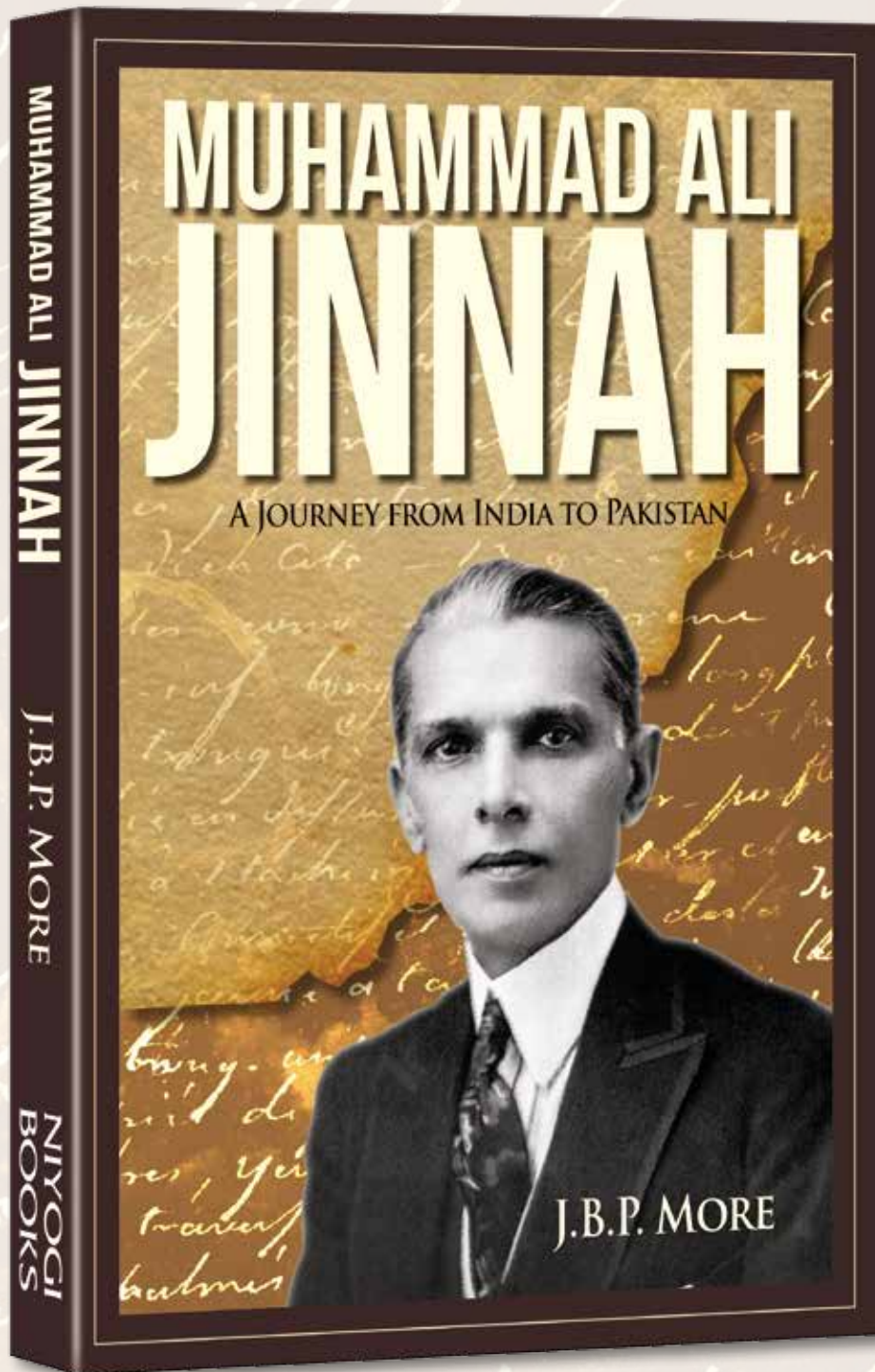


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MUHAMMAD ALI JINNAH

A JOURNEY FROM INDIA TO PAKISTAN

by
J.B.P. More

M.A. Jinnah entered politics as a Congressman and as a nationalist. While in the Congress, Jinnah joined the Muslim League in 1913. It was in that new political avatar that he brought about the Lucknow Pact as a communal settlement between Hindus and Muslims in 1916.

Exasperated by the rise of Gandhi in Indian politics, Jinnah left the Congress and dissociated himself from the Non-Cooperation and Khilafat Movements. He continued to be a leader of the Muslim League.

Jinnah raised his stakes. From his Delhi proposal to the Fourteen Points, he got almost everything from the British. The Communal Award came as a shot in his arm to re-affirm the separate political existence of the Muslims and their special destiny.

The Government of India Act of 1935 along with the Communal Award, and the subsequent provincial elections of 1937 gradually pushed Jinnah to radicalize his stand, related to the separate political existence of Muslims in India, ending in the demand for a separate Pakistan in 1940.

*An objective account of the career of
Muhammed Ali Jinnah.*

•
*Throws light on his legal and municipal activities
in Bombay and friendships outside the Muslim
League.*

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*Traces how Jinnah developed a more radical
viewpoint, resulting in the creation of Pakistan.*

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J.B.P. More is a scholar of international repute who specializes in the political, social, and colonial history of India. A doctorate in history from Ecole des Hautes Etudes en Sciences Sociales (EHESS), Paris, currently he teaches at Institut des Hautes Etudes Economiques et Commerciales (INSEEC), Paris. He has published extensively on the history and sociology of south India and on the French colonial history of India. He has more than 20 books and 45 articles to his credit.

‘A detailed and refreshingly un sentimental account of Jinnah’s career. The focus on his legal and municipal activities in Bombay, as well as his friendships outside the Muslim League, do much to mitigate the historiographical obsession with dating Jinnah’s “conversion” to Muslim nationalism.’

—Faisal Devji

**Reader in Indian History
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