

**MUHAMMAD ALI JINNAH'S SOCIAL JUSTICE
A BRIEF OVERVIEW**

“मुहम्मद अली जिन्ना का सामाजिक न्याय - एक संक्षिप्त अवलोकन”

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The foundation of social justice theory is based on treating all human beings and human communities as equal. Accordingly, one should not be discriminated against on the basis of social, religious and cultural prejudices. According to this, a prudent society is the one where it is expected to ensure justice free from any kind of social hindrance like color, race, class, caste. Denying justice to a particular person or community is against the principles of social justice. Taking the above parameters of social justice as the basis, if we look at the philosophy of politics of Muhammad Ali Jinnah today, it is found that his politics started in the name of providing social justice to Muslim society which would eventually merge with the internal social injustice of Muslim society. Has gone. Christian society developed a philosophy of social justice which was successful as a slogan but was not very successful in developing the inner rites of social justice.

Mohammad Ali Jinnah was born on 25 December 1876 and died on 11 September 1948. In about 72 years of his life, he became a history man as the founder of Pakistan and its first Governor General along with the Indian freedom struggle. Social justice was the main driving point in his political philosophy. As the leader of the Muslim League, he successfully executed the fight for social political independence from the British rule. Many times in his political-social life, it seemed that he wanted to secure social justice for Muslim interests and finally his support in establishing Pakistan confirmed this foundation. However, whatever they do, they look at doing so on the basis of social justice, so the concept of social justice needs to be considered philosophically today to see how successful it can be called.

In modern India, there have been two such messiahs of social justice in which one Gandhi has been given the status of Father of the Nation in India and the other Jinnah in Pakistan. If both are distinguished because of the role of social justice in their respective countries, then what is the difference between their philosophy of social justice, due to which India and Pakistan establish different social justice. The basis of Gandhi's social justice is truth, non-violence and moral idealism while the basis of Jinnah's social justice is Islamic idealism. Jinnah has been officially

conferred with 'Quaid-e-Azam' and 'Baba-e-Kaum' in Pakistan while Gandhi as the Father of the Nation. That is why there are public holiday in India and Pakistan on the birthday of Gandhi and Jinnah respectively .

Jinnah emerged as a Congress leader in Indian political philosophy in 1916 when he signed a Lucknow pact with the Muslim League emphasizing social justice of Hindu-Muslim unity. He was counted among the prominent leaders of the All India Home Rule League. Like Gandhi, Jinnah was also a lawyer by profession, and advocacy itself is a rite of commitment to justice. Therefore, Jinnah left the Congress at the end of the British citing the indifferent attitude of the Congress towards Indian Muslims. He proposed a four-point constitutional reform to protect the rights of Muslims and self-government in the country. It is here that the Islamic distinctiveness of their social justice is revealed. In order to reduce the sentence of four death row convicts in Kakori case to life imprisonment, 78 members of the Central Council gave the then Viceroy and Governor General Edward Frederick Lindley Wood a memorandum that was containing signature of Mohammad Ali Jinnah, Madan Mohan Malviya , N.C. Kelkar, Lala Lajpat Rai and Govind Vallabh Pant etc.

Jinnah's social justice seems to revolve around Muslims. Jinnah set the goal of a separate nation for Muslims under the Lahore proposal. The Muslim League won most of the Muslim seats in 1946 and Jinnah began a campaign of swift action for the independence of Pakistan. Due to the strong response of the Congress, there was widespread violence in India. The Muslim League and the Congress Party failed to form a coalition government, so the British approved the partition of India.

This division of India can be attributed to the absence of all humanity, including Hindu-Muslim unity, and this campaign of social justice which was flourishing and flourishing for years as the national movement of India in the name of a new justice. Divided into streams. The issue of social justice in the national independence movement was against British colonialism, while the reason for partition with independence was the establishment of Muslim social security and Islamic governance. On the other hand, a secular state was established in India in which the Hindu state was not established against the Islamic regime like Muslims. That is, there was room for Muslims in secular India, but in the Islamic system, the Hindus living under Pakistan were compelled to become second-class citizens in the Islamic system. That is, the fight for social justice which was fought in the freedom movement was established in India but could not be duly done in Pakistan. That is why relatively human rights abuses have not happened in India as much as in Pakistan since independence. Political instability, terrorism, power overthrow and army rule etc. became a part of the history of Pakistan which proves that incorporating social justice into national character is very important.

As the first Governor General of Pakistan, he worked hard to rehabilitate millions of Muslim refugees. He made significant contribution in making his country's foreign policy, security policy and economic policy, but he could not succeed fully in giving Pakistan a social justice philosophy. Even as a religion-oriented country, Pakistan's political philosophy has not proved to be very successful because it dominated religious political factionalism. Although Jinnah was not a staunch Muslim, he took advantage of Islamic fundamentalism and did not have special activism in the Muslims to awaken social justice or to reformist movements.

Jinnah joined the Indian National Congress in 1896 as the Congress had become the largest organization in Indian politics at that time. Jinnah did not demand independence of India at the outset as a member of the general soft party, but he had demanded better education, law, employment etc. in front of the British rule in India at that time. He was later made a member of the sixty-member Imperial Legislative Council. It is noteworthy that the said council did not have any special powers but it consisted of devotees of most of the European and British government. Nevertheless, Jinnah supported the involvement of Indians in the First World War and justified the Prevention of Child Marriage Act, Muslim Waqf, etc. and also supported the formation of the Saunders Committee.

The Muslim League in India was established in 1906 and Jinnah initially avoided joining the All India Muslim League when he later accepted the leadership of minority Muslims. Jinnah joined the Muslim League in 1913 and presided over its Lucknow session in 1916. Jinnah was the creator of the 1916 Lucknow pact as it was signed between the Congress and the Muslim League. This common platform of the Congress and the Muslim League became a stage of self-government and struggle against the British exploiters. In 1918, Jinnah married a girl of a Parsi client and the girl accepted the religion of Islam as directed by Jinnah, who was almost more than forty years younger than her. The marriage was widely opposed in Parsi and fundamentalist Muslim societies. In 1919 she gave birth to her only child, Dina.

Jinnah campaigned extensively with students in England for the promotion of Dadabhai Naoroji in the British Parliament. It was from here that he duly promoted his mission against the discrimination being held with Indians. He returned to India and established himself as a well-known lawyer in Mumbai. In 1905, Bal Gangadhar Tilak was under trial for treason in which Tilak chose Jinnah as his lawyer. Although Tilak was sentenced to rigorous imprisonment in that case, Jinnah emphatically argued in the court that if the people of India demanded self-government then it could not be called a case of treason from anywhere.

Jinnah joined politics with the Indian National Congress from 1896 in addition to being a prominent lawyer of his time. The history of the Indian National Congress established by an Englishman has become indelible by becoming a history of the struggle for social justice of

modern India, that is, the freedom struggle. Not only Congress, in the political history of the world, Gandhi, Nehru, Patel, Subhash Chandra Bose, Lohia, Ambedkar, Tilak, Dr. Rajendra Prasad, etc. were such philosophical politicians who created the new India. For the first time in the world not only in India but also in the political movement or in the fight for social justice, non-violent civil disobedience, indigenous movement, Sarvodaya, land donation, etc. were established. Reputation of democratic values including Sarva-Dharma-Sambhav, Harijan Salvation, Untouchability, Abolition of Zamindari, Coordination of Rajwadas, Rule of Law, Extension of Education, Protection of Human Rights, International Policy of Panchsheel gave a new direction to Indian politics. These political ideals gave both social-reform and construction a moral-scientific dimension. But philosophically, the basis of Jinnah's Islamic Pakistan politics was not so broad.

Jinnah had no larger socio-philosophy or positive agenda except that he would have achieved the pinnacle of politics against Hinduism by climbing the ego of Islamism. Like Hindu nationalists, Jinnah took up the cause of advocating for minorities in politics in order to expand corrective consciousness in Islam, which gave him a reputation as the founding leader of Pakistan but since the national founding of Islam which literally means peace but Peace has not been established till now.

The social justice which Jinnah had entrusted to the Muslims of Pakistan after being snatched from the British and Hindus, there are also the same issues in the social justice which are to be resolved and which cannot be solved only by creating different countries like Pakistan. There are different castes, classes, organizations, etc. in the country of a religion, which is important to balance by building the rites of social justice. There are many political groups and parties in the Islamic State of Pakistan, which among its contradictions, the pro-Islam people themselves need equal social justice.

Jinnah's philosophy of social justice is one page of history from which much need to be learned. The meaning of social justice is not a piecemeal favor of human beings, but it is a voice against obstructing narrowness for the betterment of the indestructible human community so that qualities like human freedom, equality and harmony are developed in the person-to-person behavior, only then it becomes the ideal nation and society can be built.

This can be called the narrowness and short-sightedness of Jinnah's philosophy of social justice because he could not build Pakistan as a democratic and secular republic according to the New World. Hindus accepted Muslims in India in constitutional decorum but non-Muslims in Jinnah's Pakistan could not gain a strong constitutional basis. Jinnah divided and ruled and misunderstood British diplomacy and liberal Hinduist rajadarshan or history.

Therefore, social justice can be called the mainstream of the current global world, which is actually a part of distributive justice in which the communication of equal opportunity principle is an essential part of the social system and this is the ideal background of any political philosophy or nation building.

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