CHAPTER--II

Social, Educational and Religious Orientation of M.K. Gandhi and M.A. Jinnah

Although there are many semblances between M.K. Gandhi and M.A. Jinnah, there are numerous differences which enabled the two leaders to rise to the highest acme of political and social power. They indeed could setup standards in political life; however there cannot be any analogy between Gandhi and Jinnah in the social and religious realms of life. While Gandhiji had tremendous religious orientation it was almost none for Jinnah. In social environment while Gandhiji had tremendous influence on the lower and middle strata of the society, M.A. Jinnah was deeply attached with the higher strata of the society and had the wit of language and conviction to prevail upon higher classes. Ironically both the leaders could accomplish the herculean task of liberating India yet they could achieve different goals through different routes.

If the passage of time is to be traced, the two leaders would be found immersed in the deep love and loyalty to the service of their nation. Unfortunately time could see the parting of one from the other with anguish, pain and hatred. It may mean nothing to many shrewd politicians, it was however not only a political gimmick but was a failure to comprehend each other and judge each other on the basis of the great intellectual and philosophical vision they had. Both seemed to have miserably mistaken with
regard to the prevailing reality which had they not overlooked India would have walked in to the freedom without any animosity.

Gandhi’s greatness lies in his role as an innovator in politics. Far from being a mere political theoretician or analyst, he loved humanity with surpassing compassion and, to use his own phrase, ‘approached the poor with the mind of the poor’. In fact he endeavoured to found a new human order.¹

Despite the fact that Gandhiji belonged to Bania Caste but for three generations Gandhi’s father and grand father held the post of prime ministers in several Kathiawar darbars. Gandhiji did not inherit riches from his parents. His father had no formal education and was a moderate religious Hindu but his mother being deeply religious left an outstanding impression on the young Gandhi’s memory. In his own words, Gandhiji remembers: “The outstanding impression my mother has left on my memory is that of saintliness.”²

Apart from his mother’s religious guidance, Gandhiji’s nurse Rambha³ had also installed in him good seeds of religion. At the very childhood by merely observing religious talks and customs, Gandhiji became loaded with many good thoughts and in fact got trained into what he became for his country and his people. Gandhiji was very conscious of his character right from his childhood. A little blemish would draw tears from his eyes. He was devoted to his parents and developed the notion that all happiness and pleasures can be sacrificed and devoted. Gandhiji claimed and indeed practiced the truth in all his life although his truthfulness for many seemed to be a mere cliché yet Gandhiji could stick to the last and for which he sacrificed his life. Although
plain speaking but undoubtedly truthful as Gandhiji was for he certainly did not
hide anything, no matter how much painful the truth may be. As he writes in
his words:

My father was a lover of his clan, truthful, brave and
generous but short-tempered. To a certain extent he might
have been even given to carnal pleasures, for he married for
the fourth time when he was over forty.4

Right from the early age, Gandhiji being a fast learner, he was curious
and always inquisitive. He was attractive towards good and abhorred evil. The
religious environment at home gave him an opportunity to understand religion.
However, young Gandhi could not embrace it all. In his own admission:

The fact that I had learnt to be tolerant to other
religions did not mean that I had any living faith in God.
The story of the creation and similar things in it did not
impress me very much, but on the contrary made me incline
somewhat towards atheism.5

However the inquisitiveness made Gandhiji to develop strong conviction
about truth and morality. He wrote at one instance:

The conviction that morality is the basis of things,
and that truth is the substance of all morality. Truth became
my sole objective. It began to grow in magnitude everyday, and my definition of it also has been ever widening.\textsuperscript{6}

Gandhiji known affectionately as Moniya\textsuperscript{7} was very naughty in his childhood but he always adhered to the truthfulness which he must have received from his saintly mother. On many occasions when an ordinary child would have been tempted to lies, Gandhiji stuck to the truth. On one occasion when he was in the high school his teacher asked him to copy a word from his fellow student, Gandhiji refused to obey him and later he narrates the story in his autobiography which is worth mentioning regarding his social orientation:

There is an incident which occurred at the examination during my first year at the high school and which is worth recording. Mr. Giles, the education inspector, had come on a visit of inspection. He had set us five words to write as a spelling exercise. One of the words was ‘Kettle’. I had misspelled it. The teacher tried to prompt me with the point of his boot, but I would not be prompted. It was beyond me to see that he wanted me to copy the spelling from my neighbour’s state, for I had thought that the teacher was there to supervise us against copying. The result was that all the boys, except myself, were found to have spelt every word correctly. Only I had been stupid. The teacher tried
later to bring this stupidity home to me., but without effect.

I never could learn the art of ‘copying’.  

Yet the incident did not in the least diminish my respect for my teacher. I was by nature blind to the faults of elders. Later I came to know many other failings of this teacher, but my regard for him remained the same. For I had learnt to carry out the orders of elders, not to scan their actions. 

In the very heart of Gandhiji lied the stubborn yet reasonably sensible, kind and generous human being who would not be own up or give up things just because his religion sanctioned him but he would scrutinize it to the deepest. Any thing which would demean humanity would not find acceptance by him and any thing good would not deter him to confess it openly.

A scavenger named Uka, who belonged to the lowest group, was employed in the Gandhi house to clean out the latrines. If any one of a superior caste accidently touched a scavenger, then it became incumbent upon him to ‘purify’ himself by performing his ablutions. Young Mohandas told his mother that he did not consider Uka inferior to anyone else, and added that untouchability was not sanctioned by religion; even Rama was taken across the Ganges by an ‘Untouchable’. His mother reminded him that it was not necessary for him to perform ablutions after touching a scavenger; the shortest cut to purification was to cancel the
contact by touching any passing Muslim who would, no
doubt, be free of the taboos of the Hindu religion.\textsuperscript{9}

The above incident clearly shows how the young Gandhi slowly and
gradually was getting the nerve to confront even the long held tradition of his
religion. Gandhiji, although inherited \textit{Vaishnava} sect of Hindu religion yet he
was careful enough to disregard many things which seemed contrary to reasons
and logic. He was tolerant to all religions looked upon all with equal eye. Right
from the early age Gandhiji heard a song of the medieval Gujrati saint-poet,
\textit{Narasaya} which seemed to have conditioned Gandhi into what he became for
the nation as a whole. \textit{Narasaya} had glorified Vishnu and the \textit{vaishnavas} in a
song which Gandhi heard in his childhood and repeated throughout his life.
This song was destined to ‘paint so full the whole cast of Gandhi’s mind and
the deepest longings of his spirit’. It reads:

\begin{quote}
He is the true \textit{Vaishnava} who knows and feels
another’s woes as his own. Ever ready to serve, he never
boasts.

He bows to everyone and despises no one, keeping
his thought, word and deed pure. Blessed is the mother of
such a man.

He looks upon all with an equal eye. He has rid
himself of lust, and reveres every woman as his mother. His
tongue would fail him if he attempted to utter an untruth.
He covets not another's wealth.
\end{quote}
The bonds of earthly attachment hold him not. His mind is deeply rooted in renunciation. Every moment he is intent on reciting the name of God. All the holy places are ever present in his body.

He has conquered greed, hypocrisy, passion and anger. Indeed the above mentioned lines got truly entrenched in Gandhiji’s life and despite the fact that his critics did draw harsh lines on Gandhiji yet the man could earn in simplicity all which had been vied upon by his opponents. In his political life although he headed congress but that too with a mission to teach his fellow Indians lessons of love and devotion and remained insulated from greed in all through his journey. Although the religious traction at home had impacted Gandhiji’s mind yet has admits that he knew God scarcely but one thing he also admitted that whatever little he knows, he knows for certainty that morality and truth are substance of everything. It is, however, in England that he got the opportunities to acquaint himself with the fundamentals of religions. He read extensively Gita, The Light of Asia by Sir Edwin Arnold and The New Testament besides Carlyle’s Heroes and Heroworship.

Since Gandhi had nurtured serious doubts and misgivings about the story of creation and similar things and admitted that all those things made him inclined towards atheism. He came across Annie Besant’s How I become a theosophist and Madame Blavatsky’s Key to theosophy. This made him change his mind and the aversion finally led to rest. All the readings made Gandhiji
very close to the understating of religions and their goal, and made him to unify the teachings of the *Gita, The light of Asia* and *the Sermon on the Mount*. He came to conclude that renunciation was the highest form of religion appealed to me greatly.\(^12\) In his own words about *Gita* he writes:

The book struck me as one of priceless worth. The impression has ever since been growing on me with the result that I regard it today as the book *Par excellence* for the knowledge of truth. It has afforded me invaluable help in my moments of gloom.\(^13\)

He grew up in the midst of a population which would considered all forms of life as God’s creation and sacred. His own house remained a nursery for Gandhiji because he got ample opportunities to hear and learn many religions besides his own. Thus the very kindergarten was able to make him not only familiar with many religion but instilled in him the firm conviction that the truth is the substance of all morality and Gandhiji, one would find him always standing with firmness on the side of truth, it did not matter that his very conviction about truth made him loose his life but his very sacrifice to the truth made him immortal not the country alone but worldwide his stature grew in magnitude.

Of his schooldays, Gandhi said that they were the most miserable years of his life and that he was never more than a mediocre student. He complained that he had no aptitude for lessons and rarely appreciated his teachers, especially those who taught in English, a language he learned with difficulty.
He felt he had no gift for learning and might have done better if he had never been to school.\textsuperscript{14}

Although he got to struggle during his schooldays, he stayed very laborious, as per his own admission has intellect was sluggish and memory raw. Yet it seems that Gandhiji has mentioned this out of humility. He was gentle by behavior and twice he earned scholarship. By the time he was in high school he was married to Kasturba Bai at the age of thirteen. It must have impacted young Gandhi’s mind and he was too like any ordinary human being given to pleasure of lust as he admits himself that I was devoted to the passion that flesh is heir to.\textsuperscript{15}

Gandhiji would speak of child marriage with horror and loathing, saying that it was the cause of India’s weakness and degeneracy, filling children with lustful thoughts and wasting their strength, keeping them away from their school work and permitting them to surrender to a debilitating life of the senses.\textsuperscript{16}

The man, the future \textit{Bapu}, the future father of Nation, was not like a shrewd politician who believes in Machiavellian politics or who likes lies and flaunts merits and indulges in pomposity but was destined to be what he is commended for today. Modesty and honesty were inherent in Gandhiji form his very childhood. Although being heir to his flesh, which is applicable to any ordinary human being, yet his immediate recourse to repentance and correction and bold admission of the mistakes which one would shy of revealing, Gandhiji made it simply a standard of measurement of the inner self.
The time, when Mohandas Kramchand Gandhi was growing up, tested him again and again sometimes to teach him lesson which no teachers would have given him and on many occasion brought him close to the window of social evils and enabled him to overcome his temptation and greed. While scanning young Gandhi’s childhood, one cannot miss the incidents which would bring him more respect and more love for him. In 1882, the year of his marriage, his school work suffered. Being intrinsically obedient he also spent much of his time in the look after of his ailing father and with his young wife. But for more important his first encounter gather intimacy with the first Muslim, Sheikh Mehtab. In his company. He learnt many things yet not be repeated again all his life. In his own words Gandhiji writes: “Whenever I think of those dark days of doubts and suspicions, I am filled with loathing of my folly and my lustful cruelty, and I deplore my blind devotion to a friend.”

In fact it was his this Muslim friend who made him suspect his wife and caused her terrible desperation which Gandhiji has lamented in later years. The new found friend made him lured towards meat eating which was against Gandhi’s Vishnava religion. Everything he (Sheikh Mehtab) stood for was total at variance with the beliefs of the Vaishnavite religion, which counseled modesty, gentleness and continence.

However despite the temptation and the mistake Gandhiji abandoned this and expressed in the following words: “I abjured meat out of the purity of my desire not to lie my parents, but I did not abjure the company of my friend.
My zeal for reforming him had proved disastrous for me, and all the time I was completely unconscious of the fact.”\textsuperscript{18}

As with regard to his biggest political experiment with Ahimsa, which glorified him all across the globe, Gandhiji did knew, learnt and saw it happening in the silent snubbing of his father which made him grow more in love, devotion, obedience and made an unbroken bond with father and son. Although he admitted that \textit{Manusmriti} could not help him understand Ahimsa neither his religious mind could resolve many social issues yet one thing that struck him hard is the fact that morality is the fountain head of all things.

Gandhiji seems to have mugged it up very fastly and never for any reason could shirk the morality in all aspect of his life. Although many times he succumbed to the earthy temptation and intense pressure of human desire yet like many of us could not hide it or overlooked it. Once he was lured to stealing but the immediate realization made him atone at once and there in the incident a lesson was taught by the God’s providence and impacted young Gandhi’s mind in such a way that would transform him from the shy and timid Mohandas to a fiercely bold and forthcoming Gandhi.

In the confession for stealing when he handed out the written paper to his father and waited for the outburst but there was a charming lesson of Ahimsa which came forth from his father’s eyes and in Gandhiji’s words:

I was trembling as I handed the confession to my father. He was then suffering from a fistula and was confined to bed. His bed was a plain wooden
plank. I handed him the note and sat opposite the plank. He read it through, and pearl-drops trickled down his cheeks, wetting the paper. For a moment he closed his eyes thought and then tore up the note. He had sat up to read it. He again lay down. I also cried. I could see my father’s agony. If I were a painter I could draw a picture of the whole scene today. It is still so vivid in my mind. Those pearl-drops of love cleansed my heart and washed my sin away. Only he who has experienced such love can know what it is. As the hymn says:

Only he

Who is smitten with the arrows of love,

Knows its power.

This was an object-lesson in *Ahimsa*. Then I could read in it nothing more than a father’s love, but today I know that it was pure *Ahimsa*. When such *Ahimsa* becomes all-embracing, it transforms everything it touches. These is no limit to its power.¹⁹

After passing Matriculation in 1887 young Mohandas in order to pursue his further studies joined Samaldas College however it lacked luster for Gandhiji because he seem to have not been compatible with the studies as he himself accounted in his biography that he was quite raw in his studies. Gandhiji decided to comeback.²⁰

On the advice of his family friend Joshji, he is called Mavji Dave,²¹ young Mohandas made his mind to go to England for Barristership but the big suspicion which gripped his family with regard to the culture, religion and tradition it was thought of an irreligious act. His mother too had doubts about
his being in the ambit of his tradition in European environment. His mother after consultation of another family friend got Gandhiji to take three vows as conditions for the permission to go to England and here Gandhiji took three vows as following:

I vowed not to touch wine, woman and meat. This done, my mother gave her permission.22 And finally Gandhiji sailed to England. In England in order to keep up the promises Gandhiji would try hard to stick with. Gandhiji admits that despite the persuasion he did not give up the faith and in his own words: “Daily I would pray for God’s protection and get it. Not that I had any idea of god. It is faith that was at work, faith of which the seed had been sown by the good nurse Rambha.”23

However Gandhiji made a transformation and became an English gentleman and got dressed and hair cut in fashionable English style. He even join dancing classes. However in the wonderland for Gandhiji the craze was to evaporate very soon. He would realize that his arrival in England is for study and he qualifies himself to join Inns of Court. This very thought possessed him and Gandhiji finally stopped all those false idealism. The first few months were mainly devoted to exploration and learning to cope with the English ways of living. His main problem was still his lack of facility in English. On Dalpatram Shukla’s advice he cultivated the regular reading of new papers, something that must have been quite an experience for him. He would spend about an hour a day glancing over the daily news, the *Daily Telegraph*, and the *Pall Mall Gazette*.24
Gandhiji Began to ask himself how he could best employ his time. The bar examinations were not difficult and would not require much study. He was aware with this fact. Therefore, he thought that besides these he should pass some literary examinations which would help to improve his English. He found Oxford and Cambridge courses would be time-consuming and prohibitively expensive. A friend suggested that he should study for the London Matriculation. This would involve hard work but there would be almost no extra expenses. He was somewhat deterred to note that a modern language and Latin were compulsory subjects. The modern language presented no serious problem, as he had already taken up a course in French, but the prospect of learning Latin discouraged him. However, his friend manage to convince him that Latin would be useful to a lawyer, and would give him a better command of English, and so he joined a private matriculation class and settled down to the life of a serious student.25

In January 1890, after five month of sheer hard work, he took the examination, but he was declared unsuccessful, having failed in Latin. Six months later he took the examination again and passed with good marks. Gandhiji describe the curriculum as easy and Gandhiji found the examinations without any practical value but Gandhiji found himself helpless and not qualified to practice law. The year of being failure was constantly haunting Gandhiji and his own words: “I had serious misgivings as to whether I should be able even to earn a living by the profession.”26
He returned to India as barrister at the age of 21 in the year 1891. Thus Gandhi got his educational orientation both in India and abroad but despite his education in English environment he loathed English and science. It may be because he had immense faith in the Indian traditions that he felt could handle and overcome all the modern day problems. He disowned English language perhaps mainly because he wanted to use the common language for the purpose of communication between fellow Indians and his foresight seemed to have worked appreciably well when he began extensive touring of the country-side and mingled himself and identified himself as a common Indian. It seems to have a greater implication in his political aspiration and this very communality with the masses made him spell charm and that could make him father of nation.

There are contradictory views regarding the Jinnah’s ancestors. One view holds that Jinnah’s ancestors belonged to Iran and had migrated to India between 10th and 16th centuries and had settled in India in the Khatiawar region of Gujarat, in the village Paneli of Rajkot district. They were disciples of the Ismaili Agha Khan, a sect of Shiite Muslim of Khoja sect.

However, in contrast to the above, a second view holds that his father Jinnabhoy Poonja was a modestly wealthy hide merchant of Hindu stock. Jinnabhoy Poonja’s father, Poonjabhoy Walji Thakkar, a Gujrati from Kathiawar, had converted to Islam. Muhammad Ali Jinnah’s father, Jinnahbai Poonja, was married to Mithubai and had shifted to Krachi to seek his fortune.
In the Wazir Mansion of Krachi Jinnah was born on 25th December 1876. He was lovingly called as Mamad.\textsuperscript{32}

Since nothing is documented about his religious orientation, his seemingly secular posturing in the political life indicates that he chose not to reveal or not to limit his personality to the Islamic religious life. Although his education began with \textit{Sind Madrasat-ul-Islam},\textsuperscript{33} it is only paradoxical that nothing of the religious flavour had its appearance in Jinnah’s life.

His father business too was against the principle of Islam as he dealt with money lending.\textsuperscript{34} When young Mamad come to Bombay along with his family to visit his aunt, Jinnah was smitten by the love, care and compassion of his aunt and his aunt would decide to keep Mamad at Bombay. Here too he was admitted to \textit{Muslim Anjuman-e-Islam}\textsuperscript{35} and later to Gokul Das Tej primary school.\textsuperscript{36} but again the early education at Islamic schools did not find any impression of the Islamic religion at any state of his life.

At the age of six he was initiated into learning alphabets and mathematics but young Mamad was very careless and indifferent to studies. His father arranged a tutor but Jinnah enjoyed playing outdoor rather than to take lesson form his tutor.\textsuperscript{37}

Young Jinnah’s tolerance for formal education was never high. For Jinnah learning things by note was not having any attraction. Instead he enjoyed riding his father’s Arabian horses and this could even lead to cutting his name from the roster because of his long absence. However, sooner he was
to show his character, he was quite disciplined. He did not dissipate his energies with horses, nor his strength in dalliance.\textsuperscript{38}

At home particularly in Bombay he was deeply influenced by the glory of the British Raj. When he was called back to Karachi by his mother, he was admitted to Christian missionary high school. Although he hated the traditional method of learning, he was a vociferous reader. At night when his brother and sister were sleeping, young Mamad would stand a sheet of cardboard against the oil lamp and shield the eyes of his brothers and sister from light then he would read and read.\textsuperscript{39}

As the destiny would decide Jinnah at the age of 15 came under the scanner of Sir Frederick Leigh Croft who was General Manager of Douglas Graham and Company. Sir Croft took an immediate liking to young Mamad and found sound potential in him to recommend his father to send Mamad for apprenticeship. He had his home office in London and agreed to take Mamad for an apprenticeship. It was the year 1892. Sir Croft Convinced Poonjabhai to send his son for better possibilities. But his mother strongly opposed his idea. Young Mamad, now matriculate, was her favourite child. When Mamad was fifteen, he was married to Emibai, a fourteen year old Khoja girl from Kathiawar. This marriage was a sort of a price Mamad had to pay for his new opportunity to move to England.\textsuperscript{40}

However it was not for the curious, inquisitive and ambitious mind like Jinnah to get stuck with seemingly no challenging job like apprenticeship, young Jinnah’s mind soon rebelled against the job and sought admission to the
Lincoln’s Inn which became the most coveted profession of barristership. Jinnah as would any talented boy of his age saw a better prospect in Law. His father, however, was not in favour of his son’s decision and despite his rebuke Jinnah’s obstinacy would not give up. It was on April 25th 1894 that he petitioned Lincoln’s Inn and was granted permission to be excused the Latin portion of the preliminary Examination.\(^{41}\)

Jinnah anglicized his name in London, replacing the cumbersome Mohammad Ali Jinnah of Karachi with its streamlined British version, M.A. Jinnah which he first used for crossing his Royal Bank of Scotland checks. He also traded in his traditional Sindhi long yellow coat for smartly tailored Salllile Row Suits and heavily-starched detachable-collared shirts. His tall lean frame was perfectly suited to display London’s finest fashions. Jinnah was to remain a model of sartorial elegance for the rest of his life, carefully selecting the finest cloth for the 200 old handed tailored suits in his wardrobe closet by the end of his life.\(^{42}\)

In April 1895 after three attempts to pass the bar examination he finally got success and was declared qualified among 53 other students.\(^{43}\) Jinnah’s perseverance had no matching. Despite his weak educational background he made an amazing transformation and got himself mastered in oratory skill which would later make him the most formidable contender.

It was his immense inclination and desire towards exploring the way out to see himself in commanding position that right from the beginning of his Lincoln’s Inn entry he visited each and every place of political power and
knowledge where he got opportunities to condition himself. His keenness to learn made him visit high places of British power like visitor’s gallery of Westminster’s House of Commons.\textsuperscript{44}

There was a galaxy of eminent disciples of great men who shaped the mind of the modern man M.A. Jinnah. He was destined to come under their influence and imbued their ideas. He felt elevated with many flames of new ideas lightening his mind and sharpening his intellectual armour. He was a voracious reader devouring books over books. He very well understood the importance of knowledge. He began to arm himself with more and more knowledge. He passed much his time in the reading room of the British Museum which was then the centre-point of scholars all over the world. He would visit Hyde Park Corner at the Marble Arch on Sundays to listen to the open air oratory.\textsuperscript{45}

And with each passing moment this frail looking man was getting stronger and stronger both in the political understanding and oratory that would dislodge and upstage any of the contestants. In those days of awakening Jinnah came across many political stalwarts of India who were relentlessly raising issues about India and Indians, their rights and privileges. However, Jinnah was not certainly constant with regard to his career. He could digress to pursue youthful passion. His secret youthful ambition as disclosed by his sister was to play the role of Romeo at the Old Vic.\textsuperscript{46} This secret passion became to overwhelming that he joined a theatrical company to perform stage show.:
After I was called to the Bar, I was taken by some friends to the Manager of a theatrical company, who asked me to go up to the stage and read out pieces of Shakespeare”, Jinnah reminisced. “I did so. His wife and he were immensely pleased, and immediately offered me a job. I was exultant, and I wrote to my parents craving for their blessings. I wrote to them that law was lingering profession where success was uncertain; a stage career was much better, and it gave me a good start, and that I would now be independent and not bother them with grants of money at all. My father wrote a long letter to me strongly disapproving of my project; but here was one sentence in his letter that touched me most and which influenced a change in my decision: ‘do not be a traitor to the family; I went to my employers and conveyed to them that I no longer looked forward to a stage career. They were surprised, and they tried to persuade, but my mind was made up. According to the terms of the contact I had signed with them, I was to have given them three months notice before quitting. But you know, they were Englishmen, and so they said: well when you have no interest in the stage, why should we keep you, against your wishes?”
It was by the providence of God that Jinnah would give up his passion and made his restless mind fixed to play a wider role. During this time he also came across a charismatic Indian who was elected to the House of Commons from Central Finsbury on a Liberal ticket. He was a Bombay Parsi Dadabhai Naoroji. He had earned commendable success in at least raising concerns about Indians in British Parliament. He was known to Indian youths as the Grand Old Man of National Politics. Jinnah was greatly impressed by him. It was his daring forthrightness that stirred young Jinnah’s mind and Jinnah honoured him with his words:

There he was, an Indian, who would exercise that right and demand justice for his countrymen. Without freedom of speech, Jinnah wisely understood any nation would remain ‘stunted’ or wither like a rose bush that is planted in a place where there is neither sunshine nor air.\(^{48}\)

In fact when on one occasion Lord Salisbury characterised Dadabhai as a black man, Jinnah would react in the harshest words as his sister reported:

If Dadabhai was black, I was darker”, Jinnah told his sister. “And if this was the mentality of the British politicians, then we would never get a fair deal from them. From that day I have been an uncompromising enemy of all forms of colour bar and racial prejudice.\(^{49}\)

Thus was the reaction of the man who indeed remained pledged to what he said until the time when he realized that justice can not be done without
equal treatment and true that he become a powerful voice for Pakistan and for Muslims yet never he stained his land with any kind of prejudice.

Although M.A. Jinnah never should any display of his affinity, as Gandhji did, nor did he talk of religious at any point of time but surprisingly enough his first biographer, Hector Bolitho, has shown him to have some sort of affinity with his private faith in religion. Jinnah himself later disclosed at Karachi’s bar regarding how he got the desire to be student of Lincoln’s Inn: “I joined Lincoln’s Inn because there, on the main entrance, the name of the prophet was included in the list of the great law givers of the world.” However Stanley Wolpert denies the presence of any such inscription instead he has mentioned about G.F. Watt’s fresco in Lincoln’s Inn New Hall called “The law Givers”, depicting the Prophet with Moses, Jesus and other great spiritual Leaders of civilization.

A London tour guide or Inn guard must have pointed out Muhammad’s visage within earshot of young Jinnah, who possibly decided then that this was the Inn he would like most to attend. For orthodox Muslims, of course, any human depiction of the Prophet was an anathema, heresy to iconoclastic Islam. Jinnah’s message to Pakistan’s young Sunni barristers was naturally meant to be inspirational, yet how could he admit to them that the holy Prophet’s image had early inspired him? Subconsciously, therefore, he deleted the face from memory, “inscribing” Muhammad’s name over Lincoln’s Inn “main entrance” instead.
After stern and unbreakable perseverance finally M.A. Jinnah on May 11, 1896 he petitioned the Benches of Lincholn’s Inn to certify his admission call to the Bar and subsequent departure. He finally got talisman and was now prepared to join the Bar at any court in British India. He finally sailed East (Bombay) and on August 24, 1896 Jinnah got enrolled as a barrister in Bombay High Court. After three years it was again by destiny that Jinnah became cynosure of Bombay’s acting Advocate General John Molesworth Macpherson who invited him to work in his office. It was big boost to Jinnah’s career and Macpherson confidence and support came “as a beacon of hope” at a low point in Jinnah’s early struggles to establish him.52

Meanwhile he got the opportunity to serve as a Third Presidency Magistrate and he proved himself as a fair and fearless Judge but M.A. Jinnah was not to be contended with this and when Sir Charles Ollivaint offered him a permanent post on the Bench Jinnah laughingly declined the offer by saying, “I will soon be able to earn that much (1500 rupees) in a single day.”53 Jinnah, as we know from various historical account, was not a religious man at least until the time he began realizing the potent impact of religion to gain mileage over his political opponent namely M.K. Gandhi. Religion never played an important role in Jinnah’s life except for its political significance.54 Jinnah then was a secular, liberal modernist and believed in the same way as did Sir Pheroze Shah Mehta, he was more the Bombay model for Jinnah’s early career than Dadabhai. In 1890 he labeled the “supposed rivalry” between Hindus and
Muslims nothing more than “a convenient decoy to distract attention and to defer the day of reform.”

55
Endnotes:


3. Ibid, p. 27.


6. Ibid.


10. Ibid., pp. 5-6.


13. Ibid., p. 57.


18. Ibid., p. 20.
20. Ibid., p. 30.
21. Ibid., p. 31.
22. Ibid., p. 33.
23. Ibid., p. 40.
25. Ibid., p. 32.
33. Ibid.
35. Ibid., p.28.
36. Ibid.


40. Ibid.


42. Ibid.


49. Ibid.


