

*Mughees-ud-Din*

## Quaid-e-Azam and the Muslim Press

It is often said that character is destiny. If this could truly be said of any leader, it was Muhammad Ali Jinnah. Like the master-mind he was, he overrode events and created his own circumstances. He always used his 'key' at the right moment to win freedom for his people. Unlike most of the other leaders in pre-independence India, who believed merely in arousing emotions, exciting passions and speaking the language of 'bravados' the Quaid-e-Azam was always careful to impress on his followers the need of organised effort to build up national life in its various aspects. There are a large number of articles from the pen of eminent thinkers, politicians and scholars regarding various aspects of the Quaid's life, e.g., as lawyer, as founder of Pakistan, as parliamentarian but a very small amount of literature is available about the Quaid as the architect of the Muslim Press. The purpose of this paper is to highlight the views of the Quaid-e-Azam about the significance of the Press.

History tells us that no movement can advance without the process of enlightenment. Communication process is the second name of practical journalism. Perceptive leadership always use this weapon in order to promote their mission.

Like other vigilant leaders, Quaid-e-Azam Muhammad Ali Jinnah, founder of this great country, was in fact, the architect of Muslim Press in the sub-continent. He had realised quite early that unless the Muslims have their own newspapers and journals, it would neither be possible to counter the consistent propaganda campaign of their opponents nor would be possible to accelerate the Pakistan Movement. He, therefore, fully encouraged the Muslim League and the Muslims to start their own newspapers.

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73. For his detailed bibliography and works see *GAS*, I, 503, 504ff.
74. Goldziher remarked, "The *Musnad* of Ibn Hanbal occupies the most stable position . . . it maintained its position in literature also for a long time as source for important works and compilations," "Neue Meterialien zur Litteratur des Ueberlieferungswesns bei den Muhammedanern", *ZDMG*, 1896, 485f.
75. *Fath M*, 479 ; most of al-Bukhari's books are now published ; Ibn Rahawayh (d. 238) is reported to have appreciated his *K. al-Ta'rikkh* in the court of *amir* of Khurasan (*Ta'rikkh*, II, 7 ; Subki, II, 221).
76. Zurqani, I, 9 ; *Asma'*, 88, 89 ; *Fath M*, 8 ; *Tadrib*, I, 88.
77. *Tadh*, II, 544 ; *Ta'rikkh*, II, 8, 14 ; Subki, II, 221 ; T. Hanabilah, I, 276.
78. *MST*, II, 218.
79. *MST*, II, 219-220 ; Bukhari, *hajj*, II, 181, 182 ; *adab*, VIII, 7 ; *luqlah*, III, 171 ; *wasiiyyah*, IV, 77 ; *manaqib*, IV, 216.
80. *GAS*, I, 136.
81. *GAS*, I, 136f.
82. Muslim, I, 5f ; *Sharh N*, I, 50.
83. *GAS*, I, 154.
84. *MST*, II, 232.  
    *GAS*, I, 154ff.
86. Ibn Khallikan gives the following geneology ; Ahmad b. 'Ali b. Shu'ayb (*Wafayat*, I, 178 ; *GAS*, I, 167 ; for a detailed bibliography see *GAS*, I, 167.
87. There is difference of opinion among scholars about the editorship of the present *K. al-Sunan*. Some hold the view that al-Nasa'i himself edited it (*Tadrib*, I, 102; *Kashf*, II, 1006; *Nasa'i*, I, d ; *Tadh*, II, 698) ; while some say that al-Nasa'i's student Ibn al-Sinna Abu Bakr b. Muhammad (d. 364/974) edited it (*Tadh*, III, 940 ; *Ashraf*, I, 19). A number of scholars transmitted *al-Sunan* from the compiler, see : Robson, "The transmission of al-Nasa'i's *Sunan*", *JSS*, I (1956), 38ff.
88. *Nasa'i*, I, 4.
89. *Kashf*, II, 1006 ; *GAS*, I, 168f.

in the library of the Faculty of History and Geography (Isma'il Sa'ib, collection No. 2164) Ankara University. It is incomplete and defective, yet with an early date (i.e. 364/974) and copied in Toledo. The other copy is in complete and is found in Fayd Allah Library, Turkey, No. 541.

51. *Fihrist*, 319 ; *Jarh*, I, i, 107 ; *Mizan*, I, 38.
52. *GAS*, I, 93 ; *Zahiriyyah*, *majmu'*, 107 ; Tahir Mallick, "Life and works of Ibrahim b. Tahman", *Journal of Pakistan Historical Society*, 24 (1976), 1ff.
53. *Jarh*, III, i, 153 ; *Ta'rikh*, X, 438 ; *Tah*, VI, 344 ; *Siyar*, VII, 312.
54. *Tah*, X, 5ff ; *Siyar*, VII, 48ff.
55. A'zami, *Hadith Methodology*, 82.
56. *Siyar*, VII, 447.
57. *Sahih*, I, 114.
58. Sa'd, VII, ii, 39 ; *Siyar*, VII, 447.
59. *Siyar*, VIII, 290.
60. *Fihrist*, 318 ; *Tadh*, I, 248 ; *Siyar*, VIII, 289.
61. *Wafayat*, II, 392 ; *Ta'rikh*, IX, 180 ; *Tah*, IV, 119, 120.
62. *Fihrist*, 316 ; *Kashf*, I, 440.
63. *Zahiriyyah*, *majmu'*, 94.
64. *Siyar*, IX, 564 ; f.
65. *GAS*, I, 99.
66. *Zahiriyyah*, *majmu'*, 94 ; *hadith*, 293.
67. *Fihrist*, 138.
68. *GAS*, I, 104 ; *Kashf*, II, 1006 ; *Siyar*, X, 586 ; his *Kitab al-Sunan* was published in Maligawn (India) in 1388 A.H., with annotations by Habib al-Rahman al-A'zami.
69. Some parts in Hyderabad in 1972 and some parts in Multan (Pakistan) in 1324 A.H., now the whole of *Musannaf* is in press in Bombay.
70. *Siyar*, X, 70 ; *Adab*, 64.
71. Bayhaqi, I, 66 ; *Tawali*, 76.
72. This *Musnad* originally consisted of six volumes but at present only volume IV is preserved in Dar al-Kutub, Cairo, *hadith* No. 454 ; a part of this volume is studied and edited by the present writer.