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# Empowering Youth: A Historical Narrative of Jinnah's Relations with Students

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**Abstract:**

*Youth, particularly students, have historically played a vital role in shaping the destiny of communities, societies, and nations. Their vigor, enthusiasm, and the cutting-edge knowledge they possess often serve as catalysts for societal transformation. This paper explores the historical relationship between Quaid-i-Azam Mohammad Ali Jinnah and students, focusing on his staunch belief in the importance of education and its role in the progress of a nation. From the early stages of his political career, Jinnah recognized the key role students could play in societal change. When he decided to launch Pakistan movement, he not only engaged with Muslim students but also entrusted them with the responsibility of rationally propagating the idea of a separate Muslim state. This study delves into Jinnah's interactions with students, examining how he guided, mentored, and assigned them roles in the political landscape. Moreover, it reflects on his consistent expectations of the student body, despite the evolution of his political ideologies. By analyzing Jinnah's approach, this paper highlights the significant role he envisaged for students in the realization of his vision for a new nation.*

**Key Words:** Jinnah, Students, Education, College, School, Muslim League, Muslim Students Federation, Muslim Community.

## Introduction:

Quaid-i-Azam Mohammad Ali Jinnah, the creator of Pakistan, is largely renowned for his political acumen and leadership. However, his vision comprehended a lot more than just politics. He was clear in his mind that the basis of a prosperous society lies in education. He was aware of the grave state of educational backwardness among Muslims of South Asia and vigorously pleaded for their betterment. Throughout his career, he advocated for the educational uplift of the community, highlighting that educated masses are vital for the progress of a nation. Although he was not an educationalist or theorist by training, his insights as a statesman led him to promote education across various fields. Jinnah viewed education as a fundamental tool for empowerment of the general public. He pleaded to the Muslims to make maximum efforts to address their educational shortcomings (Zaman, 1995: xxv-xxvi). Even during the days when he was deeply involved in his political struggle, the importance of educational reform never slipped out of his mind. His love for education brought him close to the student body. He was always interested in spending more time with them and to guide them as and when he got the opportunity. This reflected his conviction that young educated minds should be trained in a way that they could take the responsibility in the times to come.

Jinnah's connection with students was spread over his entire political life, starting from his entrance in the field to the time when he emerged as the leader of the Muslim community and

later as the first Governor-General of Pakistan. He often put emphasis on the fact that "students of today are leaders of tomorrow" (*The Star of India*, April 5, 1934), acknowledging them as the architects of a new era. He was aware that the nation's progress depended heavily on the role of students and thus hardly missed any opportunity to attend any event organized in a college or a school. It would not be wrong to state that Jinnah addressed students more than any other group. He had deep faith in the abilities of the students, and thus always tried to convince them to serve the nation by utilizing their energy in the right direction. He tried to inculcate patriotism and discipline amongst the educated youth, and encouraged them to achieve moral excellence and personal integrity. Jinnah advised students to nurture "disciplined minds" so that they could make "right judgment" (*The Tribune*, August 14, 1936).He emphasized that it was the duty of a student to work on building a solid character, as it would hold greater worth than mere academic excellence. Simultaneously, Jinnah guided them to broaden their knowledge in diverse fields, including science and technology, business and commerce, social sciences and humanities.

**Review of Literature:**

The majority of researchers in Jinnah Studies have only briefly touched upon his interactions with students, often mentioning it in passing without focusing on it as a central theme. These references typically arise when specific instances of Jinnah's engagement with students are reported, but the subject is not explored in depth. However, a few books, such as *Muslim Students and the Pakistan Movement* (Mirza, 1988), *Youth & the Pakistan Movement: History and Chronology* (Mirza, 2004), *Students' Role in the Pakistan Movement* (Zaman, 1978), and *Quaid-i-Azam and Education* (Zaman, 1995), are dedicated entirely to Jinnah's relationship with the youth. Nearly all of these works were published at least twenty years ago, with some nearing fifty years of publication. In these studies, facts are presented without much authorial analysis. Moreover, most of these historians have provided the complete text of Jinnah's selected speeches delivered to students, leaving it to the reader to distinguish what was relevant, what was not, and what Jinnah actually intended to communicate. A key limitation of these works is their reliance solely on published sources, neglecting a wealth of unpublished material. Much of the archival content related to Jinnah's speeches and statements is only available in official and unofficial files. The strength and unique contribution of this research lies in its reliance on unpublished primary sources. Furthermore, this paper not only presents factual information but also incorporates the author's analysis alongside the facts, offering a more nuanced perspective.

**Methodology:**

This research employs a comprehensive library-based research approach, rooted in a historical perspective. The methodology is both descriptive and analytical, as it aims to describe Jinnah's interactions with students while critically analyzing the broader implications of his engagement with them in the context of his evolving political ideology. In accordance with the guidelines set forth by the APA manual, all citations, references, and formatting strictly adhere to its standards. The study predominantly focuses on primary sources to ensure an authentic understanding of Jinnah's perspective. Central to this research are Jinnah's own speeches, and public statements which serve as the foundational texts for understanding his intentions, guidance, and expectations for the youth. The study draws extensively from unpublished archival materials, including the Quaid-i-Azam Papers, the Governor-General Files, the Archives of the Freedom Movement, and the India Office Record, which provide invaluable insights into the topic of research. The contemporary newspapers from the era under study, offering a valuable

historical lens, are also consulted. Furthermore, published primary sources are accessed in abundance to enrich the study. Through this diverse range of primary materials, this research seeks to present a well-rounded, historically grounded analysis of Jinnah's consistent, yet dynamic, approach to engaging with the student community.

**Jinnah's Relations with Students:**

The only time in his life when Jinnah did not realize the importance of education was when he a child. Jinnah Poonjah, his father, was committed to give proper education to his eldest son so that he could excel in his life. He first arranged home tuition for the child which continued for three years, and when the boy turned nine, he was sent to a primary school located closest to their residence. In spite of father's attempts to inculcate a love for learning, Jinnah exhibited a lack of concern in formal education, and was more inclined towards playing "marbles, tops, gillidanda and cricket" (Jinnah, 2016: 57). This even led young Jinnah to abandon his studies in favour of working alongside his father in the family office at a tender age. It was, however, the strict discipline and loads of work at office that compelled him to revert back to school. In order to encourage his son, Poonjah decided to send him to esteemed institutions of the city like the Sind Madressah-tul-Islam and Church Mission School. Against the wishes of his wife, he even took the bold step of shifting his son to Bombay, where the child lived with his paternal aunt, Manbai, and attended the Anjuman-i-Islam School, hoping that a change in environment might spark his interest in learning. All these attempts remained unsuccessful and Jinnah remained largely indifferent to his studies, and was more interested in horse riding in the company of his friend, Karrim Kassim. Ultimately, Jinnah left his formal education at the age of fifteen, while in the "fourth English" standard,[1] as he was sent to London to begin an apprenticeship at the head office of Grahams Trading Co., owned by Frederick Leigh Croft, a business contact of his father (Jinnah, 2016: 54-60). This all proves that Jinnah was a non-matric when he eventually left his studies and entered in a practical life.

It was, however, Jinnah's exposure to the Western liberal traditions that transformed his life. It compelled him to understand the fundamental importance of education and its role in achieving the ultimate success. Against the wishes of his father, who was then facing a financial crisis, Jinnah decided to abandon his business training in favor of pursuing his studies (Ahmad, 1986: 36-39. He recognized that his decision might put the family in trouble for the time being, yet he was convinced that it was the only path to a long-term success. The temporary flexibility of admission rules in the Inns of Court under "Little Go" (Jinnah, 2016: 73) policy in England provided him with an opportunity to pursue a career in law without even qualifying any public examination ever in his life. He yet had to pass a rigorous entrance test. Devotion, dedication, and determination helped him in qualifying English Language and English History exams, while he managed to persuade the Special Counsel of the Inn, led by John Westlake, to exempt him from the Latin Language exam (Ahmad, 1996: 1-2). Once admitted, the coursework needed to be completed in three years, but he because of extraordinary commitment and hard work, passed all examinations in under two years. Yet, in order to qualify to be a barrister, he still needed an additional fifteen months to fulfill other requirements including attending dinners and meetings at Lincoln's Inn. During this period, he was mostly found in the Reading Room of the British Museum (Wolpert, 2013: 13). Jinnah was eventually called to the bar on April 29, 1896 (Ahmad, 1986: 44), a significant milestone that marked his entry into the practical life.

[1] Jinnah first passed his "fourth Gujrati" standard which entitled him to get admission in "first English" standard.

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Jinnah actively participated in the debates related to the promotion of education in India as the member of the Central Legislative Council. Initially he stood behind Gopal Krishan Gokhle in pleading the case for the promotion of elementary education for Indians, and after the latter's death independently continued the struggle. As early as in 1911, Jinnah was "convinced" that the time had arrived when the "elementary education" be made "compulsory and free all over the country at once" (Proceedings of the Council of GG, 1911: 462-63). He criticized the British for following "the gradual extension of the principle of voluntary system" in promoting education and claimed if the things continue at the same pace, it would "take 175 years in order to get all the school-going age children to school." He questioned if the Indians did not "belong to the same species, namely, human beings," and if they did not "resemble all other nations of the world"? He said that negativity about the competence of Indians has been created by a mindset which claims that it would be "a mistake to have introduced universal elementary education." Jinnah went to the extent that if Government could not arrange finances from any other source, it should even "tax the people" for this cause (Proceedings of the Council of GG, 1912: 599-603). He believed that the Member in charge of the Education Department should keep briefing the member of the Legislative Council about the progress in the field of education and fulfill all the promises in this regard (Proceedings of the Council of GG, 1917: 456-58). Besides elementary education, Jinnah also wanted the promotion of "technical education" by launching "Polytechnique College", as to him, it was an "excelling thing" in "every country" of the world (Proceedings of the Council of the GG, 1910: 591-93). He also supported the resolution for the starting of a "well-equipped Military College" to "train Indians" in a way that they could be "admitted to the commissioned ranks of the Royal Artillery, Royal Engineers and the Royal Air Force" (IOR, V/9/67).

Jinnah's journey of addressing students started on July 4, 1913, when he was invited to talk to the Indians studying in London. He advised them to use the opportunity for being in United Kingdom and alongside getting education they should get the exposure of modernization and learn how to become "practical workers and serious thinkers." He also asked his young countrymen to come out of isolation and interact with the English people and learn from their strengths (*The Bombay Chronicle*, July 21, 1913). This event opened the doors for him to frequently visit colleges and schools and interact with the student community. During the early phase of Jinnah's political career, when he was a staunch Indian nationalist, one could see him addressing overall Indian students and advising them to "unite" together on "common ideas," and to focus on understanding "national problems." His emphasis used to be on the fact that there was no chance for the "regeneration of India," unless there was a "sincere and true understanding between all the communities" (*The Bombay Chronicle*, January 29, 1917). He cautioned the Indian students that the British would never give them a favorable constitution if harmonious relations between Hindus and Muslims continued. He emphasized that India's "welfare" was dependent on students who were the "future makers of their country." He informed the students that the unity of the Hindu and Muslim communities would lead to a new era in the history of the region (*The Bombay Chronicle*, October 19, 1915).

Despite championing the cause of Hindu-Muslim unity, Jinnah did not lose his focus from the uplift of the Muslim community and wanted them to learn to "practice self-reliance" by investing in education with the objective of achieving "co-operation, unity and goodwill" amongst them. He, however, added that the unity in the community should not act as a barrier in the way of collaborating with "other communities of their country" (*The Bombay Chronicle*, February 14,

1916). He claimed to be "Indian first and a Muslim afterwards," but told the Muslim students that no Indian could "ever serve his country if he neglects the interests of the Muslims," as by making "Muslims strong, by bringing them together, by encouraging them and by making them useful citizens of the State" one would serve the country (*The Times of India*, September 7, 1930). Jinnah advised the Muslim students that they, under any circumstances, should not participate in any act that would fuel communal disturbance. He wanted the young men "to set a good example and cultivate true and lasting friendship with one another" so that when they "emerged from their schools and colleges and entered real life," the friendships they formed and the good relationships they created would help them "in working harmoniously in the interests of India" (*The Pioneer*, August 12, 1931).

During the Non-Co-operation Movement, when Mohandas Karamchand Gandhi asked for the boycott of educational institution, Jinnah interacted regularly with the students and tried to convince them not to leave their schools as it would "paralyse" none but the Indians themselves. He agreed that the educational system introduced by the British was not "national" and was "full of defects" but to quit it before a "new one" could be built, was going the "wrong way about the business." He declared the movement as "premature" as the "requisite materials" for its "enforcement" was completely missing and thus it would only make the life of every native "impossible." He requested the students to abstain themselves from it (*Civil & Military Gazette*, December 23, 1920). He was of the view that it would have been ideal if the students could get education in "Gujrati," "Urdu," or any other vernacular language, but under the circumstances it was not possible. If there was no other alternative but to speak English and to conduct their proceedings in the same language they must speak "as good English as an Englishman might speak" (*The Bombay Chronicle*, March 17, 1920). He made it clear that he was a great advocate to have "ideals" and "dreams," and to fight for "Swaraj," but this should be supplemented with the "process of self-analysis – analysis of their bad and good points, of their virtues and vices." He emphasized on the point that Indian students should first examine what was their "position," and what was their "method" and "means" to achieve Swaraj. In his opinion, if India would win Swaraj on the lines of "parliamentary basis of democratic norms and values," it would provide for a sustainable progress and prosperity in future (*The Bombay Chronicle*, July 3, 1922).

Once the hype of non-cooperation subsided, Jinnah continued his mission of asking students to work as a bridge between different communities of India. He told them that, in his youth, he was also a "dreamer and an idealist," like them, but the experience had made him "realise the realities" (*The Tribune*, March 7, 1936). He encouraged the cultural and intellectual co-operation among the students belonging to different religions and provinces and wanted them to "find ways and means" to achieve "complete political freedom for the country." He knew that though the "current" generated by "the ideas of the younger generation" might "not be noticeable on the surface," yet he was optimistic that it would "one day" help in joining "all the broken pieces" and would enable them to write "new history" (*The Tribune*, August 14, 1936). He wanted the students to become "better example" for "their elders," advised them to be "independent, progressive and fearless," so that they could sincerely contribute towards the "freedom of our motherland" (*The Statesman*, August 19, 1936). He said that the student life had provided young men from different backgrounds a "golden opportunity" of "understanding," and "knowing" each other, and of "exchanging views" and establishing "lifelong friendship." He told them that "Nations are not built in a day." In order to achieve their goal, they had to "go through

the crucifix of fire, suffering and sacrifices," and thus should not be "disheartened" (*The Star of India*, August 24, 1936). He wanted the students to "study, analyse and understand the conditions" that prevail around them. Jinnah asked the students to "awake from their slumber, organise themselves," and exercise their votes in favor of "honest, real, sincere and patriotic representatives" for the "new legislature" (*The Tribune*, October 15, 1936).

When Jinnah decided to reorganize All-India Muslim League in mid-1930s, he considered students as his front-line lieutenants. He knew that the young and educated Muslims were not only energetic and enthusiastic but were also in a better position to understand the political realities of their country. He frequently started interacting with the local Muslim students' unions and association from Peshawar to Chittagong and wanted them to unite under the umbrella of the League. Responding to his call, student leaders like Mohammad Noman, Mohammad Waseque, etc. started working on achieving this objective from the beginning of 1937 (Afzal, 2013: 328). However, a good opportunity came their way when a large number of Bengali Muslim Students seceded from the All-India Students Federation and organized their own body. All Bengal Muslim Students Federation, Aligarh University Union, Lucknow Muslim Student's Conference, and other such associations decided to merge together and establish All-India Muslim Students Federation (Mirza, 2004: 1-2). The new organization invited Jinnah to preside over its inaugural conference held at Calcutta on December 27-28, 1937. Jinnah not only accepted the invitation but also took keen interest in the activities of the body. It was under his guidance that the Organizing Committee of the Conference drafted the Federation's constitution. It was decided to have its branches all over India, including the princely states, with the aim to create unity among the Muslim students by arranging conferences, launching study circles, managing tours, and by publishing English and Urdu magazines, Awakening and Bedari (QAP, NAP, F. 1080/1-17).

Speaking on the occasion, Jinnah explained that why he changed his stance and wanted Muslim students to join All-India Muslim Students Federation instead of All-India Students Federation. To him history has proved that inter-communal organizations in India had hardly served the interests of the minorities and thus the only "course open for the Muslims" was to put their "house in order" by organizing their own "self-defence and self-help," and developing their community in the social, economic, and educational fields. He added that he had tried his best to bring "co-operation" and "harmony" among the "Muslim and Hindu communities" but he had to admit that he had "failed" in all his attempts. He still believed that though the first priority of the Muslim Students Federation was to raise their own "stature," but without compromising on it, they should also "co-operate with any other sister community on equal and honourable terms" (*The Star of India*, December 28, 1937). He warned Muslims youth to remain watchful about the "catchwords and slogans" like "nationalism and freedom" raised by the Congress leadership, cautioning that they were only exploiting the emotions of the youth while they were not interested in practicing what they preached. At the end, he said that he was ringing the "alarm bell" for a long time but the "fire brigade" had yet not arrived. He now wanted the Muslim youth "to produce this fire brigade," and help him to be "able to extinguish the fire" (*The Star of India*, December 29, 1937).

The Muslim youth, particularly students, responded to Jinnah's call, and never betrayed his trust, and wholeheartedly embraced his vision of considering them as not only the "strong arms" of their nation but also as its "brain" (Zaman, 1978: 158). Previously scattered, Muslim students united under the banner of the Muslim Students Federation, which also formed

provincial chapters to oversee regional matters under the guidance of its central body. Their commitment to the League's aims and objectives was obvious in their eager response to Jinnah's calls. When Jinnah asked the Muslims to rejoice the Day of Deliverance on December 22, 1939, celebrating the end of Congress ministries' tyrannical rule, the Federation passed a resolution condemning the Congress and confirming their allegiance to Jinnah's leadership (QAP, NAP, F. 227/12-14). During the historic Lahore session of the Muslim League on March 22 to 24, 1940, the Punjab Muslim Students Federation played a vital role, handling guest arrangements and rallying passionately around Jinnah. Their enthusiasm for the Lahore Resolution was matchless, as the Punjab Muslim Students Federation was the first to endorse the idea of a separate state during a Special Pakistan Conference held at Lahore in March 1941 (Kiran, 2013: 55). Other provincial branches quickly followed suit, and by July 1941, the All-India Muslim Students Federation declared its explicit support for the League's political program. All the members of the federation took an oath for Pakistan and were ready to sacrifice their lives for its achievement (*Inqilab*, July 22, 1941).

Though Jinnah was instrumental in the establishment of the Muslim Students Federation, and was always keen to attend the gatherings arranged by the organization,[2] yet he was clear in his mind that the first and the foremost duty of a student was to "study, study and study." However, he wanted the Muslim students to act a "compact body" with an aim to safeguard the "interests," and undertake a "constructive programme for the social, economic and educational uplift of the Muslim community," to "popularize Islamic culture and studies," and to encourage "better understanding and goodwill among the various nationalities of India," as well as with the "Islamic countries and the rest of the world." He wanted the students to "prepare, equip, and qualify" themselves to raise their "political consciousness" and to counter the "organized propaganda" which to him "stoops so low" and creates "so much of misrepresentation" (*Civil & Military Gazette*, November 17, 1942). He advised students to "devote their leisure time to reading," as to him, the objective of education was "not confined to studying a few course books," but was to have basic awareness about the "happenings" in the region and around the world (Zaman, 1995: 308). He asked students to work for the "educational, commercial and political uplift" of their nation and to "persuade" their "parents," "neighbours and the entire nation" to give "due attention to education." He advised them to "value" their time, as "time once lost can never be regained." He also aspired them to "obtain details" about the happenings on their own and not to "believe in hearsay rumours" (Ahmad, 1969: 521-23). He described the phase of academic training as "the preliminary examination" to make one "fit for handling bigger problems" (*Dawn*, March 20, 1944). He reminded the students that the "work" that was being done by the League would fall on their "shoulders tomorrow" and thus they had to "equip, train, and discipline" themselves to "prove worthy of their responsibility" (QAP, NAP, F. 957/135-38).He directed students to "engage themselves in social work" during their "vacations," but without "sacrificing their studies" (*The Daily Gazette*, January 25, 1943).

When Pakistan movement started gaining momentum, Jinnah increased his interaction with the students and warned them that "the time" had come when they were to "devote" themselves to the real cause. He asked them to spend their vacations in "constructive work, like

[2] Even if he was not available, some of the AIML leader was asked to attend student's gathering and encourage them. On his recommendation some of the leaders including Liaquat Ali Kha, Raja of Mahmudabad, Main Bashir Ahmad, Prof. A.B.A. Haleem, Qazi Isa, etc. have enrolled themselves as associate members and were formally elected office bearers of the Central or Provincial Chapters of the Muslim Students Federation.

the spread of literacy, social uplift, economic betterment and greater political consciousness and discipline" among the Muslims. He wanted them to take the message of Pakistan to every nook and corner of India. He added that the students should go to "countryside," and "educate" the Muslim masses regarding the "destined goal" of the League (Ahmad, 1968: 237-44). He cautioned the Muslim youth to be "prepared to meet any eventuality that may arise and tend to block" their "progress as a nation" or stand in their way of achieving the "goal of Pakistan." To him, all their efforts should be directed in doing "solid and constructive work" and to take up the "nation-wide task in its right perspective and in the spirit of voluntary service in the cause of Islam and the Millat" (Mirza, 1988: 438-39). He urged the students to "maintain complete unity and solidarity" in their ranks (QAP, NAP, F. 1100/21), organize themselves and "learn to work in a team." He advised them not to "be impatient" and get themselves ready for the time when they will have to struggle for the achievement of their "goal" (AFM, Vol. 227/8). He reminded the Muslim youth that if they "wish to live as honourable and free people" the only course available for them was to "fight for Pakistan and to live for Pakistan, and if necessary to die for the achievement of Pakistan" (Mirza, 1988: 293-95). During this period Jinnah received thousands of letters from student of different ages and from all over India. Though he could not reply to all of them yet he answered as many of them as possible.

The elections of 1945-46 were considered by Jinnah as a "test" for the Muslim "franchise" as to him the result would be "verdict of the electorate" either in favor of "Pakistan" or "the Congress demand of Akhand Huindustan." Though he had "no doubt" that in case of "free and fair elections" the "overwhelming majority of Muslims" would vote "in favour of Pakistan" (*The Star of India*, October 18, 1945), yet, in the light of the significance of the event, he wanted his team to give their hundred percent in the preparation for the elections. Jinnah and his associates wanted Muslim students to support the League in its electoral campaign. Liaquat Ali Khan, on behalf of Jinnah, declared students as "the arsenal of Muslim India," and demanded from them "to come forward and help" them "in the elections." He asked the students to "play their part boldly and honourably for an issue which would mean either emancipation or perpetual domination" (Afzal, 1967: 33-34). Jinnah himself requested Dr. Umar Hayat Malik, the Principal of the Islamia College, Lahore, to release his students for "two months" so that they could help in winning "elections" for their "nation." To him, students were required because they were the most capable of serving the cause "selflessly and sincerely" (*The Eastern Times*, January 18, 1946). He urged the students to "abide by" and "fully support" each and every candidate with League's ticket (QAP, NAP, F.810). He was "confident" that the students would not "fail" in achieving the victory in the election, a matter of "life-death" for the Muslims of India (Zaidi, 2005: 386). After the victory in the elections for the League on Muslim reserved seats, Jinnah thanked the students and gave them the credit they deserved. He appreciated their "wonderful" and "notable contribution to the successes" (Zaidi, 2005: 434).

During his struggle for freedom, Jinnah wanted female Muslim students to support the idea of Pakistan, and in order to accomplish this goal, he visited girls' schools and colleges. To him, "education for girls" was "as essential as that of boys" (*The Star of India*, January 13, 1947). He was of the view that "no nation" could make progress without the cooperation of its women," and thus wanted "Muslim women" to "support their men," as they did in the "days of the Prophet of Islam" (Ahmad, 1968: 458). He considered it a "crime against humanity" to "shut up" women "within the four walls of the houses as prisoners" and wanted to raise the "status of women" in accordance with "Islamic ideas and standards" (*Dawn*, March 12, 1944). He considered women education "necessary," as they were instrumental in the "upbringing" of the "future generation."

He desired women to "march forward along with men" to solve the important issues of their "national life" (*Dawn*, July 14, 1946). He knew that "no nation on earth" could make "any progress without the active help of its womenfolk," and was sure that women could "do wonders" if they were freed from the "old and outmoded customs" and allowed to move "shoulder to shoulder with men" in the "fight for national regeneration." He said if Muslim women, after getting education, would contribute their "share to the task of national reconstruction," by becoming "doctors, teachers, professors and nurses," no "power on earth" could stop Muslims from "achieving Pakistan" (*The Star of India*, February 26, 1946). Muslim girls responded to the call of their Quaid and enthusiastically participated in the Pakistan movement.

Jinnah considered students as the future architects of Pakistan, and continued to nurture his deep and heartfelt bond with them even after independence. In his short term as the Governor-General, where his priority was to fight for the battle of Pakistan's survival, he never wasted a chance to visit educational institutions, host students' delegations, or to contact with them in any other way. He praised students' role during the Pakistan movement, cautioned them about their future responsibilities, and discussed with them the teething problems of the newly born state (Dar, 2021: 197-99). He told the students that he always had "love and affection" for them, and promised to stand by them whenever required. He expected from them to understand the reality of independence and "behave and regulate" themselves as "free men." He looked forward to students as the "real makers of Pakistan," and thus wanted them "not be exploited" and "misled." He guided them to create amongst themselves "complete unity and solidarity," and "set an example of what youth can do" (*Civil & Military Gazette*, March 23, 1948). He wanted the students to realize that the "shackles of slavery" had been broken and thus unlike their "predecessors," they would be fortunate to enter their practical lives "under a sovereign independent state of their own." So, they needed to understand that in Pakistan the government was "responsible to the people" and worked "for the good of the state." He advised the students as a "friend" that with "constructive spirit" they should "devote" their attention "solely" on their "studies," so that they could equip them to solve the "social and economic problems" that confront Pakistan and "enable it to reach its destined goal among the most progressive and strongest nations of the world" (NAP, F. 216 (II)-GG/50 -7). He believed that it was the right of the students to "criticize" the government "when it does not serve," but they should avoid "indulging in destructive criticism, taking delight in running down the Ministry or the officials" (NAP, F. 216 (III)-GG/170-1).

Jinnah emphasized on the fact that in order to achieve the "national goal" of "building up a new state," students should learn to "appreciate the difference in the approach" to the post-independence problems, in contrast with those they faced during their struggle for freedom. He informed them that their "responsibilities" and the method to deal with the "political, social and economic problems must also change." He asked them to read "newspaper," to get the latest information, and warned them not to allow their "actions to be guided by ill-digested information or slogans and catch-words." He added that even "Rome was not built in a day," and thus it was the duty of the students to have "patience" and believe in the ideals of "unity, discipline, and faith," in order to attain "success." A visionary Jinnah guided the Pakistani youth not to "confine" themselves to become "Government servants," but to explore "fresh fields" and "new channels and avenues." He asked them to look for creating opportunities in the fields of "science, commercial banking, insurance industry and technical education," etc., as by joining these

professions they could "serve the nation" better than working as "clerks." In his opinion, students' belief that they were perfect and no one could guide them fosters "harmful" mentality that "often leads to quite a lot of mischief." He said that the nation required from every student to "develop a sound sense of discipline, character, initiative and a solid academic background," and to devote themselves "whole-heartedly" to their "studies," as it was their "first obligation" to themselves, their parents and to the State. He asked them to "learn to obey" for only then they could "learn to command." He advised the students to "think and act with sobriety and in all humility as selfless and true soldiers of the people, and with absolute loyalty to Pakistan" (NAP, F. 216 (III))-GG/159-60).

Jinnah considered education as one of the most vital areas to invest in the new state of Pakistan. On his advice, All Pakistan Education Conference was held at Karachi within a couple of months from the creation of Pakistan. The aim of the conference was to identify the educational problems in the country and to find out their remedies (NAP, F. 150 (Vol. II)-GG/3). Though Jinnah, because of his health issues, could not attend the conference, still he sent a message pleading for an educational system based on the lines suited to the "genius" of the indigenous "people," "consonant" with the local "history and culture," and having regard to the "modern conditions and vast developments" that had taken place all over the world. To him, the purpose of the education was to promote "technical," "vocational," and "scientific" knowledge besides teaching the students the way to learn to live with "honour, integrity, selfless service to the nation, and sense of responsibility" (NAP, F. 150 (Vol. I)-GG/3-4). Jinnah also wanted students to participate in co-curricular activities. He was inspired by the scouts' moto of "service before self and purity in thought, word and deed" and appreciated them for the relief work they were providing at the refugee camps. He wanted students to join scouting as it promotes "physical, mental and spiritual development," and make them "well disciplined, useful and good citizens" (Jinnah, 2000, 87). On the request of Pakistan Boy Scout Association, Jinnah accepted to become the first Chief Scout of Pakistan (Lodhi, 1986: 77-90). Jinnah always wanted the students to participate in games and sports in order to be "physically, mentally and morally" fit and learn "discipline and develop the habit of team work" (Ahmad, 1964: 144). He went to the stadium to inaugurate the first Pakistan Olympic in the last week of April 1948 at Karachi (PRO, CO 537/3539), and encouraged Pakistani athletes to compete at international level.

Jinnah's deep affection for students and his commitment to their education are best exemplified in his three hand written pages will, which he wrote on May 30, 1939. He never changed this will in his life. According to the will, he nominated his "sister Fatima Jinnah, Mohammad Ali Chaiwalla, Solicitor from Bombay and Nawabzada Liaquat Ali Khan" as his "trustees," with the task to execute what he wanted. According to the will, after allocating certain amount of his wealth to his siblings and daughter he decided to give the rest of the amount to different educational institutions, mostly those with which he remained associated during his life in one capacity or the other. He directed his "executors" to first pay Rupees "Twenty-five thousand to Anjumane-Islam School, Bombay,"[3] Rupees "Fifty thousand to the University of Bombay,"[4] and Rupees Twenty-five thousand to the Arabic College Delhi,"[5] by "way of gifts."

[3] Jinnah briefly studied in this institution in 1887.

[4] Probably because Bombay was his city. However, the university declined to accept the sum under Jinnah's name, stating that they would only accept the donation if it were given anonymously. As this condition was unacceptable, this part of the will remain unimplemented.

[5] Jinnah visited this institution several times.

Thereafter, the entire "residuary estate, including the corpus that may fall after the lapse of life interests or otherwise," were to be divided into "three parts."[6] One-third was to go to "Aligarh University,"[7] second to "Islamia College, Peshawar,"[8] and third to "Sindh Madressa of Karachi.[9]" This demonstrates that Jinnah's love for students and his dedication to strengthening educational institutions outspread beyond his lifetime, as he guaranteed this vision through the provisions of his will.

## Conclusion:

Jinnah's commitment to education remained a cornerstone of his political vision throughout his career. His association with institutions like Aligarh Muslim University and Islamia College Lahore highlighted his confidence in the game-changing power of education, particularly for Indian Muslims. Jinnah's close relationship with students and his regular interactions suggested his understanding of their potential as front-runners in the next era. He always urged them to give preference to their studies, have knowledge about the local and global developments, and prepare themselves to take the duty in the times to come. During the last phase of the Pakistan Movement, however, he called upon students to aggressively involve in political activism, knowing their crucial role in the drive for independence. Post-independence, Jinnah guided students to focus on discipline, academic excellence, and self-reliance. He urged them to give emphasis on their education, train themselves for future leadership roles, and contribute to the progress of the state by generating openings in the private sector rather than merely banking on government jobs. Jinnah's dream of education and youth empowerment provide ample evidence of his visionary leadership and his lasting faith in the power of students to shape a vibrant, flourishing and autonomous nation.

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[6] Implementation of this section required first disposing of Jinnah's widely scattered property and asserts, which included Flagstaff House, lands in Malir, Mauripur and Hawke's Bay in Karachi as well as in Gulberg, Lahore. It wasn't until the 1980's that all the property was sold. The amount of 32,432,800 rupees was divided in three equal parts for disbursement amount the three institutions, each part amounting to 10,811, 600 rupees. For details see Muhammad Ali Shaikh, "History: Quaid-i-Azam's Last Will," *Dawn*, Karachi, September 11, 2022.

[7] Aligarh University was undoubtedly the institution Jinnah visited most frequently and could be regarded as his primary constituency, as its students played a pivotal role in the Pakistan Movement. A dispute, however, arose regarding the disbursement of the amount to Aligarh Muslim University, on the grounds that, after the partition, the university's 'Muslim character had been diluted. In 1974 Sindh High Court ruled that, instead of giving money to AMU, a trust from that money be established in Pakistan with the name 'Quaid-i-Azam Aligarh Scholarship Trust' and scholarships be awarded to Pakistani students.

[8] Jinnah used to visit this institution whenever he was in Peshawar, fostering a special and enduring association with it. The college was given its due share as per his will, which it used to build a library in Jinnah's name in 1990s.

[9] It was Jinnah's alma mater. The amount was used by erstwhile Sindh Masdressah Board to build the Quaid-i-Azam Public School in Malir, Karachi.

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