

A COMPARISON OF THE LEADERS AS NATIONALIST IN HISTORY: A COLLECTIVE CASE STUDY WITH REFERENCE OF SUBCONTINENT

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Abstract:

The leaders of Subcontinent who are considered the charismatic politicians and they braced up new dimension in the people of subcontinent based on nationalism. They promoted democracy due to new ideological aspect with unwavering attitudes was the quality of these personalities each and every respect. All contemporary political figures were prominent with regarded of their par-excellence qualities. If we compare these personalities with each other, we can pin down optimistic segments easily and indeed! They will be stimulated for the coming generations.

In this research article, Quaid-e-Azam, Allama Iqbal, Gandhi, Nehru, Patel, Lala Lajpat Rai and many other contemporary personalities have been compared. From which we know the services of all these contemporary leaders regarding democracy.

This article is a historical research and "Collective Case Study", which adopts the "Descriptive and Analytical Method". It examines the services of these leaders through "Content Analysis" of historical documents, speeches and writings. This research provides insight into the contributions of Quaid-e-Azam, Allama Iqbal, Gandhi, Nehru, and their contemporary politicians towards democracy.

Key Words:

Biography, Ideological, Optimistic, remarkable, Coming generation

Introduction:

This research article examines the contributions of Quaid-e-Azam, Allama Muhammad Iqbal, his associates and contemporary politicians towards democracy. This tells us that if Pakistan had not been formed, the Muslims of this land would have been in a very bad state. After the formation of Pakistan, the Muslims of this region gained a lot of respect and important initiatives like the Islamic Summit Conference and close political and economic cooperation of the Muslim world have paved the way for collective thinking and joint action. What all these epoch-making historical figures have done will always be remembered by the rest of the world.

Research Methodology:

This article is a historical research and "Collective Case Study", which adopts the "Descriptive and Analytical Method". It examines the services of Quaid e Azam, Allama Iqbal and their contemporary leaders, through "Content Analysis" of historical documents, speeches and writings. This research provides insight into the contributions of Quaid-e-Azam, Allama Iqbal, Gandhi, Nehru, and their contemporary politicians towards democracy. This research also gives us a special insight into the charismatic personality of Quaid-e-Azam Muhammad Ali Jinnah.

Charismatic personality of Quaid-e-Azam:

No reproach could be greater to Pakistan than the absence of an authoritative biography of its founding father. For the first time research has been applied to the Quaid-i-Azam's personal and public life for closer understanding of the evolution of his politics and the concepts which went into the making of his creation and made his personality. Even to the first biography basic to the Pakistan's national identity in a sense in which Gandhi's personality is not so basic to India's independence.

Pakistan history would lack some of its essential elements without a closer grasp and deeper perception of the forces that found in him, along with Allam Iqbal, the most powerful exponent of the Pakistan idea. Conscientious writers have applied themselves to little known or grossly misrepresented aspects of his life. Something substantial has been done in an attempt

to sift reality from fiction and to reconstruct the Quaid's biography from his speeches and statements, and to dispel the ignorance based on hearsay and sinister reading of his motivations. Although an authoritative and definitive biography has still to be given shape, abundant source materials, including a sizeable collection of personal records and have been made available. For the first time Quaid-i-Azam and Pakistan has been introduced to the outside world, as they had never been before.

Pakistan has remained a misunderstood state and Quaid-i-Azam a misrepresented leader. It has been considered enough to prove Pakistan an anachronism among States by calling it medieval and theocratic on the assumption that territory, race and language are the sole determinants of statehood. Pakistan came into being in circumstances and conditions that make dogmas and formulae, however modern these might sound, inapplicable to its emergence. It was a reality of the Indian environment that its Muslim could be just being dismissed a numerical minority. They were a separate political entity with a distinct way of life to be protected from submission in a large whole. Hinduism is credited with ability to absorb every variety of creed and affords little place to systems of belief that it has found inassimilable. Buddhism had to fly for life from its homeland and Jainism was virtually rendered extinct in the land of its birth. Of all the way of life that has had to deal with Hinduism Islam alone can boast its pedigree. Basic to Islam is the priority it attaches to spiritual affinities over geography, language or blood. That it was no accident that brought two far-flung regions into a common statehood has been shown by the fact that even after Pakistan's bifurcation, its former eastern wings retain its individuality as Muslim of Bengal. This would not have been the case if so-called secular criteria were the last word on the character and composition of Muslim society. We should follow the Political Philosophy of Quaid-i-Azam. His personality should impel the world to a more careful reading of history. He is a significant figure of world history.

Pakistan had come to miss its national and international vocation under propaganda and political pressures. A generation was growing up that was becoming oblivious of its spiritual heritage and national stakes in spite of having two wars forced upon it to prove its absurdity as a state. The rising generation has been brought closer to an appreciation of realities that brought Pakistan into being and made it a decree of fate. The centenary years has made a powerful contribution to the re-election of the national mind.

The Quaid-i-Azam personality and qualities of character have made themselves reminiscent of the days of the struggle for Pakistan. The propaganda of his lifetime that he was hand in glove with British imperialism stands wholly discredited. His dealings with all British Viceroy's of his time from Minto to Mountbatten are a matter of public record. Chelmsford is known to have found himself tied up in knots while arguing with him. The last of the time and his most implacable opponent Mountbatten has paid a belated tribute to his sound, unbending principles. He has disclosed that while the Quaid-i-Azam for cogent reason could not be persuaded to accept Mountbatten as India's Governor-General showed themselves little better than dejected sparrows after independence, besought him to run the country's administration, and meekly submitted to his dictations.

It is unquestioned that the Quaid was the only politician of this Subcontinent known for straight thinking, mature grasp of realities, responsiveness to public opinion, ability to keep an open mind and to profit by the lessons of his long trial and error and subsequent disillusionment. These were precisely the qualities that put his people on the political map of the world. He has produced a greater impact on the destiny of the Subcontinent than any of its mightiest conquerors or empire-builders. The Quaid-i-Azam's charismatic personality is an imperative necessity of that time. His papers and pronouncements must be made available and dissemination of his ideas should find their way into new generations and persuade through extension lectures. But no academic efforts can be a substitute for the translation of the Quaid's

egalitarian principles. He gave his people for unity, faith and discipline behind the powerful dynamism released under his leadership.

Winston Churchill is another famous political figure who had done a lot for the democracy. His involvement in public life spanned more than fifty years. He had held eight Cabinet posts before he became prime Minister. When he resigned from his second premiership in 1955, he had been a parliamentarian for fifty-five years. The range and experiences were extraordinary. His career has been the subject of the countless books and essays, in which he has sometimes been cavalierly, sometimes harshly, judged.¹

Winston Churchill praised Quaid-i- Azam in his words. "The most important man in Asia is sixty-seven, tall, thin, and elegant with a monocle on a grey silk cord and a stiff white collar which he wears in the hottest weather. He suggests a gentleman of Spain a diplomat of old school; one used to see his like sitting in the window of the St. James's Club sipping contraxeville while he read Le Temps, which was propped against a Queen Anne toast rack stacked with toast Melba... I have called Mr. Jinnah the most important man in Asia' that was ensure that you kept him spotlight in your mind."²

Allam Iqbal, A Great personality:

Another personality the great Allama Iqbal was a philosopher, thinker and politician. He had country wide fame and recognition as thinker. He received inspiration from Mulana Rumi. His philosophical rational gives glimpse of deep connotation of metaphysical aspiration. He compared the western culture with Islam and reached at the conclusion that mankind's emancipation and welfare lay in the adoption of Islam as a way of life. Allama Iqbal proved a great political leader and had enthusiastic approach. Therefore, he led the Muslims at every step and rendered great services in the accomplishment of Pakistan.

Other Contemporary Leaders:

Mulana Abul Kalam Azad was the prominent figure of India independence history. He was the member of Congress He was editor of Al-Hilal newspaper, which published from Kolkata. He was outstanding scholars. He wrote many realities facts in his book India Wins freedom. He took leading part in Khilafat Movement along with Ali brothers and had to undergo imprisonment. Although Mulana associated with Congress yet he joined the Muslim league on 10 December 1913 and was allied with it till 1928. This thing indicated that he had done a lot for the Muslims but under the banner of Hindu-Muslim unity. He was Indian Nationalist. In the words of Ian Henderson Douglas, "Mulana Abul Kalam Azad was a scholar thoroughly trained in the traditional Islamic Science, with great intellectual abilities and eloquence of pen and speech. He had, in addition, a remarkable openness to modern western knowledge even as he opposed western rule in India."³

Lala Lajpat Rai held with regard to the Hindus a very converted position as a leader. His past service to the country, his wide travelling foreign countries. He had unique position in Punjab as reformers. His early life led under the Muslim influence in his beliefs. He learned Arabic, Persian and became a Hindu scholar who had optimistic approached in his connotations. By conviction, he was a staunch Hindu and was the president of Hindu Mahasabha for some times. Towards the ends of 1924, he wrote a series of articles "From Ravi to Brahmaputra" on Hindu Muslim problems, and the pan-Islamism in the "Hindustan Times" Bombay Chronicle, Swrajya and the Tribune.

Gokhale is another political figure of Congress on Indian political history. When Gokhale died in February 1915 at the age of forty-eight, the Calcutta statesman wrote that "Mr. Gokhale was the leader that India has ever produced".⁴ Gopal Krishna Gokhale was born on May 1866 at Kotluk a small village in Ratangiri District, the home of Chutpawan Brahmans and the traditional nursery of Maharashtra patriots. His early life was shadowed by tragedy and

poverty. He depicted his political thought under the influence of western political theories of John Edmund Burke and Stuart Mill.⁵

Gokhale's emergence as a national leader in 1905 coincided with a crisis in the India National Congress. He visited England several times and explained the Indian point of view to the secretary of state. From 1910, onward Gokhale did his best to make the Minto Merely reforms a success. The attitude of British statesmen towards Gokhale had peculiar ambivalence. Curzon's successor, Minto wrote to Morley: He [Gokhale] is all you say about ability but whether he is genuine article, I cannot tell.⁶ Gandhi who spent a month early in 1922 in Calcutta during the session of the imperial council has left a pen-picture of Gokhale at work: He never wasted a minute. His private relations and friends were all for the public good. All his talks have reference only to the good of the country and were absolutely free from any trace of untruth or insincerity. India's poverty and subjection were matters of constant and instant concern to him.⁷

Gokhale joined Indian National Congress in 1889. He fought freedom movement along with his contemporary leaders of his time like Bal Gangadhar Tilak, Dadabhai Naoroji, Bipin Chandra Pal, Lala Lajpat Rai and Annie Besant, Gokhale. He criticized unhesitatingly British Colonialism in India. Gokhale was moderate reformist.

Motilal was born on 6 May 1861. The Nehrus hailed from Kashmir, but had settled in Delhi since the beginning of the eighteenth century. He was famous lawyer at his time. Motilal's optimism and self-confidence hastened his success further enhanced his self-confidence. Looking back, he could not help feeling that he had triumphed against heavy odds. He did not suffer from false humility; he enjoyed his success enormously and visibly and took full credit for it. He valued money prestige and the goods things of life and was glad to be able to command them.⁸

He did not like to join the politics like his contemporary Madan Mohan Malaviya. Although he attended a few sessions of Congress at Allahabad, yet he absorbed in his profession. He had neither the time nor the inclination in active politics. His all interest no more than a passive spectator does. But he presided over a provincial conference at Allahabad in 1907. It was his first step to enter in Politics. In 1909, Motilal was elected a member of the U.P Council. He attended the Delhi Durbar in 1911 in honor of the visit of King George and Queen Mary. He became a member of the municipal board, and the vice-president of the Seva Smite. He served as a member of the All Indian Congress committee and as the president of the U.P. Congress.⁹ Motilal did not live see the end of the struggle into which he had thrown his all. He played his part in the national struggle, bore great burdens and suffered many scars. But he was a born fighter who battled against the superstitions, the sectarianism and frailties of his own countrymen with same tenacity with he challenged a mighty empire.¹⁰

Pandit Jawaharlal Nehru was born at Allahabad on 14 November 1889 at Allahabad. This is all the more surprising given the fact than perhaps the most remarkable aspect of Jawaharlal's Childhood was how remarkable it was. Far from displaying flashes of genius, the young Jawaharlal did not even seem to have the redeeming feature of ambition.¹¹ But both his father, Motilal and later his godfather Gandhi were convinced from early on that Jawaharlal was the man who would lead his country into freedom and then out of the grinding poverty and destructive strife that had chained India for so long. As much as any man could hope to do so, Jawaharlal honored that awesome trust.¹²

He was an idealist, and his ideas commanded an empire for larger than the Indian he ruled for eighteen years. He liked being called a philosopher-statesman in the planonic mould, though he would hasten to add that his advice to philosophers was to cease philosophizing and get down working. But behind whatever Jawaharlal did was an ideology, a pattern of ideas which he believed were in the best interests of not just his nation but also the world. Ved Mehta

put it well in a price in the New York after his first meeting with the prime Minister: Nehru, he wrote was with India what a poet does with words.¹³ He died on 27 May 1864.

The spiritual leader of India who is known as Baapoo in Hindi (Father). He was born in 12 October 1869 in home of famous trader Karm Chand Gandhi. He got early education from Rajkot. After passing matriculation, he achieved law education from Bombay and London. He commenced law practice in Bombay but could not make success. Eventually, he worked as legal advisor in company Abdullah and company, and went to Africa where he knew first time what sort of discrimination with Indian in South Africa adopted. This contempt attitude was unbearable for him. It was great grief for him. Once upon he was going on the road, he soldier came forward and stroked him stick. This incident altered his life. Hence, He decided to come back India and worked for their repressive people. He launched “Sityagarri” movement. It was started for getting achievement without violence.¹⁴

He also wrote “Hind Swaraj” and Indian opinion. Gandhi endeavors made possible to solve the problems of Indians in South Africa. Gandhi came in India during First World War 1914. He decided to help the British government each and every respect. He pondered that the British government abolished colonial from India after his deeds. But all his efforts remain futile. After war, he became disappointed from Jalian Wala Bagh and Rowlt Act measures. Meanwhile a large number Indian distinguish leaders put in jail. He met Robindar Nath Tagore and others Indian leaders of their time and checked out political scheme for the future panorama. He emphasized to put a positive dimensional approach. He arrested two times in his life history. His political exertion remained in the premises age of 1920 to 1930 extreme on peak. He went on hunger strike four time and launched three (Sityagaree) non-violence movements.¹⁵

He was against the partition of India. He did not like ideology of Pakistan. Eventually he had to accept the plan of division of India. He assassinated in perish of his agitation against the Muslim massacre in Delhi. He went on hunger strike, which did not like Hindus extremist. About twenty lack people attended his last funeral ceremony. The UNO mourned and its flag bent down this day.¹⁶

Gandhi simple dispensed with these pretensions and presented himself as the simple and most un-westernized of the Indians. Jinnah chooses the opposite route. He out-English the English, with his impeccable appearance manners and accent. Each projected in his own way, his confidence in being the equal of anyone, and both devoted their lives to winning equality for everyone.¹⁷ Jinnah outlived Gandhi by seven months and half months but both could not spend a long time with his nation. They had different ideology and philosophy in the walk of life.¹⁸

Quaid-e-Azam was a man of letter. He has par-excellence qualities. A very few persons are known to have achieved the power and prestige equaling those of the Quaid-i-Azam as a leader of democratically organized political parties. True in a democratic set-up political parties are not expected to arm their leaders with formidable authority, which the Quaid-i-Azam enjoyed as Muslim League president, yet an authority granted by a competent to confer it on anybody to like has the democratic legitimacy, which nobody can dispute. The people who worked with him and observed his personality character and socio-political philosophy very closely could not realize and materialize his dream of making Pakistan a modern democratic and welfare state by empowering and honouring every individual without any discrimination on the basis of his religious racial and ethno-lingual background. It is in this context that what people have called Quaid-i-Azam’s doctorial powers were in essence democratic; being a constitutionally he would never like to exercise a power which did not originate from a democratic source and the use of which would not be always subject to the criticism and control of some democratically constituted organ.

Conclusion:

This article is a historical research and "collective case study", in which a "descriptive and analytical method" has been adopted. It compares Quaid-e-Azam, Allama Iqbal, Gandhi, Nehru, Patel, Lala Lajpat Rai and many other contemporary figures. From which we not only know the services of these leaders regarding democracy, but also the charismatic personality of Quaid-e-Azam comes to the fore and we know that if Pakistan had not been formed, the conditions of the Muslims of this region would not have been good at all. From this we also know the deep thinking and thoughts of Allama Muhammad Iqbal.

This article has examined the services of these leaders through "content analysis" of historical documents, speeches and writings, through which we also know about the services of Quaid-e-Azam, Allama Iqbal, Gandhi, Nehru and their contemporary politicians for democracy.

Results:

Only if the people of the country can understand the ideological grounding of its statehood can it be expected to survive; otherwise, there is no justification for its existence. What would have happened to this land if Pakistan had not been created, what might have befallen its people if it had gone under and what significance it has for the world Muslim society are questions that admit of no uncertain answer. Significant moves like the Islamic Summit and closer political and economic co-operation of the Muslim World have prepared the way for collective thinking and concerted action. All these epoch-making historical figures making history have done what they have done will always be remembered for the rest of the world.

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