

## Nawab Bahadur Yar Jang: A Catalyst in the Formation of Pakistan

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### **Abstract**

Nawab Bahadur Yar Jang was a prominent leader in the freedom movement in the State of Hyderabad, playing a significant role in the socio-political activities of his time. He is remembered for his inspiring speeches, delivered with fiery oratory skills in Urdu, that captured the attention of millions of people at the local and national level. During his 39 years of service to the nation from 1905–1944, he formed socio-political organizations to safeguard the interests of his community, including the State Muslim League, which protected the political rights of Muslims in the state of Hyderabad. Jang not only projected the demands of Muslims through this organization, but also played a pivotal role in carrying the message of the Muslim League to other states. Jang's dynamic role in generating political awakening and uniting the States Muslims under the platform of the Muslim League was crucial in cultivating social and political consciousness, which paved the way for the creation of Pakistan. This paper focuses on his invaluable services in cultivating the social and political consciousness of States Muslims, bringing success to the Muslim League in the Northwest Front. As far as the methodology

of the present study is concerned, it is based on quantitative historical-descriptive approach. Various sources have been consulted for the present study including primary and secondary sources.

**Keywords:** Nawab Bahadur Yar Jang. Pakistan Movement. All India Muslim League. States Muslim League. Ideology of Pakistan

### **Introduction**

This study attempts to highlight the remarkable role of towering Muslim leader Nawab Bahadur Yar Jang (1905-1944) in Pakistan Movement. He was multi-dimensional personality, who devoted his entire life for the betterment and uplift of his Muslim community by forming various socio-political organization. He was very famous and influential orator ever produced at soil of sub-continent. His enthusiastic speeches before large gathering bestowed upon him titles and high place among his contemporaries. He belonged to aristocratic family in state of Hyderabad. He throughout his career dedicated his energies towards his people in state in all sphere with sincerity

This article is an attempt to highlight the contributions of Nawab Bahadur Yar Jang in religious, social and political sphere. He performed his responsible and active role in organizing Muslims socially and politically not only in Hyderabad Sate but also in other states of Sub-continent. An attempt has been made to explore the role and services of States Muslim League in the creation of Pakistan that eventually proved most effective in cultivating political consciousness in State Muslims and to bring unity in their ranks. He is ranked among top leaders of Pakistan movement by virtue of services and untiring efforts in the attainment of Pakistan. He was stanch supporter of two nation theory and played a dynamic role in inculcating a political consciousness in the people of sub-continent in general and in Hyderabad Deccan in particular.

### **Review of Literature**

There is ample literature available about the talented Muslim leaders who played significant role in Freedom Movement but the topic under investigation has not received due attention by researchers and historians.

Some writings available discuss the life sketch of Nawab Bahadur Yar Jang but lacks the significant of his role in the formation of State Muslim League and his role in the creation of Pakistan. As for Urdu published sources are concerned, they have to some extent, discussed the life and achievement of the renowned personality of Nawab Bahadur Yar Jang but they are not in detail. The books and other materials available are scarce and inadequate in analysis. As for English published material is concerned, sufficient material is available on the period concerning the colonist era but the material stating the topic under discussion is neglected and too briefly in analysis. The source available that I have consulted during my article includes M.A. Khan' book *Hamara Quaid*. A.S, Siddique, *Tehreek-E-Pakistan Kay Rehnuma*, (Karachi: Idara Iblagh –ul-Uloom, 1990); Muhammad Ghulam's *Hayat-e-Bahadur Yar Jung* (Karachi: Bahadur Yar Jang Academy, 1974); provides detailed account about his personality and role in Deccan state but these sources have some problem that is some areas are too brief in analysis. Hameed Ullah khan Sheedah in his book, *Aftab-E-Deccan: Quaid-e-Milat Nawab Bahadur Yar Jang*, provide us unique and rare information about the crucial years of Deccan state. This book is very unique in nature and very first of its kind and contains on multiple topics. This book opens with rich and glowing tribute paid by mainstream political and religious leaders like Quaid-i-Azam, Allama Muhammad Iqbal, Maulana Maudodi, A, K Fazl Haq, Abdul Majid Darya Abadi and others who lauded the services of Nawab Bahadur Yar Jung. Some addresses of Nawab sahib delivered at all India Tabligh Conference are discussed in this book. It is written in literary style and Iqbal's poetry also part of the book. The writer has ignored some areas especially his role in the formation of State Muslim League and his role in Freedom struggle and his political strategy in his book.

Naziruddin Ahmad made an extensive works on the character and achievements of the Nawab Bahdur Yar Jang in three volumes. He not only has written books on him but also edited writings about Nawab Bahadur Yar Jang. The writer other edited works which provide sufficient detail account about him and helps the present researcher to find out ignored facts about

topic under investigation. The edited works includes Bahadur Yar Jung ka Safar Nama Bilaad-i-Islamia, (India: Bahadur Yar Jung Academy, 1969). Bahadur Yar Jung ki Siyasi Takreer, (India: Quaid-i-Millat Academy, 1981), Bahadur Yar Jung ki Ghair Siyasi Takreer, (India: Bahadur Yar Jung Academy, 2011), Bahadur Yar Jung: Alhe Danish ki Nazar Main, (India: Quaid-i-Millat Academy, 1979). Bahadur Yar Jung: Mashir ki Nazar Main, (India: Quaid-i-Millat Academy, 1980), Nawab sahib Diary is another valuable source material provides us first-hand information about that period published under title Bahadur Yar Jung ki Diary 1927-28, (India: Quaid-i-Millat Academy, 1981),

His role in creation of Pakistan to some extent, has been overlooked or ignored by researchers. The present author has made an attempt to explore the gaps which has been neglected and attempt has been made in order to fulfill those gaps in this article. This article is an attempt to analyze those reasons and causes that convinced Nawab Bahadur Yar Jang to form State Muslim League. In addition to this, the present researcher tries to highlight the pivotal role of State Muslim League in spreading the message of Muslim League in other States of Sub-continent. The role played by this organization in other princely State of Sub-continent in order to protecting and safeguarding the rights and interests of the Muslims has been area under study.

### **Profile Sketch**

Muhammad Bahadur Khan was born on 03 Feb 1905 in Hyderabad Deccan state.<sup>1</sup> He was afghan by origin and descended from Saddozai clan of the Pani Pathan. His great grandfather Mohammad Dolat Khan had migrated to India along with Ahmad Shah Abdali contingents and settled at Bara Basti in Indian state of Jaipur in the first half of 18<sup>th</sup> century during the reign of Nawab Sikandar Asif Jah. Later on, they decided to move on Hyderabad to reside there and joined service under the Muslim ruler of Hyderabad Deccan.<sup>2</sup> This tribe was known for its bravery and courage. People of this tribe traded in clothes and dyes. Nawab Bahadur Yar' family extraordinary qualities of bravery ranked them prominent among the noble of Hyderabad. The ruler of

state of Hyderabad conferred upon them various titles and jagirs (land) by dint of their exceptional qualities.<sup>3</sup>

Chiragh (states in his book that Nawab Bahadur Yar Jang's forefather were allied the ruler of Deccan in order to curb the Marathas and got various rewards and titles for their bravery. It continued in the reign of every Nizam.<sup>4</sup> He was in infancy when his mother died. His maternal grandmother Fateh Khatoon brought him up on Islamic line. He got traditional education of his time and received his schooling at Madrasah-I-Aliya in Hyderabad Mufeedul Anaam and all saints' high schools.<sup>5</sup> His father left no stone unturned to provide education to his child. Nawab Bahadur was in matriculation when his father passed away. This was critical time for his family because his father left him behind heavy debt which was to pay back to lenders. He took the charge of his family affairs and managed to repay all debt liable to his father.<sup>6</sup>

Nawab Bahadur went on pilgrimage to Hijaz accompanied by the eight members of his family in 1931.<sup>7</sup> After performing sacred duty of hajj, he extensively toured to several Muslim countries with a view to get a clear picture of the Muslim community. He met people from Egypt, Syria, Indonesia, Iran, Afghanistan and Arabia. He called on Ibn Saud and Amir Faisal and discussed with them problems and issues connected with the Muslims of the world.<sup>8</sup> This journey widens his exposure and cultivated in him Pan-Islamic sentiments. Naqvi says that Muslims either live in the East or the West they are one nation according to definition of nation and vows to adopt Quranic teaching in social and Political lives by Muslims.<sup>9</sup>

On returning to India, he started delivering lectures concerning his experiences along with observations on the problems and hardships of the Muslims in these countries before the gatherings who came to listen him. Khawaja Hassan Nizami was impressed by his vast experience he gained during travelling, gave him the title of "New Ibn Batuta".<sup>10</sup>

### **Role of oratory skills of Nawab Bahadur Yar Jang**

The Sub-continent produced many renowned orators but Nawab Bahadur Yar Yang hold a prominent place among them on account of his oratory skills this quality gave him rank in the annals of history. He was very

towering and influential orator and by his oratory skills and inspired the millions of people of sub-continent. He highlighted the socio-religious and political issues the society was facing by his speeches.

Nawab Bahadur Yar Jang had great love and reverence for Islam and prophet Muhammad (PBUH). He frequently participated in the religious congregation of Eid-i-Mliad-un-Nabwi (SAW) and used to deliver lecture on various aspect of life of prophet Muhammad (PBUH). The participation in such gatherings gave him name and fame among his people and this brought him a title “Lisanul-Ummat” (The Nation’s Spokesman).<sup>11</sup> Addressing at such function to Nizam of Hyderabad Mir Usman Ali who was present there. He addressed that ‘o you who are the crowned and throned slave of Muhammad (PBUH), I will tell you what the conception of the ruler in the light of our Prophet’. The way of describing the virtues and prophet life style was impressive that the Nizam enchanted and he awarded him the title of ‘Bahadur Yar Jang’.<sup>12</sup>

Masood used to listen speeches of Nawab Bahadur and wrote in his book about his speeches “at times, his speeches were sometime volcano and sometime like waterfalls” some of his speeches contained the both elements.<sup>13</sup> Quaid-e-Azam was impressed by the eloquence of Nawab Bahadur. Mahmood, paying a glowing tribute to Nawab Bahadur by Quaid-e-Azam remarked that Nawab Bahadur enchanted everyone with his mesmerizing his speech when the historic resolution passed at the annual session of Muslim League in 1940.<sup>14</sup> Annual session of All India Muslim League was held at Dehli which was attended by Journalists. Nawab Bahadur delivered a speech after Quaid’s speech. Enthusiastic worker of Khilafat movement Mian Firoz Uddin chanted slogan of “loin of Pakistan”. Nawab Bahadar earned the title of “Quaid e Millat” being a close associate of Muhammad Ali Jinnah.<sup>15</sup> He was also given the title of “Aftab e Daccan” for the services he rendered and for converting non-Muslim to Islam.<sup>16</sup> In a nutshell, Nawab Bahadur Yar Jang left an indelible impact on his people with his fiery speeches. His chief forte was his oratorical skills in Urdu which inspired the millions.

**Nawab Bahadur Yar Jang as Political Leader**

Nawab Bahadur Yar Jang had great inclination towards politics from his school time and was desirous to do services for his people. Chirag states in his book that during his school days Nawab Bahadur Yar Jang took active part in the fund raising campaign for Samarna and collected handsome donations from the beginning.<sup>17</sup> He was interested in religious and social activities which brought him to light and made him popular in public. He was part of various socio-religious associations working for the betterment and welfare of the people.

Nawab Bahadur Jar Jang was associated with twelve Islamic reformative organizations at the age of 24. He became president of Anjuman-e-Mehdiviah in 1926.<sup>18</sup> He laid the foundation of “Majlis-e-Tabligh Islam” in 1929.<sup>19</sup> He was a member of Hyderabad society in 1927. Nawab Bahadur Yar Jang also set up village schools for the children of newly converted Muslim Families.<sup>20</sup>

Nawab Bahadur Yar Jang laid a foundation of an organization with the name of “Majlis-e-Ittehad-ul-Muslimin” an organization with a cultural and religious manifesto. Soon it acquired a political complexion and clause regarding political objective was added in the constitution of an organization in 1933. Nawab Bahadur was elected its joint secretary in 1937 but later became its president and held the office till he breathed his last.<sup>21</sup> Nawab Bahadur Yar Jang’s keen interest and selfless efforts made this organization of mouthpiece of Muslims in Hyderabad its head office at the beginning was set up at Medhvi Manzil and later on devoted this building to the organization. This shows his great love and dedication for organization. Nawab Bahadur played a remarkable role of uniting the Muslims on a single platform from organization and it got popular under his presidency.<sup>22</sup>

It was the time when political situation in India was crucial and tense because of many Hindu extremists’ organizations working against the interest of the Muslims in state of Hyderabad. Shuddi movement was in full swing in 1924 and started launching anti Muslim agenda.<sup>23</sup> It was Nawab Bahadur Yar who formed an association by the name of ‘Majlis Tablig-e-Tanzeem’ in order to counter the propaganda launched by Shuddi movement.<sup>24</sup> The scope of the

Majlis activities was not confined to the Muslims and went on preaching, it was due to the Majlis that more than 5000 non-Muslims converted to Islam. Sharif-al-Mujahid states in the following words that he enlisted and trained a missionary crop, organized a campaign for Tabligh and converted some five hundred people to Islam.<sup>25</sup>

In the later year of thirties, Allama Inayat ullah Mashriqi formed a movement with religious objectives with the name of Khaksar movement in 1931. Nawab Bahadur Yar Jang was influenced by its manifesto and vision of Allama Mashriqi and joined the movement in 1938.<sup>26</sup> he performed his active role as an ardent follower of movement by establishing various branches of Tabligh and Khaksar in state of Hyderabad.<sup>27</sup> The unfortunate incident of attack on Quai-e-Azam by Khaksar activists made Nawab disgusted and resigned from movement in 1943.<sup>28</sup>

#### **Role of Nawab Bahadur Yar Jang in Muslim League**

Nawab Bahadur played a dynamic role in All India Muslim League. His contributions as a close associate of Quaid-e-Azam made him high place among important leaders of freedom struggle of Pakistan. Although he did not live long to see his dream realized but he actively conveyed the message of Muslim League in remote area of Hyderabad through his speeches.<sup>29</sup> Nawab Bahadur services are remarkable in instilling the sentiments of freedom among his masses. He gained a confidence of Quaid-e-Azam by dint of his exceptional qualities of industry, diligence and perseverance. Quaid-e-Azam too had regard for Nawab Bahadur for selfless and sincere efforts with Muslim cause. He was officially state subjects of Hyderabad and could not become join the Muslim League as per state law.<sup>30</sup> He as an informal member of League, continued to undertake selfless services for Muslim League that made him immortal in the history of struggle for independence. His speech at annual session of All India Muslim League held at Patna in 1938 at the invitation of Quaid-e-Azam mesmerized the gathering and were impressed by his command over language and extraordinary knowledge. It became common practice that Jinnah's speeches in English were translated to Urdu by Nawab Bahadur.<sup>31</sup>

All India Muslim League's 27<sup>th</sup> annual session at Lahore was landmark in the history of South Asia in which historic resolution for separate homeland was moved and passed. The political situation in Lahore was passing through a critical phase in 1940. The Govt of Punjab outlawed all sorts of paramilitary groups and placed a ban on it. A positive defiance by Khaksar activists resulted in firing and bloodshed. (Khaliquzzaman, 1961 p.234). According to official sources, thirty persons were killed and several other were wounded in a clash between Khaksar activists and police.<sup>32</sup> In a wake of tense situation in city of Lahore, Quaid-e-Azam was informed the whole situation by Sir Sikandar Hayat Khan Premier of Punjab. Meeting of Muslim League leaders were called by Quaid-e-Azam to review the situation and it was revealed in meeting that most of the leaders were in favor of its postponement.<sup>33</sup> At this stage Nawab Bahadur Yar Jang played his historic role by offering his services to Quaid-e-Azam to make the situation normal. Nawab Bahadur, at this stage, assured Quaid-e-Azam that there should be no change of league program, on the other side opened a negotiation with Khaksars owing to his long associations with them. He expressed his sympathy with wounded Khaksar and did smooth their wrath by his speeches. Quaid-e-Azam on reaching Lahore, went to see the wounded Khaksar. This gesture of sympathy and goodwill went up for heal with wounded Khaksar. Resultantly, it was all possible due to the efforts of Nawab Bahadur Yar Jang that Muslim League was able to hold its annual session at Lahore.<sup>34</sup>

The annual session of Muslim League was held in Madras in 1941. Lahore resolution was to be adopted as aim and objective of the All India Muslim League at this session but the leaders were not unanimous over the issue. Again, Nawab Bahadur Yar Jang came forward and convinced all dissents voices by his argumentative approach. Resultantly, it was passed by majority vote.<sup>35</sup> At the annual session of league session at Allahabad in 1942, Quaid-e-Azam appealed for collection of funds from gathering but the response was not welcoming. Quaid-e-Azam informed Nawab Bahadur the situation. Nawab Bahadur made a speech before audience by saying,

“people who do not part with their wealth do not deserve a free independent country. The birth of a free country does not require monetary sacrifices”, he remarked, “it also requires sacrifice of life”

It was impact of the speech by him that Muslim League was able to collect one and a quarter lakh rupee from the same gathering.<sup>36</sup>

### **Nawab Bahadur Yar Jang and States Muslim League**

There were 562 states in number in British India which comprised of one third of Indian area and one fourth of its population which were ruled by local rulers and princes. These States were outside of British administrative set up and accepted the British paramountcy. It was responsible the internal and external security of the States. Political department worked under Viceroy to deal with the affairs of the states.<sup>37</sup>

Political scenario in the 3<sup>rd</sup> decade of 20<sup>th</sup> century was witnessing changes. Congress was making demand of responsible government in Sub-Continent. In the beginning, both the mainstream political parties i.e. Muslim League and Congress confined their activities to the British India. at this stage, Congress started interfering in the affairs of the states and later on, set up an All India States People Conference in 1927 with the objective of safeguarding the rights of Hindus.<sup>38</sup> The victory of congress in the election of 1937 in majority of the provinces of the British India made the leaders realize that Congress would be successor to the British Power over the whole of India including Princely States. in a meantime Congress passed a resolution demanding states would be the part of India in 1938. Jawaharlal Nehru was elected as the President of All India States People Conference in 1939.<sup>39</sup> Muslim League could not ignore the growing influence and activities of congress and decided to play its role.

Nawab Bahadur Yar Jang, keeping in view the situation decided to form an All India states Muslim League in March 1939 with the consent of Quaid-e-Azam which aimed at protecting and safeguarding the rights of Muslims in the states.<sup>40</sup> Initially, its head office was set up at Bhopal and then in Nagpur. Mahmood-ul-Hassan became its general secretary and Nawab Bahadur was elected its president.<sup>41</sup> Its first meeting was held in Lahore which was

presided over by Sardar Muhammad Aurangzeb and was attended by Muslim representatives of all Indian states at Lahore in 1940 along with annual session of Muslim league in which historic resolution of separate homeland was passed.<sup>42</sup> After first meeting in Lahore, it was decided to hold meeting of states Muslim League with session of Muslim League at same venue so that they would have guidance of Quaid-e-Azam and to devise a same policy. Afterwards it became common practice that session of states Muslim league and Muslim league were held at same place.<sup>43</sup> Mahmood-ul-Hassan, Secretary General of States Muslim League, paid visits to twelve states at the expenses of Nawab Bahadur with a view to extending the sphere of state Muslim League.<sup>44</sup>

Nawab Bahadur Yar Jang constituted a committee under his presidency to apprise the aims of States Muslim League to other states. He paid a visits to different states to observe the social, political and religious conditions of the Muslims in States and elaborated the causes of objectives of States Muslim League during his visits. His way of expression and oratory was so powerful that every state Muslim practically attended in all session of states Muslim league.<sup>45</sup>

Nawab Bahadur Yar Jang was known personality to everyone in Indian States on account his oratory skills. He was fully aware of the economic, social and political conditions of the Muslims in princely States. Nawab Bahadur Yar Jang in order to extend the sphere of States Muslim League and to setting up branches the States League in other States, wrote a letter to Khawaja Hassan Nizami to seek following information about the Muslims.

1. Is there Parliament in the state and if so, how many seats for Muslims are reserved?
2. what is the proportion of Hindu Muslim employees in government jobs at ministries and secretariats?
3. What is proportion of Muslim in state population and their condition?
4. What the special privileges do get Hindus from States?<sup>46</sup>

The British Government sent Sir Stafford Cripps with proposals to India and he arrived in India in 1943. Nawab Bahadur Yar Jang represented the States Muslims and processed their demands before him. He wrote to Cripps, 'You may be aware of the fact that the only representative of the state's Muslim League is All India States Muslim League whose responsibility as president was assigned to me. States people conference which is working under the presidency of Jawaharlal Nehru or any other organization cannot justify the problems living in the state. I am sure that you will not neglect the Muslims of States and welcome the idea of an interview with me to find out their point of view.'<sup>47</sup>

Nawab Bahadur Yar Jang devoted all his energies for the welfare and uplift of the Muslims in the states. He heard the sufferings and pathetic conditions of Muslims in the State of Gwalior and sent a letter to Maharaja

"All the working committee of states Muslim League is much concerned over the complaints of Muslims has against your government. This situation forced me to make a formally request and present the matter before your Highness in a suitable way. Kindly, grant me time on nearest date so that I may appear before your Highness to discuss the same".<sup>48</sup>

Nawab Bahadur Yar Jang played his significant role of setting up branches of States Muslim League in the Hindu states of Jaipur, Jodhpur, Gwalior and Kashmir. He was deeply concerned the sufferings and issues of Muslims in Kashmir and he drew the attention of Quaid-e-Azam on several time towards this matter. A council of the League was held at Delhi in 1942 passed a resolution censuring the improper conduct of Kashmir officials in crushing the legitimate attempt of Kashmir Muslims to organize themselves under the banner of the Muslim Conference.<sup>49</sup> Nawab Bahadur Yar Jang projected the Muslims grievances in the states and made a contribution in generating the political conciseness and got them united under the banner of State League.

### **Contributions of Nawab Bahadur Yar Jang in North Western Frontier Province**

The most popular political origination in North Western Frontier Province was Red Shirts or Khudai Khidmatgar. Khan Abdul Ghaffar Khan had great

influence in the Province. It was very close to Congress due to its plan and manifesto. As early as in 1931, the Red Shirts was affiliated with Congress.<sup>50</sup> In election of 1937. Congress was successful in forming a ministry in a province of NWFP with Dr. Khan Sahib as chief Minister was fully under the influence of Congress High command. Muslim League was weak in the province as compared to Congress. In order to make Muslim League strong, Nawab Bahadur Yar Jang informed the whole situation to Quaid-e-Azam and expressed his opinion that if I could stay for six months in the province, the Congress influence could easily effect.<sup>51</sup>

Nawab Bahadur Yar Jang stressed the Provincial league leaders to launch mass contact with Muslim population to make the league strong and to diminish the influence of congress. By-election on some seats of assembly were to hold in 1943. The provincial league leader Sardar Aurangzeb was not sure of Muslim league victory in by election. Therefore, he made a request to Nawab Bahadur for assistance but he was banned from addressing in public. These elections were of great significance for Jinnah and League. Keeping in view the situation, Quaid-e-Azam was aware that Nawab Bahadur could be most effective in prevalent situation in NWFP by his powerful skills of oratory to win the support of the Pathans for Muslim League. Following the Quaid-e-Azam's request, Nizam lifted restriction imposed on Nawab Bahadur Yar Jang and allowed him to go on election campaign.<sup>52</sup>

Nawab Bahadur Yar Jang, Sardar Aurangzeb and Qazi Isa visited the tribal areas which was herculean task to travel there during the time Faqir of Api emerged as powerful tribal chief with considerable backing. He was strongly opposed the incursions of outsider in tribal areas. Nawab Bahadur Yar Jang received a message from the former giving assurance of safe journey in tribal areas which was astonishing for Nawab Bahadur. Nawab Bahadur Yar Jang's ten days stay at NWFP brought fruitful for League by dint of his speeches in Pushto and infused a new spirit in Pathans. As a result, the league got victory in by election in frontier which made the Muslim League stance strong in frontier.<sup>53</sup> He rendered a yeoman service in carrying out the message of Muslim League in the province of frontier. The role played by Nawab

Bahadur Yar Jang in Pakistan movement from 1940 to 1944 in the attainment of Pakistan Quaid-e-Azam acknowledged it time and again by saying that to Pakistan movement, apart from a lot of wealth Hyderabad gave Bahadur Yar Jang whose oratory skills made the movement the ten million Muslims' sole objective.<sup>54</sup>

### **Nawab Bahadur Yar Jang's Idea of Pakistan**

Nawab Bahadur Yar Jang played a significant role in providing an ideological foundation to Pakistan through his speeches delivered on several occasions and propagated his ideals and thoughts about Pakistan. Nawab Bahadur Yar Jang expresses his views about the ideology for newly state in these words, 'the basis of ideology of Pakistan was only Islam'. From the beginning, Muslim of sub-continent wanted a separate state where Muslim order their lives in the light of Islamic teachings.<sup>55</sup>

Nawab Bahadur Yar Jang's view about ideology of Pakistan and its basis were clear, addressing the annual session of the Muslim League in Karachi in 1943, he said, "Listen and be aware that politics which is not in line with Quranic teaching and Sunnah is haram. It is mandatory for all to be pure and to remain pure in order to get Pakistan".<sup>56</sup>

Nawab Bahadur Yar Jang elaborated Two Nation Theory in his speech by saying that we wished to get Pakistan on the basis of Two Nation Theory. We, Muslims are a nation not a minority and where there lived two nations with conflicting ideas with each other, western style of democracy cannot have formed in them. We are a minority in India, even though we are tens of millions in numbers and such population of 100 million cannot be minority. Expressing his views about the nature of future constitution to Pakistan, he said, "no constitution in the Muslim State will be made repugnant to Islamic principle. The constitution of Pakistan will be based on Islamic principles" Quaid-e-Azam was present in this meeting and continued to endorsing each word Nawab Bahadur uttered.<sup>57</sup>

Speaking at the annual session of Muslim League in 1943 at Karachi, he said that he was a communist if Communism aims to alleviate poverty and to provide the basic needs of life to the poor. He hoped that Muslim League

working committee would chalk out its economic plan in the light of Quranic justice. Addressing to Quaid-i-Azam, he said, “we have understood Pakistan in this light. If your Pakistan is not such we don’t want it.”<sup>58</sup>

Nawab Bahadur Yar Jang’s chief aim was not only a separate state for Muslims of India but also an Islamic state and Islamic System. He remarks that he is with the Muslim League because its leaders are unconsciously moving towards the same destination and group emerged in it that understands its objectives.<sup>59</sup>

Nawab Bahadur Yar Jang also expressed his thoughts about Economic foundations to Pakistan. ‘after studying all the system of the world, Nawab Bahadur Yar Jang wanted to lay the foundations of an economic system based on Islamic principles for Pakistan. Professor Ahmad Saleem mentions impressions of Nawab Bahadur in following words, “those who want to lay foundations of economic system negating the Quranic principles and misleading Muslims, should leave the gathering”’.<sup>60</sup>

Nawab Bahadur Yar Jang laid the foundations of Education for Pakistan before the partition. He said that the great calamity of India was the Education system introduced by such nation which not only want to seize the resources but also wanted to enslave the minds of Indians, the Education system needs to be given priority in the future and a system be formulated in accordance with Islamic teachings.<sup>61</sup>

Nawab Bahadur Yar Jang’s premature demise on 25 June 1944 shocked every Muslim and was mourned throughout the sub-continent. he was just at age 39. With sudden death of Nawab Bahadur Yar Jang, Quaid-e-Azam lost his trusted and true friend. Sarojini Naidoo was impressed by his oratory skills and attended his gathering, used to refer him as her ‘son’. No one can undermine the role and services rendered by Nawab Bahadur and his speeches inspired the people and cast a spell on them. Paying a glowing tribute to Nawab Bahadur Yar Jang’s oratory skills when he joined Muslim League, Quaid-e-Azam said that Muslim League was voiceless. Bahadur Yar Jang has given it tongue (voice).<sup>62</sup>

### **Conclusion**

Keeping in view of the above mentioned arguments, it is conclude that the role played by Nawab Bahadur Yar Jang is commendable in every respect.

Nawab Bahadur Yar Jang occupied a place of eminence in the political history of the Sub-continent. He performed his significant role in establishing various socio-religious organizations with the purpose of protecting and safeguarding the constitutional rights of his community at native and national level. He raised voice in favor of Muslim grievances in the Indian states and processed their demands by setting up state Muslim League. He played a remarkable role at mainstream politics on account of oratorical skills and proved effective leader in carrying out the message of All India Muslim League in the remotest areas of the Punjab and Frontier. Nawab Bahadur was true leader, supporter of Pakistan movement and right hand man of Quaid-e-Azam by dint of extraordinary services for the cause of Muslim league aimed at demanding a separate homeland for the Muslims of the Sub-continent. He was responsible inculcating in Muslims the spirit of freedom, political consciousness, strength and unity in their ranks.

He was multi-faceted personality which have not been given due attention by the historians and many areas of his personality and his role have been overlooked. He rendered his utmost services for the betterment and uplift of his community in social, religious and political sphere. Nawab Bahadur Yar Jang left an indelible mark in the annals of history by his services he rendered and remarkable role he played.

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