

this book was written by a learned scholar who was able to digest and transcend his master opened the door for new horizons.

It seems that (Chapter 7, which was devoted to *Responses to Islamization of Contemporary Knowledge*, is quite controversial. Although it is well documented, yet it has become little more than petty polemics. Obviously, al-Attas embodied in his writings both a systematic linguistic analysis of major concepts in Islam and somewhat rough-edged ways of thinking. This last element was reflected in this chapter.

Finally, it should be noted that Wan Daud has the necessary and sufficient knowledge to undertake not only the task of giving an exposition of al-Attas' philosophy of education, but also to articulate a genuine concept of Islamic philosophy of education. These make this work a welcome undertaking. Though this book suffers from both the repetitiveness in the narrative and occasional lapse of style, it exhibits a rich scholarship. Most importantly, it introduces us to the author, an upcoming philosopher of Islamic education.

### **Jinnah: The Quest for Pakistan's Identity**

*Quaid-i-Azam Mohammad Ali Jinnah: His Personality and His Politics* by S.M. Burke and Salim AL-Din Quraishi, Karachi: Oxford University Press, 1997. Pp. 412. ISBN 0 19 5777832.

*Jinnah, Pakistan and Islamic Identity: The Search for Saladin* by Akbar S. Ahmed, London: Routledge and Kegan Paul, 1997. Pp. 274. ISBN 0 415 14966-5.

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Mohammad Ali Jinnah—usually called Quaid-i-Azam [the great leader] in Pakistan—is one of the most enigmatic and controversial figures of current south-Asian history. He has been portrayed as an agent of British imperialism, as well as a rabid British-hater; an ambassador of Hindu-Muslim unity, as well as a fanatic Muslim leader; a statesman who raised the slogan of an Islamic state before partition, and then turned his back on the idea on the eve of independence by declaring that the state has nothing to do with religion. Jinnah was an anglophile to the core, but became the target of scorn and contempt of the British establishment. He was the last

person who could be considered as a leader of Muslims—he belonged to Ismā‘īlī sect, married a Parsee woman (who converted to Islam), and spoke no Urdu, which was the *lingua franca* of Muslims in pre-partition India, and yet he became their most powerful voice.

Jinnah did not live long after the creation of Pakistan, and the new Pakistan that he created quickly moved away from the vision of Jinnah. The country gradually came into the grip of an undemocratic military-feudal establishment bent upon retaining power at all costs. The ideals of selfless service, integrity and incorruptibility, established by Jinnah were forgotten. And for all practical purposes the world, including Pakistan, appeared ready to forget Jinnah.

However 1997 saw a sudden burst of interest in Jinnah in Pakistan as well as abroad. At least four books appeared on his life, mission and vision. Apart from Rabbani's *I Was Jinnah's ADC*, and Akbar Ahmad's illustrated novel *The Quaid: Jinnah and the Story of Pakistan*, two major works dealing with Jinnah as a person and politician appeared. They are: *Quaid-i-Azam Mohammad Ali Jinnah: His Personality and His Politics* by S.M. Burke and Salim al-Din Quraishi, and, *Jinnah, Pakistan and Islamic Identity: The Search for Saladin* by Akbar S. Ahmed. A full-length feature film on Jinnah (made by Akbar S. Ahmed), and a documentary film, *Mr. Jinnah: The Making of Pakistan* by Christopher Mitchell have also appeared.

This sudden burst of interest in Jinnah is probably not so much an attempt to understand Jinnah, as to understand Pakistan, its genesis and its present predicament. Both the books are well researched and thoroughly documented, and bring out new information and analyses, thus adding to the literature on Jinnah and Pakistan.

Burke and Quraishi's book is more on the politics of Mr. Jinnah than on his personality, although it does give some interesting insights on the *public* personality of Mr. Jinnah. The basic question that Burke and Quraishi have tried to address is how Jinnah, who was an advocate of unity between people belonging to various religions, particularly Hindus and Muslims, reached the conclusion that it was an impossible dream. The answer of the authors' is that the emergence of M. K. Gandhi on the Indian scene and his complete domination of Congress were the major reasons for the split. Jinnah was able to work with politicians like Gokhle, whom he greatly admired, and even with Tilak with whom he came to an understanding, which led to the final acceptance of what was later termed as Lucknow Pact in 1916. B. G. Tilak, Mr. Jinnah recalled later, was a practical person; he could do business with a practical person.

In a very interesting section Burke and Quraishi deal with the character and political style of Jinnah. They list among others Jinnah's integrity, his constitutionalism, his secular politics, his reserved but correct behaviour. They do not mention his practical, realistic mode of thinking. This was a very important part of personality. He did want India to remain united, and pursued this policy with a great deal of zeal. However, by 1920's he began to suspect that this was not a practical solution. This was the period when Mr. Gandhi became a dominant figure in Congress. Mr. Gandhi's advocacy of non-cooperation with government, boycotting courts, government-run educational institutions, and giving up government jobs, was something that Jinnah found unrealistic. However, when the Nagpur session (December 1920) adopted a resolution envisaging *swaraj* (self-rule) within a year, Jinnah could not bear with it any further. Burke and Quraishi say, "Of the thousands who attended the Nagpur session, Jinnah alone had the courage to walk to the rostrum and oppose the resolution" (p.131). History proved that Gandhi was wrong, and two years later he called off the movement. But the most difficult problem was the non-rational and impractical attitude of Gandhi, and that of the Indian National Congress, regarding the Muslims. They could not (or would not) accept the fact that there were problems between Hindus and Muslims that needed to be sorted out.

Jinnah however did not give up the idea of some sort of political settlement, which would enable Hindus and Muslims (and other religious groups) to live together in a united and free India. In the mid-thirties, when he returned to active politics again after self-imposed exile in England, he was still hopeful of a settlement, which would give Indian Muslims a modicum of security. Gandhi, and Congress under him, on the other hand, continued to insist that Muslims have no separate existence, and so the question of security did not arise—and that Congress represented all Indian communities including Muslims. Their inability to see the problem was what led to the partition of India.

Burke and Quraishi point out that it was Gandhi and not Jinnah who brought religion into politics. Gandhi's explanation was that by bringing out religious issues in politics he was bringing the masses closer to the Congress. However, focus on religious issues also led to a widening of the gulf between the Hindus and Muslims, because what Gandhi was trying to do was to revive Hinduism in the name of Indian nationalism.

Akbar S. Ahmad raises an interesting question: why were the Indian Muslims so much enamoured of Jinnah? Remember, this was the period when many famous and capable Muslim leaders were around—Maulana Abul Kalam Azad, Maulana Hussain Ahmad Madani, Allama Mashriqi, Abdul Ghaffar Khan, Abdus Samad Khan Achakzai—all of them were immensely popular leaders, who opposed Jinnah and were rejected by the Muslim masses for this reason. Some others, who were initially opposed to his politics, like Mohammad Ali and Shaukat Ali, later became convinced of his stand and joined him. Akbar finds the answer to this in a particular phenomenon of Muslim psyche. Muslims, according to Akbar, are always looking for a leader in the image of Salahuddin Ayyubi. Someone who is distinguished in terms of personal courage, integrity and wisdom, and these characteristics come of good use to Muslims in their fight against very powerful adversaries, in the present case, Congress and the British, whose collusion against the Muslim interest has been highlighted by Akbar Ahmad.

Akbar S. Ahmad's book brings out a lot of fresh information and new insights about Jinnah, particularly regarding his personal life—his relationship with his wife and daughter. While Jinnah did have problems in his marital life, the couple maintained affection and respect for each other. When Jinnah came to know of his wife's illness, he left everything and rushed to Paris, and stayed by her bedside for a month till she improved. On hearing of her death he immediately returned to Bombay, and while she was being buried he "broke down completely and cried like a child" (p.15). The same is true for his relationship with his daughter. When his daughter decided to marry contrary to his wishes there was a period of great strain, but ultimately he reconciled himself to the marriage. Correspondence between Jinnah and Dina, which has been unearthed recently, indicates the warmth of their relationship. Contrary to what is generally thought, they continued to meet and correspond, and when Jinnah died, Dina flew into Karachi to attend his last rites. Jinnah was no doubt an intensely private person, and would not allow anyone to be part of his inner life. Hence a lot of misunderstandings on this account.

Jinnah was also a very proud man, with a great deal of self-respect. In the early part of this century, when most Indians would have considered it to be an honour even to shake the hand of an Englishman, he kept himself aloof from the crowd of sycophants. His dealings with Mountbatten, who tried to browbeat him into accepting a united India, are now legend. His snub to Mountbatten by not

accepting him as Governor General of Pakistan as well as of India, created a bitterness that could never be repaired. Mountbatten thought that Jinnah was cold, obstinate, humourless and "a psychopath." Akbar shows how the media (including Attenborough's film, *Gandhi*) accepted and promoted this distorted version of Jinnah's personality, and even scholars have taken it as gospel truth.

What was Jinnah's vision of Pakistan? A secular state like India, as some would have us believe? Much has been made of his 11 August speech in the National Assembly of Pakistan. Wolpert in *Jinnah of Pakistan* believes that the remarks that he made on that occasion were not really any prepared text, which was the habit of Jinnah. They were more rambling, largely inspired by the carnage that was going on in the sub-continent. Akbar says that rather than asking the question whether Jinnah was a secularist or a fundamentalist, "the more interesting question, perhaps, is what kind of Islam Jinnah would have wanted to be practised in his state. Did he advocate what could be described as a more compassionate and tolerant form of Islam, one in accordance with the most scholarly thinking within the religion and yet embracing all humanity, or a more literalist, rigid Islam in confrontation with other religions?" (p.194 )

It must be noted that Jinnah's attitudes towards religion evolved over a period of time. While his early background has not prepared him for a full understanding of religious practices, he did show signs of deeper religiosity, for instance when he decided to join Lincoln's Inn in preference to any other law society, because it listed the holy Prophet as one of the greatest lawgivers. However, there is evidence that in his later years he moved towards Islam as a source of guidance. He constantly quoted the Qur'an, and the sayings of the holy Prophet, and pointed out that they are still valid models of societal conduct. He increasingly felt that Pakistan should draw upon these sources for developing a unique and just system governance.

Both the books are highly readable and valuable additions to the much-needed literature on Jinnah and Pakistan.

## **Dimensions of Poverty**

**Poverty From Multidimensional Perspectives: A Micro Level Study of Seven Malaysian Kampung (Villages)**, by Ataul Huq (Pramanik). Kuala Lumpur: Cahaya Pantai (M) Sdn. Bhd, 1998. ISBN 983-9759-46-9.

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