, Rawalpindi, July 9, 1971.

20 Ahmad, *Pakistani Scholars on Madar-i-Millat*, 162.

for fundamental rights and basic freedoms, demonstrations, protest rallies and strikes by the labor, students, teachers, journalists, lawyers and railway men tore the deadly silence of the political landscape, burying for all time to come the suffocating conformism of the first phase of Ayub's regime (1958-69). Indeed the regime showed signs of cracking up. An air of disturbance had been prevailed throughout the country. Thus ended the decade of Ayub's rule. He left Pakistan more divided and chaotic than he found in October 1958.²¹ How her words and doubts proved prophetic in future.

Undoubtedly, she was truly a patriotic woman. For instance, Begum Matlub-ul-Hassan illustrated that whenever Mohtarma got ill, we advised her to go to Europe for medical treatment but she refused and said I am better here. Many relatives forced her for this then she went Europe and stayed at Germany only for two months and returned.²² Ms. Jinnah spent some time in Vienna, Geneva, Paris and Zurich also. On her way back to Karachi, she was expected to stay in West Germany and United Arab Republic."²³

From 1959 to 1965 a number of elections held under martial law. Pakistan's 1st martial law continued till 1962. After lifting the martial law in 1962, the second Basic Democratic Election was held in October—November 1964, national assembly election was held in April 1965 and provincial assembly election was held in May 1965".²⁴

In 1962, General Ayub formed a new constitution in which he changed many articles according to his own will as he changed the name of Pakistan and introduced the word

21 Hamdani, *Hayat aur Khidmaat*, 121.

22 Hamid Khan, *Constitutional and Political History of Pakistan*, (Karachi: Oxford University Press, 2009), 121.

23 Ashraf, *Mohtarma Fatima Jinnah*, 123

24 *Dawn, Karachi*, July 17, 1961.

'Islamic' before 'Republic of Pakistan'.²⁵ Constitution of 1962 was most suitable for General Ayub Khan only. In the 1st session of national assembly a bill was passed after a long debate. It legalized the political parties. So in July 1962, all political parties were started their work. In 1963, although this restriction was removed from the political parties but democracy was never fully established in the politics of Pakistan after huge struggles.²⁶

Although the Constitution had been enforced and a civilian government had been installed but military dictatorship did not changed. "Nation was not satisfied with 1962 constitution, so an atmosphere of disturbance created by Ayub Khan. He wanted to rule according to his own will. Fatima Jinnah was watching the government of Ayub and a dictator's attitude very keenly because democracy was totally finished and she was the only politician who played the role of opposition leader."²⁷ She started the movement for democracy which continued till her death. She was rightly called as the pioneer of the fundamentals of democracy in Pakistan²⁸ even Ayub Khan himself acknowledge her efforts for democracy.²⁹

The presidential elections were held on January 2nd, 1965.³⁰ Definitely 1965 election was not followed the International standard of election. All journalists were agreed on this opinion that election was rigged and in the favor of Ayub Khan. This was the fact that if election was fair then definitely Fatima Jinnah would have won. Fatima Jinnah lost the elections even having winning majority in many cities.³¹

25 Muhammad Ali Charagh, *Mohtarma Fatima Jinnah Aik Hama Jehet Shakhsiyat* [Urdu: Fatima Jinnah: **A Versatile Personality**] Lahore: Sang-e-Meel Publications, 2004), 308.

26 Khan, *Constitutional and Political History of Pakistan*, 121.

27 Charagh, *Aik Hama Jehet Shakhsiyat*, 310.

28 Shakir, *Hayat-o-Fikr*.

29 Hamdani, *Hayat aur Khidmat*, 103.

30 Khan, *Jis Rizq Se Aati Ho*, 393.

31 ????

As the results of presidential elections were announced, Fatima Jinnah got 28,691 votes to Ayub Khan's 49,951 BD votes. The two less famous candidates K. M. Kamal and Mian Bashir Ahmed secured the remaining votes. Mian Bashir Ahmad gets 65 and K.M. Kamal 183 votes. The turnout was 35%. It was proved that Ayub Khan used all government machinery to win the elections. Her election symbol 'Lantern' could be seen everywhere in Balochistan.³²

There were many factors responsible for Ayub's victory such as:

- Ayub had an initial advantage of more than 3000 votes from tribal areas.
- Weakness of COP itself, which was a combination of strange political bedfellows.
- Great support of media.³³

Khawaja Nazimuddin's sudden death also effected the electioneering and the results. Faulty voters also played a role in the election of 1965. There were also various reasons of this biased election and salient points of Fatima's defeat such as:

- COP suffered because of internal conflicts.
- Election administration had been used in favor of Ayub.
- BD System was manipulated to ensure the victory of Ayub Khan.³⁴
- There was a bogus voting system.
- Unfair rules for Presidential poll.³⁵

In the presidential election of 1965 she was the only candidate who stood against the dictator bravely. People were united against Ayub Khan's dictatorship. This was all possible due to the power of democracy and definitely this

32 Hamdani, *Hayat aur Khidmaat*, 99.

33 Hamdani, *Hayat aur Khidmaat*, 100.

34 Hamdani, *Hayat aur Khidmaat*, 100.

35 Khan, *Constitutional and Political History*, 166.

democracy and power was revitalized by Fatima Jinnah.³⁶ Through her speeches she proved herself quite fearless, striking and bold that even Ayub Khan acknowledged that she was a straightforward lady and never spoiled any matter. This was his political statement; in fact he was scared of Fatima Jinnah's popularity and fame.

On the other hand Fatima Jinnah was fully aware that all politicians were only double-crossing the innocent nation and after winning the election they would forget all responsibilities and values. She fought against not only a dictator but also fought on moral and religious grounds. The results of this election reflected the unhappiness and dissatisfaction of the people. Her motherly personality became a source of hope and people were expecting a change, a democratic and liberal Pakistan. In last years of her life, Fatima Jinnah made a gallant attempt to rescue her brother's country from those who were running it undemocratically. Unfortunately, Fatima Jinnah lost the election because Ayub Khan used all tactics to win it.³⁷ She was the most popular candidate for the presidential election of 1965 and Ayub Khan was aware of it. She openly and repeatedly said that Ayub government and his tailored made system is not suitable for Pakistan. After the unfair elections she insisted that nation to unite and fight for democracy. Her sever anger and reaction to martial law showed her political sagacity and wisdom.

Few Newspapers wrote in the favor of Fatima Jinnah, in her press statements, she expressed her gratitude to the publishers who supported her. Besides government-controlled newspapers, there were numerous newspapers who admired Fatima Jinnah and her democratic, social and political efforts but during election they supported Ayub strongly such as *Daily Mashrik*, *Huriyat*, *Dawn*, *Daily Imroz*, *Pakistan Mornings* and *Jung*. Only *Nawa-i-Waqt* was completely in favor of Fatima Jinnah's during election

36 *Dawn*, October 14, 1964.

37 Khan, *Constitutional and Political History*, 162-164.

campaign. In critical moments of the history of Pakistan, this was not an easy task to speak in the favor of Fatima Jinnah.³⁸ It devoted its full page for Mohtarma even printed an appeal to public, on its front page, to vote for Fatima Jinnah. *Nawa-i-Waqt* gave full coverage to Mohtarma Fatima Jinnah's electoral campaign.³⁹

Fatima Jinnah's Mysterious Death

The nation had to face another setback of Fatima Jinnah's unexpected death. She died on July 31st, 1967 at her House Qasr-i-Fatima (Mohatta Palace).⁴⁰ In the morning, her Cook Raof, her cloth washer (dhobi) and Mohtarma's closest friend and neighbour Begum Ghulam Hussain Hidayatullah (real name Sughra Begum) stated that we found her body as dead at her bed. Begum Hidayatullah heard of it from Fatima Jinnah's cloth washer (Dhobi), who had gone to Mohatta Palace in the morning to deliver the laundry, as usual, and rang the bell several times but there was no response. This, according to her, had never happened before because in the past somebody had always responded to the bell or Mohtarma herself had appeared in the balcony.⁴¹ Afterwards, they informed K.H. Khursheed (Quaid-i-Azam Manager/organizer) and Fatima Jinnah's niece Sheher Bano about this sad news. Commissioner Sayyad Darbar Ali Shah, D.I.G Police and M.H. Isphahani reached there and informed this news to the press and media.⁴² Dr Colonel M.H. Shah (Retd) also arrived there".⁴³

38 Misbah Tahir, *Jugnoo-i-Mashriq: Mohtarma Fatima Jinnah* [Urdu:] (Lahore: Kitab Sarai Publications), 87.

39 Khan, *Constitutional and Political History*, 162-164.

40 Shakir, *Hayat-o-Fikr*, 115. Also see Misbah Tahir, *Jugnoo-i-Mashriq* (Faisalabad: Maktaba-e-Islamia), 86. Mohatta Palace was the old name of Qasr-i-Fatima. It was constructed by a Hindu trader Shev Rattan Mohatta in 1920. It was designed by architect Agha Ahmad Hassan. Mohtarma purchased it and changed its name. She lived in this house till her last. After death, her sister Shreen Bai shifted there.

41 Shakir, *Hayat-o-Fikr*, 118.

42 Shakir, *Hayat-o-Fikr*, 191-194.

The journalists asked the doctors about the death cause. Doctors told that she died of heart failure during her sleep. After a brief stay downstairs with the people gathered there the Commissioner and the DIG went upstairs to Miss Jinnah's room. Fatima Jinnah's relatives and people from all over the Pakistan demanded the investigation because all were shocked at this uncertain death of Madar-i-Millat.

In any case, according to the Commissioner, the pronouncements of the doctors, who the deceased trusted in her life, were the decisive factor in accepting heart failure as the cause of her death by people on the spot. However, this did not stop rumours that she was not died of natural death but her death was a result of some violence. Some family friends of Fatima Jinnah also started whispering that they had noticed scars on her neck on closer examination. They also alleged that they had seen marks of violence and even blood on her body.

Hassan A. Sheikh, member of the national assembly, a close lieutenant of Fatima Jinnah, and other leaders of the Council Muslim League met Darbar Ali Shah and raised queries in this regards.⁴⁴ According to Darbar Ali, she was completely covered in white sheets except for her face which had the agony of death writ large on it. Her hair also was in disarray and her neck veins looked abnormally rigid. Darbar Ali asked Tareen about the unusual stiffness of the neck veins and his reply was that it was quite normal as she had died sometime during the night and many hours had passed since then.⁴⁵

The story about Fatima Jinnah's death is not a new one. Below is an extract from an earlier Cam Diary. "Jinnah's sister had the habit of locking her bedroom door and leaving the keys under the door in the morning for the housemaid to enter and attend to her. On the tragic day there were no

43 Shakir, *Hayat-o-Fikr*, 158-160.

44 Hamdani, *Hayat aur Khidmaat*, 134-135

45 Hamdani, *Hayat aur Khidmaat*, 137.

keys and the door remained shut. Nobody dared enter".⁴⁶ At the spot her death became controversial because of many existent evidences and rumours. The murder theory gained currency from the statement of Haji Kallu, an aged man who had prepared her body for burial. He revealed that there were injuries on her person. But the old man was asked to keep silent. Haji Kallu was the eye-witnessed of it. Even those three women, Fatima Sayyad, Fatima Qasim and Fatima Bai, who washed Fatima Jinnah's dead body, also described many heart touching facts but they were also asked to keep silent as Haji kallu.⁴⁷ Fatima Sayyad further described that I saw four inches wound on her neck. This was most dreadful for me."⁴⁸ Fatima Sayyada took Mohtarma's blood-stained dresses and kept that one year with her. After three days, she saw Mohtarma in her dream saying, "Fatima you didn't tell this anyone till now?"⁴⁹ Mir Laiq Ali, Begum Nur-us-Sabah, Begum Hidayatullah and Madar-i-Millat's election agent Hassan A. sheikh also asserted that Mohtarma's death was not natural.⁵⁰ It was also stated that there might be a thief, before their reaching at home from marriage party, who wanted to rob her precious jewellery.⁵¹ According to Begum Nur-us-Sabah, 'Mohtarma had also discharged her servant few days before her death, and maybe he took the revenge from her as we did not see that servant again. Qasr-i-Fatima (Mohatta Palace) remained in the custody of her sister till 1980.'⁵²

Radio Pakistan announced it as breaking news. All newspapers published the news of her death on their front pages like *Roznama Huriyat*, *Dawn*, *Imroz*, *Nawa-i-Waqt*,

46 Hamdani, *Hayat aur Khidmaat*.

47 Ghulam Nabi Kazi, *The Daily Times*, July 30, 2003,

48 Ghulam Nabi Kazi, *The Daily Times*, July 30, 2003.

49 Tahir, *Jugnoo-i-Mashrik*, 207. *Roznama Nawa-i-Waqt*, Lahore, August 16, 1971.

50 Tahir, *Jugnoo-i-Mashrik*, 207.

51 Tahir, *Jugnoo-i-Mashrik*, 207.

52 Tahir, *Jugnoo-i-Mashrik*, 193

Pakistan Times, *Roznama Mashrik*, *Jang* and many more published this news. The *Pakistan Times* wrote its editorial under the caption: "The Noble Lady" while *Dawn* wrote under the heading 'Madar-i-Millat'.⁵³

K.H. Khursheed and M.H. Isphahani⁵⁴ both offered the arrangements for her funeral. They stood by the coffin in the truck, all the way from Qasr-i-Fatima, Clifton, to the Polo Grounds, where her funeral prayers were held, led by Mufti Muhammad Shafi, to the Quaid-i-Azam Mausoleum complex, where she was buried. Her funeral was the largest ever in the sprawling Karachi metropolis, and was attended by more than 10, 0000 people. At funeral few people participated from central government. Burial ceremony was offered according to Shia belief. "In her burial ceremony, there was significant participation of the ambassadors of other countries such as Australia, Afghanistan, Iraq, Indonesia, Sudan, Morocco, France, Britain, America, India, Iran and so many other countries".⁵⁵ On December 1, 1967 at Dhaka Conference, after five months of her death, a combined condolence was presented in national assembly for Malik Amir Ali Khan, Ch. Muhammad Ali Akbar, M.A. Wasiq and Fatima Jinnah.⁵⁶

A countrywide chaos started after the death of Fatima Jinnah. Instead of a grand ceremony, only official holiday was announced. In the funeral, few government representatives were present.⁵⁷

The official cause of her death was heart failure during sleep, but rumours persisted long after her death that she was murdered by the same group who killed Liaquat Ali Khan. In 2003, the nephew of the Quaid-i-Azam, Akbar Pirbhai, reignited the controversy by suggesting that she was

53 Tahir, *Jugnoo-i-Mashrik*.

54 Shakir, *Hayat-o-Fikr*, 177.

55 Ambassador of Pakistan to USA and very close to Fatima Jinnah.

56 Hamdani, *Hayat-o-Khidmaat*, 144.

57 Charagh, *Aik Hama Jehet Shakhsiyat*, 326.

assassinated. The only time Sharifuddin Pirzada⁵⁸ talked on the issue and shocked the nation by 'disclosing' at a public meeting that Madar-i-Millat Miss Fatima Jinnah was murdered. There was such a countrywide uproar at this revelation that Pirzada did not repeat the allegations. Later, on visit to the United States, he openly said that Fatima Jinnah was murdered. Nephew of Fatima Jinnah, Akbar Pirbhai, said that Mohtarma was assassinated. Pirbhai had also protested against Miss Fatima Jinnah being laid to rest without a post-mortem.⁵⁹

A question mostly arises that "Was the death of Fatima Jinnah a murder?" Unfortunately, nobody knows whether her death was natural or she was assassinated. General perception about her death is that it was not natural. According to Agha Haussain Hamdani, her death became a controversial issue.⁶⁰ If her death was due to heart attack then this was very strange to hear because she was never been a heart patient throughout her life. Secrets of her death are still hidden due to the absence of information, documentation, lack of investigations and support.

However, Fatima Jinnah's death is still a mystery for researchers and scholars of present days. Government never tried to investigate the circumstances behind her mysterious death as it happened in the case of Benazir Bhutto's assassination. Even first prime minister of Pakistan Liaquat Ali Khan's murder is still veiled.

Conclusion

The story of Fatima Jinnah is no doubt a story of courage, humanity, discipline, faith, and unity. She devoted her entire life for Pakistan. Her charisma will inspire the

58 Shakir, *Hayat-o-Fikr*, 162-166.

59 Sharifuddin Pirzada was the senior adviser to the Prime Minister for Law, Justice, Foreign Affairs and Human Rights. He remained the secretary of Quaid-i-Azam during 1941-1944. He was the husband of Raffia Pirzada. Raffia Pirzada was very close to Fatima Jinnah and also a member of Pakistan Resolution Women Wing.

60 *Dawn, Karachi*, July 23, 2003.

future generation. She was an appealing politician. She wished to actualize the dream of democratic, progressive and welfare-oriented Pakistan. The unforgettable and forceful role of the Fatima Jinnah might be evaluated as a source of guidance and spirit to the nation and can never be forgotten easily. Her association with Quaid-i-Azam showed that there was a hidden politician in her personality. There were several other politicians who were closely attached with Quaid-i-Azam but they did not play the role as Fatima Jinnah did. From 1947 to till 1967, she proved a spokesperson of her brother's vision and ideas. Her coming back into active politics, after a long time, was an outcome of her far-sightedness. She provided a platform not only to women but also to fragmented leaders of Pakistan. She tried her best to avoid dirty tactics of politics. She was the pioneer of the restoration of democracy. No doubt, she deserved to be remembered being a sister of Quaid-i-Azam but her untiring struggle for the cause of democracy and fundamental rights will also be highlighted and glorified long.