

JINNAH HELPED HINDUS AND OTHER REFLECTIONS

PRAFULL GORADIA

Contents

<i>Why This Book?</i>	vii
Jinnah and Minorities in Pakistan	1-32
Jinnah Helped Hindus	3
Troika of Rights	12
No Future for Minorities in Pakistan	17
Imran on Indian Minorities	23
Threats to Islam	28
Of Jobs and Self Employment	33-80
Working Round the Clock	34
New Worker Laws	39
Of Jobs and Self-Employment	44
Sarkari Jobs vs Other Jobs	49
Pathway to Mega Industrialization	54
Outsourcing an Old Practice	60
Failure of State Capitalism	65
Psycho-Economics of Two Cities	71
Education is Wealth	76

	Islam and India 81-117
	Allahabad to Prayagraj 82
	Enigma of Fascism 88
	Much Ado about Babri Maqbarah 93
	More Muslim than Muslims 98
	Secularise Aligarh University 103
	Gobind Dev Temple in Vrindavan 109
	Justice Sen on the Hindu State 113
	Islamisation of Europe 118-141
	Time Stands for Merkel, not for the World 119
	Europe and Christo-Muslim Conflict 124
	Is Europe Trapped in Self-guilt? 130
	Why is Europe in Decline 136
	From Cricket and Sex to Assam 142-167
	Parathas and Sex 143
	Gandhi and Currency Notes 148
	Cricket in Need of Revolution 152
	Homeopathic Reservations 157
	Happiness to Assam 162

Why This Book?

The wide range of subjects touched upon in this volume may surprise some readers by their diversity. The one unity they represent is that of time. They reflect comments on happenings that took place during a period of 21 months (Gandhi was arrested by the British government in August 1942 and released in May 1944).

From cricket and parathas to education, events in Europe, Pakistan and, of course, India, have been discussed and analysed. I hope that most readers would find several topics of interest. I am not ambitious enough to expect all the chapters to engage all the readers, but I do feel confident that at least some chapters could interest many readers.

That Mohammed Ali Jinnah helped Hindus may well shock readers in India as well as Pakistan.

Nevertheless, the book has been named after this chapter because in historical and civilizational terms, the finding is of enormous importance. It also delivers a message that there is still time if India wishes to correct its course beyond Jinnah's legacy.

Jinnah Helped Hindus

THE VERY SUGGESTION that Mohammad Ali Jinnah, the chief protagonist of Pakistan as a separate country for the Muslims of the Indian subcontinent, who was successful in his quest of partitioning the homeland of Hindus actually helped them, would sound preposterous to most. It would, therefore, stretch credulence to suggest so. Yet, the fact is—even if it came about as a fallout of the march of history—Qaid-e-Azam Jinnah, the founder of Pakistan, did end up helping the Hindus.

Jinnah and the issue of religious minorities on both sides of the subcontinental divide reentered the political debate a few months ago when Pakistan's Prime Minister Imran Khan offered unsolicited advice to India on how to treat its minorities. Khan, a Sunni Muslim, perhaps must be aware that his country's founder Jinnah was a Shia, a sect now being treated as a minority. Some in Pakistan want Shias to be expelled from Islam.

That brings us to the Qaid. Jinnah was not exposed to religiosity. His father was a second generation convert; his grandfather Jeenabhai, a Halai Lohana from Dhoraji, near Rajkot, was converted to the Ismaili Khoja sect, led by Aga Khan. The Bombay High Court in its judgment of 1866, declared the Ismaili Khojas to be half-Muslim and half-Hindu (some Khoja womenfolk do the Swaminarayan *puja*). The writer has seen a signboard on a shop in Goa that reads Akbar Ali, Ram Ali & Sons.

The surname Jinnah began with Jeenabhai; Jeena in Gujarati means tiny. Mohammad Ali's first passport stated his surname as Jinnabhbai. Leaving for England at the age of sixteen, he had little exposure to Islam, except for a short stint at a Karachi *madrashah*. Once in London, he soon became a brown Englishman. After a four-year stint in England, Jinnah returned to Bombay in 1896. His child wife whom he had married in Karachi and his father had passed away. Family contact became limited; his three older sisters had been married. Jinnah took charge of the youngest, Fatima, and admitted her to a Christian school in Bandra. He began building his legal career as a magistrate at the handsome salary of Rs 1500. His heart being in advocacy, he soon took to pleading at the Bombay High Court. Most fellow advocates as well as clients were Gujarati Hindus, with very few Muslims. One of his juniors, MC Chagla, was liberal enough not to mind Jinnah consuming pork sandwiches at the Ritz opposite the Gateway of India. "As we were drinking our coffee and enjoying our sausages, in came an old, bearded Muslim with a young boy of about ten years of age, probably his grandson.