

Creation of Pakistan

BIBLIOTHEQUE DU CERIST



The Author

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*Justice Syed Shameem Hussain Kadri
Chief Justice of the Lahore High Court, Punjab*

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To my father

SYED NAUBAHAR HUSAIN SHAH

who, as a lawyer, brought me up in the appropriate educational, legal and political atmosphere and whose far-sightedness and guidance enabled me to achieve the comprehensive understanding as a result of which I was able to write this book.

BIBLIOTHEQUE DU CERIST

Foreword

Nations are built-up by building up the character of its individuals and whenever this aspect is neglected, the degeneration and downfall become the natural consequence. The seed sown by the character of the first Muslim who entered into this sub-continent was so pious that for Centuries the Muslims ruled this continent. The tree of Muslim rule decayed due to the "west wind" and the internal slackness and opposition. The autumn spread over nearly ten decades and during the same autumn characters like Sir Syed, Dr. Sir Muhammad Iqbal, Quaid-i-Azam and those who followed their footsteps, got the spring sooner than expected and the fight of freedom was won by the Advocate of the cause of Pakistan, who was known by his people as Quaid-i-Azam in a constitutional manner acting himself with complete faith in his Creator and the law revealed by Him on Hadrat Muhammad (peace be upon him) and with his strict discipline in words and actions and maintaining unity throughout.

The Pakistan Movement was an ideological, constitutional, political and moral struggle and throughout that movement Quaid-i-Azam proved himself a man exercising self trust, self reliance and self restraint. He was straightforward, just and patient. If non-cooperation and violence were the weapons of Gandhi, peace and struggle for the cause within the constitutional limits was the counter weapon of Quaid-i-Azam which proved and ultimately acknowledged even by his strong enemies as the best weapon to lead such a cause.

I have gone through the enlightening research and the material brought on the record by Mr. Justice Shamim Hussain Kadri who deserved to write such a thesis on the subject of "Creation of Pakistan", inter-alia, for two reasons; firstly because of the fact that he himself was a staunch worker of the Muslim League and at times even his life had been at stake for the movement. He had seen it with young eyes and from very close. He had the opportunity to talk with the Quaid-i-Azam and before and after the creation of Pakistan, he had devoted his life without any wavering. Secondly he had been blessed with a mind to probe into the two opposite versions and after weighing the arguments of both sides to give verdict for the right side without any fear or favour, keeping the balance even between the high and the low. It was a debt on him to do this service to the great Leader and to the Pakistani Nation which he had paid in good coins.

Readers will find that a chronological history without leaving any important event is before them and they will find it a sound material to see the events which brought into existence their beloved homeland, Pakistan.

I wish all success to the Author throughout his life. *Amin.*

HUSAIN IMAM

Karachi.

13th December, 1981.

Preface

“The Creation of Pakistan”. Only a person who has been both an eyewitness of and a participant in the struggle for the establishment of the Muslim Homeland in the Indo-Pakistan Subcontinent can appreciate how I have long cherished the desire to write about the background and consummation of our Freedom Struggle.

The Story is a long and complex one—often over-simplified by biased Hindu and British writers. As a participant in and a witness of the crucial period of the Pakistan Movement I have felt a particular duty to “set the record straight”.

During the Mughal Rule in the Subcontinent, notably in the periods of Akbar and Jahangir, the Muslim Rulers encouraged inter-marriage between well-placed Hindus and the Mughal Royal family and gave positions of high office to such Hindus, appointing them Ministers and Administrators and even Commanders of the Mughal Army. In addition to this, large Jagirs were also bestowed upon them, with endowments for temples and other religious institutions to keep their culture alive. Despite this unusual large-heartedness shown by the ruling powers, the Hindus’ hatred for the Muslims continued unabated and they never reconciled themselves to any meaningful integration with the benevolent Muslim culture.

With the decline and fall of the Mughal Empire and the machinations of the East India Company leading to actual conquest and occupation of Indian territories and the establishment of the British raj in India, the

Hindus joined hands with the British in a country-wide persecution of Muslims of all classes to satisfy their own feelings of vengeance against earlier Muslim rule. In spite of the heroic Muslim resistance to the foreign expansionist aggression and the various forms of Hindu co-operation with the British Imperialists, the 1857 War of Independence was lost because the Hindus actually betrayed the strategy of the freedom fighters by leaking the latter's plans to the Imperial Power and thus subverted the first armed attempt to overthrow British Rule. After the British succeeded in suppressing the 'Rebellion', eminent Muslims were sent to the gallows, their properties confiscated and Muslim institutions demolished. The Hindus, on the contrary, joined the British Administration in large numbers in the aftermath of 1857 and were rewarded with high offices by their British masters for their treachery to the popular cause.

Muslim resistance to the foreign imperialist power continued for a long time and the Muslims persisted in their non co-operation with the British. Ultimately, it was Sir Syed Ahmad Khan who succeeded in persuading the Muslims to learn the English language and participate in the British Indian Administration. In many subtle ways and several times the Hindus tried to convince the Muslims that they both belonged to the same country and as well-wishers of each other, had common cause to oust the British conquerors from the Sub-continent; each time however their true motive was revealed by their treacherous conduct. Thus was the Two-Nation Theory shown to be the factual reality that it truly was, although the fundamental and overwhelming differences which proved that it was so were actually self-evident ever since Muhammad bin Qasim first set foot on Indian soil, in response to a desperate call for justice and help against Hindu tyranny by its oppressed and down-trodden victims.

The Indian National Congress was in fact the creation of the British—founded by an Englishman Hume; it soon claimed to be the one national party representing the whole of India. The hypocritical scheming by the Hindus and the British behind the former's pseudo—nationalist facade was soon discovered by the Muslim leaders who had originally co-operated very sincerely with leading Hindus in the Congress, and thus were the Muslims compelled to take up the common country-wide stand that they had to seek liberation from the yoke of both the British and the Hindus. The Anglo-Hindu conspiracy was ultimately revealed in all its nakedness when, despite the earlier acceptance of the Cabinet Mission Plan by the Muslim League in 1946, the British actually handed over the reins of government to the Congress and the Interim Government of

Nehru was installed by Lord Wavell in August that year with the common objective of sabotaging the cause of the Muslims who unitedly and finally defeated this strategy under the able and courageous leadership of Mr. Muhammad Ali Jinnah.

In addition to the historically factual account, I have recounted the developments as they took place after the enforcement of the Government of India Act, 1935 and of which I was myself an eyewitness. I have, of course, particularly emphasized the role of Allama Dr. Muhammad Iqbal and Quaid-i-Azam Muhammad Ali Jinnah, who valiantly waged the constitutional struggle for achieving the Muslim homeland where the Muslims could pursue unhampered their socio-political, economic and cultural development in South Asia. In the narration of events, my endeavour has been that brevity and simplicity of language should facilitate the better understanding of the issues involved by the younger generation.

With the invaluable help of Dr. Munir Ahmad Mughal and Mr. Ghulam Habib Subhani, both well-known writers, I have consulted some relevant books; but for their hard labour in this connection, my desire to write this book may have remained unfulfilled.

In the end, I am deeply indebted to Mr. Husain Imam, a close associate of the Quaid-i-Azam and a renowned Muslim Leaguer, for writing the Foreword of this book despite his old age and ill-health. I must also extend my gratitude to Hakim Muhammad Saeed, Chairman, Hamdard Foundation and Health Advisor to the Pakistan Government, a person of renowned literary taste and a sincere friend of mine, and to Mian Muhammad Shafi, who has been my colleague during the Pakistan Movement, for their persuading me to write this book.

I must record my thanks to Dr. Abdul Shakoore, Director, Research Society of Pakistan, who provided crucial assistance in the preparation of the work.

SHAMEEM HUSSAIN KADRI

Lahore,
23rd March, 1982.

BIBLIOTHEQUE DU CERIST

Contents

FOREWORD

1. THE BACKGROUND OF THE PAKISTAN MOVEMENT 1
 ESTABLISHMENT OF THE ISLAMIC STATE IN THE SUBCONTINENT, ITS RISE AND FALL INHERENT CHARACTERISTIC OF ISLAM. CAUSES OF FOREIGN DOMINATION.

2. MUSLIM AWAKENING—LAST EFFORT—WAR OF INDEPENDENCE WAS LOST 5

HINDUS TOOK FULL ADVANTAGE OF THE BRITISH POLICIES AND PROVED THE WORST ENEMIES OF THE MUSLIMS. THE ROLE OF SIR SAYYID AHMAD KHAN AS AN ADVOCATE OF THE MUSLIM CAUSE. THE ROLE OF NAWAB ABDUL LATIF. THE ROLE OF SAYYID AMIR ALI.

3. EIGHT YEARS OF BLACK LAWS—RESULTING IN THE ESTABLISHMENT OF INDIAN NATIONAL CONGRESS 11

THE MEN BEHIND CONGRESS. SIR SAYYID FOREWARNED THE MUSLIMS ABOUT THE REAL OBJECTS OF THE CONGRESS. SIR SAYYID'S BLACKMAILING BY HUME. MUSLIM PRESS UNANIMOUSLY VOICED AGAINST CONGRESS. MUSLIM ORGANIZATIONS ALSO DENOUNCED THE CONGRESS WITH ONE VOICE. FOUR CONCRETE STEPS TAKEN BY SIR SAYYID AGAINST

CONGRESS. PARTITION OF BENGAL AND HINDU AGITATION. MUSLIM PLAN OF SEPARATE ELECTORATE.

4. FAILURE OF CONGRESS IN SEEING THE COMMUNAL REALITIES RESULTED IN THE FORMATION OF ALL INDIA MUSLIM LEAGUE
OBJECTS OF THE MUSLIM LEAGUE 17

5. CONSTITUTIONAL REFORMS OF 1909 21
WISDOM OF MORLEY IN SEEING THE FORCE OF MUSLIM ARGUMENT. PERIOD OF CONTENT—1906 TO 1911. THE BRITISH BACKING OUT FROM THEIR FIRM PROMISE TO KEEP THE PARTITION OF BENGAL INTACT. MUSLIM REACTION WAS BUT NATURAL—THEY LOST ALL CONFIDENCE IN THE BRITISH. MUSLIM LEAGUE CHANGED ITS AIM FROM LOYALTY TO A FORM OF SELF-GOVERNMENT. MUSLIM GRIEVANCES AGAINST THE BRITISH. CAWNPUR MOSQUE EVENT. QAID-I-AZAM JOINED MUSLIM LEAGUE. THE ROLE OF MOULANA MUHAMMAD ALI. EMIGRATION OF MOULANA UBAYDULLAH SINDHI TO AFGHANISTAN. ROLE OF SHEIK-ÜL-HIND MAHMUD HASSÁN. SILKEN HANDKERCHIEF (OR SILK-LETTER) CONSPIRACY. LEAGUE AND CONGRESS MEETING AT BOMBAY JOINT SESSION. JOINT HINDU-MUSLIM MEMORANDUM ON REFORMS. THE CONGRESS-LEAGUE SCHEME. MERITS OF THE SCHEME. DEMERITS OF THE SCHEME. 1917 BRITISH POLICY ANNOUNCEMENT. THE MONTAGUE-CHELMSFORD REPORT.

6. THE GOVERNMENT OF INDIA ACT, 1919 35
THE ROWLATT ACT, 1919. JALLIANWALA BAGH (AMRITSAR) INCIDENT. LIBERALS TOOK PART IN 1920 ELECTIONS. SAWERAJISTS TOOK PART IN 1923 ELECTIONS. THE FORMATION OF UNIONIST PARTY BY SIR FAZAL-I-HUSSAIN. SIX PRINCIPLES OF MUSLIM LEAGUE. APPOINTMENT OF STATUTORY COMMISSION. NEHRU REPORT. MUSLIM LEGISLATORS MANIFESTO OF 1928. TREATMENT OF MUSLIM PROBLEM BY THE NEHRU REPORT. MUSLIM REACTION TO NEHRU REPORT. QAID-I-AZAM'S SUGGESTIONS IN ALL PARTIES CONVENTION. FOURTEEN POINTS OF QAID-I-AZAM. SIMON COMMISSION AND ITS REPORT. INDIAN REACTION TO SIMON REPORT. FIRST ROUND TABLE CONFERENCE. RESOLUTION OF MUSLIM CONFERENCE IN NOV. 1930 AT LUCKNOW. GANDHI-IRWIN PACT 1931. THE ROLE OF ALLAMA IQBAL (His proposal in formal constitutional terms of the solution of the complex politico-religious problems of the subcontinent). ROLE OF MAULANA SHOWKAT ALLI. THIRD MUSLIM CONFERENCE STATEMENT OF ALLAMA IQBAL. BRITISH COMMUNAL AWARD—1932. STATEMENT OF

ALLAMA IQBAL ON THE COMMUNAL AWARD. ROLE OF MR. HUSAIN IMAM. CONSIDERATION OF WHITE PAPER BY JOINT SELECT COMMITTEE. POLITICAL ACUMEN AND PARLIAMENTARY SKILL OF QUAID-I-AZAM.

7. GOVERNMENT OF INDIA ACT, 1935 73
 LINLITHGOW—THE NEW VICEROY. ELECTION MANIFESTO OF MUSLIM LEAGUE. ROLE OF MIAN FAZL-I-HUSSAIN. LEAGUE TICKET CANDIDATES FOR ELECTION OF 1937. STATEMENT OF LORD LINLITHGOW.

8. SURVEY OF THE FUNCTIONING OF PROVINCIAL GOVERNMENTS BETWEEN 1937 AND 1943. 111

SIKANDAR-JINNAH PACT. CONGRESS STAND REFUTED BY QUAID-I-AZAM. SHAHID GANJ MOSQUE RESOLUTION. FIRST SESSION OF ALL INDIA MUSLIM STUDENTS FEDERATION AT CALCUTTA. QUAID-I-AZAM ON MUSLIM POSITION. THE ROLE OF THE AUTHOR. COMMUNAL QUESTION—INTERVIEW, CORRESPONDENCE AND JOINT STATEMENT OF MR. GANDHI, MR. JINNAH AND MR. NEHRU. WARDHA SCHEME REJECTED. TITLE OF QUAID-I-AZAM. CONGRESS FALSEHOOD MADE OPEN BY THE QUAID AT PATNA 1938 SESSIONS OF LEAGUE. FOUR FORCES AT PLAY IN INDIA. CONGRESS—MAINLY A HINDU BODY AND NOT THE REPRESENTATIVE OR NATIONAL BODY. AIM OF THE CONGRESS—ESTABLISHMENT OF HINDU RAJ. INTERNAL EVIDENCE AGAINST THE CONGRESS (1. Bande Matram, 2. Congress Flag, 3. Hindi Hindustani, 4. Wardha Scheme of Education). EXTERNAL EVIDENCE AGAINST THE CONGRESS (1. Congress Campaign in Muslim States, 2. Federation acceptable to Congress if it gets a majority). RESOLUTION FOR DIRECT ACTION BY MUSLIM LEAGUE. QUAID DID WHAT HE SAID. PIRPUR COMMITTEE REPORT. POSITION OF MUSLIM LEAGUE IN THE LEGISLATIVE ASSEMBLY—HOLDING BALANCE IN THE HOUSE. QUAID'S CRITICISM OF THE LEGISLATIVE POLICY OF THE GOVERNMENT. ATTITUDE OF MUSLIM LEAGUE WHEN ATROCITIES OF CONGRESS WERE AT THE CLIMAX. CLEAR-CUT AND BOLD STATEMENT THAT NEITHER MUSLIMS OF INDIA FEAR NUMBER OF PERSONS, NOR THEIR STRENGTH—ISLAMIC CULTURE INDESTRUCTIBLE. QUAID—A PRACTICAL MAN. MUSLIMS ASKED TO DO THEIR DUTY AND STAND BY THEIR PEOPLE AS ONE NATION. CONGRESS PROVED TO BE FASCIST AND AUTHORITARIAN BODY. GANDHI—GUILTY OF LIBEL ON WHOLE MUSLIM COMMUNITY. CONGRESS PROPOSAL OF ARBITRATION—A MERE TRAVESTY OF JUSTICE. DAY OF DELIVERANCE. POLITICAL THESES OF THE QUAID. REASONS BEHIND THE APPEAL TO CELEBRATE THE DELIVERANCE DAY. GANDHI'S NOTION OF

BIBLIOTHEQUE DU CERIST

JUSTICE. REPLY TO SIR HUGH O'NEILL. QUAID'S CRITICISM OF THE LONDON TIMES. WORLD WAR II BREAKS OUT.

9. VICTORY OF THE QUAID AND THE MUSLIM LEAGUE 173

PARTITION SCHEME. FIVE-FOLD DEMANDS OF THE LEAGUE EXPLAINED. THE GOAL OF THE LEAGUE—NEITHER BRITISH NOR MR. GANDHI TO RULE THE MUSLIMS. ALL INDIA MUSLIM LEAGUE SESSION AT LAHORE. QUAID-I-AZAM'S ADDRESS. NO DECLARATION OF INTERIM SETTLEMENT TO BE MADE WITHOUT APPROVAL OR CONSENT OF MUSLIMS. TWO-NATION THEORY EXPLAINED BY QUAID-I-AZAM. LEAGUE RESOLUTION.

10. THE HISTORIC LAHORE RESOLUTION OR THE PAKISTAN RESOLUTION OF 1940. 191

HINDU OPPOSITION TO LAHORE RESOLUTION. TENTATIVE PROPOSALS. HAMID NIZAMI'S ROLE. ARREST OF SUBASH CHANDRA BOSE. MUSALMANS A SEPARATE ENTITY. CAUSES OF FAILURE OF VICEROY'S AND MR. AMERY'S EFFORTS HIGHLIGHTED BY QUAID-I-AZAM. QUAID-I-AZAM FOR PARTITION OF INDIA. NATION TO HAVE A TERRITORY. THREE NATION BUILDING DEPARTMENTS (1. Education, 2. Economic Power in Commerce, Trade and Industry, 3. Defence). MUSLIMS' DEMAND WAS NOT FROM HINDUS BUT FROM THE BRITISH. PARTITION OF INDIA—THE ONLY SOLUTION. PAKISTAN—THE PRACTICAL GOAL OF MUSLIMS. NO AGREEMENT ON ALL INDIA CHARACTER CONSTITUTION. NOTE OF WARNING TO THE BRITISH GOVERNMENT. QUAID-SAPRU CONTROVERSY. QUAID-I-AZAM'S PROTEST. ACTION AGAINST LEAGUE MEMBERS. BETRAYAL BY FAZL-UL-HAQ. QUAID'S COMMENTS ON THE ROLE OF GOVERNORS IN INDIAN CRISIS. RAJGOPALACHARYA FRANKLY ADMITTED THAT THERE WERE TWO PRINCIPAL POLITICAL PARTIES IN INDIA—THE CONGRESS AND THE LEAGUE.

11. DRAFT DECLARATION

243

CELEBRATION OF PAKISTAN DAY ON 23rd MARCH, 1942. QUAID'S COMMENTS ON THE CRIPPS MISSION AND THE DRAFT DECLARATION. CRIPPS SPEECH AS TO FAILURE OF HIS MISSION. QUIT INDIA MOVE. CONGRESS DEMANDS DENOUNCED BY AMERY AND CRIPPS. MUSLIM LEAGUE RESOLUTION AGAINST QUIT INDIA MOVEMENT. QUAID'S PRESS CONFERENCE SPEECH AT NEW DELHI 13 SEPT, 1942. IMPROVEMENT OF INTERNAL ORGANIZATION OF MUSLIM LEAGUE. QUAID ENUMERATED THE EVIL DESIGNS OF ENEMIES TO UNDO THE MUSLIM LEAGUE. RAJGOPALACHARIYAS FORMULA FOR SETTLEMENT BETWEEN CONGRESS AND LEAGUE. GANDHI FAILED TO APPOINT FACT

BIBLIOTHEQUE DU CERIST

FINDING MISSION. MISFIRE FROM GANDHI. QUAID-I-AZAM'S RESUME OF THE ENTIRE SITUATION. ATTITUDE OF GANDHI CAUSED LET DOWN OF HINDUS. QUAID ON DESAI PROPOSALS' SAPRU PROPOSALS.

12. STATEMENT OF POLICY OF BRITISH GOVERNMENT 303

MANIFESTO. QUAID'S ELECTION CAMPAIGN TOUR OF INDIA. CONGRESS PROPAGANDA AGAINST PAKISTAN. LEAGUE WON EVERY SINGLE MUSLIM SEAT IN ELECTION. QUAID'S CALL TO YOUNGSTERS FIGHT FOR YOUR EXISTENCE AND FOR PAKISTAN. ARRIVAL OF PARLIAMENTARY DELEGATION IN INDIA. PROVINCIAL ELECTIONS OF 1946. DEVELOPMENTS IN PUNJAB

327

13. THE CABINET MISSION

CONVENTION OF LEGISLATORS RETURNED ON LEAGUE TICKET. THE QUAID ON THE MUSLIM CASE FOR PAKISTAN. RESOLUTION PASSED AT THE LEGISLATORS CONVENTION APRIL 1946. THE OATH TAKEN BY THE LEGISLATORS AT CONVENTION. CABINET MISSION MEETING. AZAD AND QUAID-I-AZAM. THE SECOND SIMLA CONFERENCE ALSO FAILED. CABINET MISSION'S RECOMMENDATIONS AS TO THE BASIC FORM OF CONSTITUTION. QUAID'S VIEWS ON THE CABINET MISSION PLAN. THE CONGRESS VIEW OF THE PLAN. LEAGUES WITHDRAWAL OF ACCEPTANCE OF CABINET MISSION'S PROPOSALS. ADOPTION OF POLICY OF DIRECT ACTION. CALCUTTA RIOTS CAUSED BY HINDUS. QUAID-I-AZAM A PEACE-LOVING AND CONSTITUTIONAL-MINDED MAN. RIOTS IN BOMBAY-NOAKHALI, GARHMUKTESWAR AND BIHAR. HORRIBLE INCIDENT IN U.P. BRITISH CONGRESS COMBINE BEHIND THE WHOLE TRAGIC DRAMA. THE AUTHORS MEETING WITH QUAID. INTERIM GOVERNMENT TOOK OFFICE WITHOUT LEAGUE. FRONTIER INCIDENT. COMMUNAL FLARE-UP AT NOAKHALI HINDU PRESS EXAGGERATION UNPRECEDENTED BLOOD SHED OF MUSLIMS. INDIAN COMMUNAL RIOTS NO LESS THAN A CIVIL WAR. QUAID STRESSED ON PEACE AND ORDER AND POSTPONEMENT OF CONSTITUENT ASSEMBLY. INDIAN DELEGATION INVITED TO LONDON FOR DISCUSSION ON MISSIONS STATEMENT. SIND ELECTIONS QUAID'S PRESENCE AND GUIDANCE BROUGHT COMPLETE VICTORY. A BRIEF SURVEY OF MUSLIM WOMEN'S ROLE IN THE PAKISTAN MOVEMENT. DISSATISFACTION OF PUBLIC WITH PUNJAB ADMINISTRATION. SERIOUS TURN TAKEN BY THE DIRECT ACTION MOVEMENT.

14. HISTORICAL DECLARATION OF TRANSFER OF POWER TO INDIA 371

PREMIER OF PUNJAB KHIZR HAYAT KHAN RESIGNED ON 2nd MARCH, 1947. HISTORIC BUDGET OF MARCH 1947. CIRCUMSTANCES COMPELLING THE BRITISH TO QUIT INDIA. DILEMMA TO THE CONGRESS. TIME AND TIDE IN FAVOUR OF PARTITION. GANDHI BEHIND MOVE OF PAKHTUNISTAN.

15. VICEROY'S PLAN 379

ANNOUNCEMENT OF PLAN ON ALL INDIA RADIO. QUAID'S CONSTITUTIONAL ATTITUDE. VICEROY INTERVIEWS WITH AZAD, GANDHI AND QUAID. LEAGUE DEMAND FOR FRESH ELECTIONS. MUSLIM DEMANDS. FAILURE OF SIMLA CONFERENCE. WAVELL PLANS A SNARE. ELECTIONS AND LEAGUE.

16. INDIAN INDEPENDENCE BILL 393

INDIAN INDEPENDENCE ACT, 1947. BOUNDARY COMMISSIONS SET UP. EMIGRATION TO PAKISTAN. QUAID-I-AZAM SWORN IN AS FIRST GOVERNOR GENRAL OF PAKISTAN. RADCLIFFE AWARD. REFERENDUM IN SYLHET AND N.W.F.P STATES. LEFT TO DECIDE THEIR ACCESSION THEMSELVES. BALUCHISTAN JOINED PAKISTAN. KASHMIR.

ANNEXURE I 401

ANNEXURE II 493

ANNEXURE III 501

ANNEXURE IV 506

INDEX 523

BIBLIOGRAPHY 529

BIBLIOTHEQUE DU CERIST