
Muhammad Ali Jinnah the Greatest Advocate of Women- on the condition of Women in Pakistan: An Empirical Analysis

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Abstract

The present article explores concept of influence of Quaid-e-Azam Muhammad Ali Jinnah's stance on women's rights regarding women empowerment in Pakistan. Quaid vision of women empowerment elaborates the importance of women involvement in every field of life like education, political affairs and national development. The results of the study indicate a positive correlation of Quaid-e-Azam's advocacy for women's involvement and Pakistani women's advancement. According to him, no nation can make progress in the true sense unless its women participate in the development process along with men. This article argues that Quaid's vision of women empowerment emphasizes the importance of women role in national development and in Pakistan movement, spirit of sacrifice in women, women participation in political struggle, their equal rights and presentation of women as third power in the world.

Keywords: Gender Equality, National Development, Pakistan Movement, Women Empowerment

Introduction

Muhammad Ali Jinnah known as the Father of the Nation and one of the brightest personalities of South Asian region was born and served during the time of social, political and economic change. His life lasted through the end of 19th century up to early 20th century, a time characterized by mostly British imperialism, nationalism and a search for independence all over the subcontinent. He is one of the greatest Legal Minds that Indian sub-continent ever sent to this world, one of the most influential nation builders of the

modern era, great constitutionalist, renowned parliamentarian, outstanding politician, an old freedom fighter, born debater and an orator, a great master of logic, profound lawyer, sound statesman, dynamic mass leader par excellence and above all a great constitutionalist (Khalid, 2022)

Understanding the context of Jinnah's life is important for analyzing his political activities, the concept of the new state, and the support of women's rights.

Jinnah was born in 1876 in Karachi, which was then part of British India. Studying in Karachi and later in England made Jinnah familiar with Western notions of administration, freedom, and equal rights for all. Many of these ideas would inform his political notion in future. Jinnah was first a congressman and was an advocate of Hindu-Muslim amity that aimed at uniting the two communities in India. His political career as a young man was characterized by the struggle for constitutional changes, Muslim representation as well as self-governance within the British India. Nonetheless, over time, Jinnah began to distance himself from the INC and by the 1920s he disagreed strongly with its leadership under Gandhi evoking mass participation, civil disobedience and politically charged call to Hindu nationalism. Jinnah categorized these methods as damaging to Muslims and compromising of their political goals.

The decisive for Jinnah's political activities moment was the beginning of the 1930s when he agreed to head the Muslim League. The increasing fear amongst the Muslims about their political existence in majority Hindu Indian led this movement for 'Direct Action' known as Lahore resolution of 1940 that demanded a separate Muslim state of Pakistan. The Muslims in India wanted to be independent and Jinnah was very strategically in defining their cause and as a leader of the party, he was able to press for a separate country.

The environment in which Jinnah was brought up and lived in was highly conservative and traditional. The Indian subcontinent had a very strong male dominant society where women were mostly being restricted to household chores only. Up until the late 1980s, most women, especially the rural ones, were illiterate, politically inactive, and most of them did not have paid jobs. However, there were reformist movements coming up in both Hindu and Muslim domains at the time. The works of Muslim political and social reformists, and great modernists like Sir Sayyid Ahmad Khan, provided arguments on how the Muslim society must be modernized, where women education is not denied. However, most of these attempts were opposed stiffly by conservative forces in both these communities.

Muslim women of the Indian subcontinent observed strict purdah or seclusion well into the twentieth century. They spent their lives confined to

the four walls of their homes. Nazir Ahmed had persuasively argued in his novels in favor of educating Muslim women, but within their homes.

Although women were not allowed to participate in public life in British India during the rule of Jinnah. There were few educational resources, and such women had almost no voice in politics. For Muslim women, it was even worse given the conservative interpretation of Islamic law and the cultural practices that subjugated women mostly to domestic work.

Nevertheless, there are records of women who took an active part in public life during the period in question. The onset of nationalist movements which entailed from 1930-1940s provided women with an opportunity to participate in society and politics. In Bengal, Begum Roquia Sakhawat Hossain came forward for the rights of women's education and Begum Shah Nawaz of Punjab also supported the education of women.

In this regard, Jinnah's support for women rights was revolutionary and progressive like ahead of its time. Despite his progressive Thinking as he supported gender equality and women education, he was an oddity in the 19th century. He envisioned a new Pakistan where women would play an equal role in various sectors of life education and politics and economic.

Altaf Hussain Hali had used the powerful vehicle of his poetry to criticize the treatment meted out to women. Sir Syed Ahmed Khan, the most important Muslim reformer of the 19th century, had argued that Muslim women's education must wait till the Muslim men had been given modern education. It was not till the launching of the movement of Anjuman-e Khadim-e Ka'ba in 1913 that Muslim women began to get involved in any kind of public activity, although it seems to have been restricted to raising funds.

Unfortunately, Jinnah died at a young age in 1948 thus creating a vacuum in leadership, but his dream continues to live on. The vision of a democratic, inclusive and egalitarian Pakistan that he cherished is in fact an integral part of the Pakistani society today. Given its legal and political scenarios Jinnah's adamant about women's rights, participations and education became key to future fight for gender equality in Pakistan. Another very significant aspect of his work is the call for women to take an active part in every facet of public life: this, obviously, serves as the basis for the women's rights movements in the country even today.

The reason of choosing this topic is to explain how Jinnah's vision of women empowerment helped Muslim women in sub-continent whose position were deteriorated by just limiting up to household chores. I wanted to enlighten the vision and role of Jinnah that have helped Muslim women to come in

front and represent them as third power of world by letting them participate in Pakistan Movement and other political affairs of the country.

Literature Review

This article through the deductive method of research also describes that Pakistan Movement proved a vital point for women to show their importance in the political field and Quaid-e-Azam also encouraged women to work in politics before and after the partition of the Sub-continent (Naz, A., & Ahmad, 2022).

It was the Khilafat movement and the imprisonment of the Ali brothers in 1917, which brought their mother, Bi Amman, out. She addressed large gatherings from behind purdah, which she continued to observe. However, Bi Amman and her daughter-in-law Amjadi Begum's contribution, significant though it was, did not bring out Muslim women in any substantial numbers. It was the Quaid-e-Azam who parted ways with the conventional and the ordinary stereotype perception of women in Islam, particularly Muslim women, both in the private and public spheres. He was responsible for a complete revolution in it. The Quaid was a bribe for answering that question that was changing the world at large.

Quaid-e-Azam is as much role model for women as he is for men. Quaid-Azam considered the role of women in development of society as important as that of men. Quaid-e-Azam often spoke about the responsibilities which he envisioned for women. This great leader understood that any struggle for the nation, be it minor or major, requires the involvement of women and as a result, he deliberately endeavored to mobilize the Muslim women into the Pakistan Movement. Jinnah was genuinely a supporter of women's rights and encouraged women to be a part of the freedom movement and tried to make it clear that women must be treated equally in all sectors of society.

Muhammad Ali Jinnah stressed for the formation of women for the liberation movement, and he demanded that women should be taken forward equally like men. Based on the historical account of contention Pakistani women, politics before Jinnah did not embrace Muslim women. Because of support from the Quaid, women started leaving their homes and even participated in independence movement although they were considered only as household makers most of whom were supposed to remain indoors.

Even though Jinnah was anxious to win over the Muslim women to participate in political leadership, he understood the fact that Muslim women were insignificant in politics. MAH Ispahani, Begum Shahnawaz was invited by Quaid-e-Azam to attend the International Herald Tribune Forum in 1946. This action of his helped to challenge the stereotype that Muslims were backward or that their women were uneducated.

We can find countless examples of his efforts of inspiring women through his rhetoric. E.g., while addressing the Muslim University Union of Aligarh on March 10, 1944, Jinnah said,

“No nation can rise to the height of glory unless your women are side by side with you. We are victims of evil customs. It is a crime against humanity that our women are shut up within the four walls of the houses as prisoners. There is no sanction anywhere for the deplorable condition in which our women must live. I do not mean that we should imitate the evils of western life. But let us try to raise the status of our women according to our own Islamic ideals and standards” (Butt, 2011)

Once Quaid stated that we are products of evil traditions. It is inhumanity to mankind that our women are locked up in the houses as prisoners within the four walls. Nowhere is there any law that allows women to live in the terrible way that our women are forced to live in. I am not even able to suggest that we should emulate the evils of western life. But let us try to raise the status of our women according to the Quranic teachings that we consider Islamic moral standards of our society.

Muhammad Ali Jinnah – Women Empowerment

The impact that Quaid-e-Azam Muhammad Ali Jinnah had on Pakistani society regarding women’s rights and opportunities deduced to several overall successes within the nation and its women. Due credit should be given to him for spreading progressive thoughts which form a basis upon which the other generations and social movements that seek to better the lots of women in Pakistan were built.

Women Role in National Development

Regarding the position of women in nation-building, Quaid-e-Azam Muhammad Ali Jinnah possessed a progressive sort of vision. He strongly believed in the ability of women and encouraged them to come out and work for the betterment of the country. His ideas about woman’s role in nation building were rooted from his strong belief in equity, fairness and the emancipation of women to work for the building of Pakistan as a progressive, modern nation.

As such, women have an important role to play in preserving the unity of the nation and in the progress and development of the nation. The character of the younger generation is more influenced by the women. It is over them that the country is built. It has become imperative for the younger generation especially the young girls to be well educated and counseled so that they can contribute to the society and appropriately serve Pakistan. In his address to the Muslim League Women Wing on February 6, 1948, he said: “You have the key to a big success and that key is the next generation.

Bring up your children in such a way that they become citizens who could be the pride of the nation” (Ghazala Butt, 2011).

His stance in supporting the rights of women was not an empty word as he ensured that women participated in politics. Jinnah appointed women such as Begum Shahnawaz in the capacity of representing Muslim interests in global forums where Westernized image of Muslim women was that of illiterate and submissive.

Women cannot acquire the self-assurance and knowledge necessary to function as useful members of society without education. When he made the decision to get Fatima Jinnah admitted into an English Medium school, he had to deal with tremendous opposition from his senior family members. However, Muhammad Ali Jinnah bravely overcame this opposition. About the vital need of education for women, Quaid-i-Azam said: “Education for girls is as important as for boys. The women will fulfill their responsibilities in a better way if they would be educated. An educated woman can take better care of her home and children.” It was common for him to invite his sister Fatima Jinnah also active in his political life who supported him in his mission of eradicating the prejudices of men against women” (Maryam Khalid, 2022).

Key Aspects of Quaid's Vision of Women's Role in Nation-Building

a. Participation in politics and Public Engagement

Jinnah recognized that the progress of any society depends on the empowerment of its people, and this included women. Being the greatest advocate of women rights Quaid believed in active participation of women in politics and public life.

Before the appearance of Jinnah, the participation of Muslim women in political matters was almost nonexistent. In the past women were regarded as beings who were supposed to engage in household chores and be confined to their homes. But it is due to Jinnah that the women overcame their roles and boundaries of home and actively participated in the struggle for intersecting independence during the movement.

His support for women's rights was not merely rhetorical; he actively included women in political processes. Jinnah appointed women like Begum Shahnawaz to represent Muslim interests in international forums, challenging the stereotype of Muslim women as passive and uneducated. His sister, Fatima Jinnah, was also a prominent figure in his public life, symbolizing his commitment to gender equality by treating her as an equal partner in political endeavors. In this respect of Pakistan Movement, he proved his vision of women's role by taking his sister almost everywhere in any public affair. They kept focused by having a

close relationship, thus his sister Fatima Jinnah was his key advisor. Jinnah always ensured that his sister followed him wherever he went, and role modeled by walking with her instead of her walking behind him. This message was no doubt meant to be delivered more like saying in a loud hailer announcing the liberating message of empowering women in the Muslim men and women of the sub-continent.

Considering the need to uplift the position of Muslim women, a women's wing was formed during the session of the Muslim League in Lucknow in 1937 and Begum Mohammed Ali was nominated as its President. The formation of the All-Indian Muslim Women's Subcommittee in December 1938 was aimed at mobilizing women for the attainment of the newly formed state.

The Quaid also conferred the honor of membership of the Working Committee of Pakistan Muslim League on Amjadi Bano Begum. She was proud of because she was the only woman among the 25 other members of the working committee. Accordingly, Quaid nominated her as a member of the executive committee of the Pakistan Muslim League. Amjadi Bano Begum was a committee member and physically participated in preparatory committees including the committee that brought about what we now refer to as the historic Pakistani resolution.

When asked in 1942 by Geti Ara Bashir Ahmad, sister of Begum Shahnawaz, whether the "foundations of our new state would be laid on conservatism" or whether it would assume "the shape of a progressive country," Jinnah categorically assured her: **"Tell young girls, I am a progressive Muslim leader."** (Maryam Khalid, 2023)

The Quaid's take-over of the Party leadership in 1934 ensured Muslim women were embraced by the party membership, but also mobilized the students and youth. The Quaid made a special effort to visit girls' schools and colleges, an unprecedented step. Fatima Begum, the Principal of the Islamia College for Women, Lahore, invited him to come and address the students.

In his ringing voice he is quoted to have addressed the audience saying: "... I am glad to see that not only Muslim men but Muslim women and children also have understood the Pakistan scheme. No nation can make any progress without the co-operation of its women. If Muslim women support their men, as they did in the day of the Prophet of Islam, we should soon realize our goal" (Sayyid, 2011)

Quaid allowed Muslim women to come out of their homes and get into politics by getting a women's wing of Muslim league created in the 1938 session of Patna. He time and again insisted that no nation could be liberated unless the Indian women were active partners in the liberation. Perhaps

unsurprisingly, by 1946 women were taking to the streets to protest in Lahore and girl students were petitioning what was then the Northwest Frontier Province and other territories that would become Pakistan to mobilize womankind in support of Pakistan.

Muslims didn't approve of him when he came out in support of the Child Marriage Restraint Act of 1929, and the Shariat Bill of 1937. Whereas the former was against child marriage the latter was to ensure women inheritance rights on property, and it was the [land owning class which] railed at the Shariat Bill as this would split their property. These stands such as the Quaid's opposition to all forms of sectarianism, equality to women, and inability to bow to the conservative sections of the influential Muslim pressure groups and political parties, did not surprise many when they invited the wrath of the religious fundamentalists (Baloch, 2017)

b. Promotion of Education

Quaid-e-Azam Muhammad Ali Jinnah was a strong advocate for women's education, recognizing its critical role in the development of society and the nation. His views emphasized the importance of providing equal educational opportunities for women, which he believed was essential for the progress of Pakistan. Jinnah was confident that education was going to enable women discharge their duties efficiently in terms of the household and other sociopolitical spheres. He said that educated woman can compete better for the preparation of her family and good to the society. In his vision were included not only the knowledge of academic courses, but also the values and norms that are needful for forming people.

Quaid-i-Azam Muhammad Ali Jinnah, the founder of Pakistan, was a lifelong advocate of education. All his life he had advised Muslims to get educated in various disciplines. Emphasizing the role of education, he had observed: **“Without education it is complete darkness and with education it is light.”**

The Quaid paid special emphasis on the need for women to get educated; “He thought that no struggle succeeded without women, ever participating side by side with the men. Hence, he gave equal importance to men and women in the development of a Nation and State (Khan, 2025)

Begum Saeeda Qazi says about Quaid”:

“He wanted to get as much education as men, but he never wanted all women to work. He wished that women should walk shoulder to shoulder with men but also held that they should be interested in their household work and in social welfare work. Quaid wanted to see women equipped with modern education so that they may play a role in the progress and development of the country. In an address at a function of Anujman-I-Hamait-I-Islam College, Quaid said, “The girls are getting the right kind of education in this college and have every right to be proud

of their success. No nation can make progress if its women are not making progress along with men. You have shown your desire to regain the lost glory of Islam fully supports you for this” (Butt, 2011).

Empowerment through Education

Jinnah believed that education would empower women to fulfill their responsibilities effectively, both within their homes and in public life. His vision included not just academic learning but also the moral and ethical education necessary for future generations. Jinnah also urged women many times in his speeches to take part in social welfare as well as in political field. That is why, he saw that the education of women would allow them to make positive changes in the nation by correct bringing up of children and active participating in community matters.

Education of women also works for the eradication of poverty, makes women aware of basic requirement to stay healthy, providing employment opportunities and enhancing economy. In fact, the upliftment of women constitutes the base of powerful and economically stable nation across the globe. When many women go to work, the economy grows through the addition of more people working as well as there is likely to be more spending.

Quaid-e-Azam Muhammad Ali Jinnah had said:

“There are two powers in the world, one is the sword, and the other is the pen. There is fierce competition and rivalry between the two. There is another power more powerful than both and that is women.”

Quaid-e-Azam Muhammad Ali Jinnah's views on women's education had a profound influence on the educational system in Pakistan, shaping policies and societal attitudes towards female education from the country's inception. He emphasized the importance of education for women as a means of empowerment and national development. Due to this, Jinnah's advocacy forms the foundation on which subsequent educational policies aimed at enhancing women educational participation built on. After Formation of new independent country Pakistan, different groups and organization of feminism came into existence for the visions of Jinnah. They wanted better education for women as a result new institutions and programs for female education were started. (Mubarak, 2025)

Women Participation in Pakistan Movement

The engagement of Muslim women, however, remained relatively subdued until the 1930s. The ascendancy of Aligarh-style Muslim nationalism, built upon the pillars of modernity and reform, catalyzed a transformative shift in Muslim attitudes towards women's participation in politics.

The decision reached by Muslims League in 1932 was path breaking; first time they gave political rights to women. This decision was not only

politically smart, but it had a profound ideological foundation. Quaid-e-Azam Muhammad Ali Jinnah was involved Women's Suffrage movement as students in London in 1890s knowing the importance of women in the development of the nation (Hamdani, 2023)

Archival photographs of Lahore of 1946–47 show that women were actively involved in the pro-Muslim League protests the Khizar Unionist government. Liberation of Woman was the first of its kind mass public mobilization of Muslim women anywhere in the pre-independent India. Women's mobilization was established as an important factor in League's strategy during the highly charged final months before Independence and Partition. Some of the relatively emancipated female Muslim Leaguers hailing from the Punjab, who had been in the forefront of the anti-Khizar movement were gals, were also responsible for other more unemancipated women of the North-West Frontier Province to come out for a protest against the Khan Sahib Congress ministry.

This latter mobilization was evidently so successful that the British governor of the province, on seeing the crowds of burqa-clad women, was reported to have declared that '**Pakistan is made**'.

Perhaps it is not mere chance, therefore, that Jinnah made his statement about 'awakening the political consciousness' of Muslim women at the same session of the AIML as the announcement of the Pakistan demand became official League policy. The political consciousness of Muslim women appeared to be closely intertwined with the demand for a separate Muslim country in India (Wilmer, 1996).

As Pakistan celebrates 77 years of its Independence on 14th of August, many of us still remain unaware of the historical significance behind the struggles borne by some of our prominent leaders, particularly the female figureheads of Pakistan. The Pakistan movement was of a historical significance to Muslim women of the subcontinent because never had this number of women taken part in any great political movement. It became a landmark for Muslim Women for their liberation/empowerment and their recognition in the political map forming Pakistan.

Going back to 19th Century the Khilafat Movement was the first time the Muslim women claimed their place in politics. Bi Amman, the mother of Maulana Shaukat Ali and Muhammad Ali Johar herself spoke against the British imperialism and held several public meetings in different parts of the country. Just like the Pakistan movement, the All-India Muslim League took a similar direction. Women came out of their homes and struggled to achieve a separate homeland. They made immense contributions to the movement by demonstrating their enthusiasm, leadership, intellect, courage and resolve.

Jinnah Advocacy for Women Involvement in Pakistan Movement

Quaid-e-Azam Muhammad Ali Jinnah's vision for women's participation in the Pakistan Movement was instrumental in shaping the political landscape of the newly formed nation. His advocacy emphasized the importance of women's engagement alongside men in the struggle for independence, recognizing their vital role in nation-building.

Muslim Women in Leadership during Pakistan Movement

Women's participation in the Pakistan Movement was significant and multifaceted, reflecting Jinnah's vision of a modern and inclusive society. There are some prominent Muslim leaders personalities that played a crucial role in attaining a separate homeland beside standing with men and Quaid-e -Azam.

1. Fatimah Jinnah

Fatima Jinnah was a Pakistani politician, dental surgeon and close confidant and adviser to her brother who entered politics in 1936 and later become the first Governor General of Pakistan. She also became a delegate to the Bombay Provincial Muslim League Council in 1947. The director of the National Archives of Pakistan, Atique Zafar Sheik, wrote: "Fatima Jinnah stood with the people... The people of Pakistan had great faith in her." Fatima did a lot to help build the newly formed country; she funded school and hospitals on Pakistan, founded Jinnah Medical College for Girls and even challenged Ayub Khan for the leadership of Pakistan. [Aaliyah Gohar] The most noteworthy name is Fatima Jinnah, sister of our founding father. She was credited with the title Madar-e-Millat (Mother of the Nation), and was the first lady to have formed the women's framework for the idea of Pakistan, aiding Quaid-e-Azam greatly in the process. The single most important political event in the political history of Pakistan was the decision of Fatima Jinnah to contest the presidential elections. It was fairly a grind in a nation where even women, let alone participating in politics, were considered as taboo (Jinnah, 2011)

2. Begum Shaista Ikramullah

Begum Shaista was from a privileged background and her family was very influential in the country's political affairs. But her cousin Huseyn Shaheed Suhrawardy continued as the prime minister of Pakistan only. Begum Shaista Suhrawardy Ikramullah was a Pakistani author, politician, diplomat and social activist whose life indeed straddles the late colonial and post-colonial South Asian era.

She was one among the two women of first constitution assembly of Pakistan. Salmaan an-Nisa' Begum — better known as Begum

Shaista — stood for the reservation of seats for women. The first women's protest after independence was in demand of Women's economic rights and it was led by Jahanara Shah Nawaz Shaista Ikramullah thousands of other women marched to assembly in 1948. But then again what Shaista Ikramullah achieved for the women made her a perfect figure. Thus, Shaista's work served to become the savior of the Muslim women. (Fiza, 2024)

3. Begum Jahanara Shah Nawaz

Prominent personalities included Begum Jahanara Shahnawaz, a politician, Muslim League activist, wife of Mian Muhammad Shahnawaz who was a barrister and a later a Punjab prominent politician. To gaining membership of all India Muslim League, she became it's the first ever female member of the league. Shahnawaz was part of the British Indian representation and discussed Indian women's issues at the conferences. Apart from raising five children, she was to be sent to the USA to explain the point de vie of the All-India Muslim League and soon after Pakistan's independence became a Member of the Pakistan Constituent Assembly. She also provided support for women empowering campaign in Pakistan when she led thousands of women to protest in Lahore after a bill promoting economic empowerment for women was struck off the agendas (Gohir, 2022).

Punjabi Muslim women had an important and dynamic part in the making of the new state of Pakistan movement especially the final stage of it. Social transformation and journey of Muslim women from the old traditions were left behind and new series started with the phrase 'veil to vote'. Once, they were brought into the public, they mobilized massive support to the idea and formation of Pakistan. Thus, they used all the efforts that could be expected by the leadership of the League in giving real shape to idea of Pakistan. These women managed to reach out to the masses emotionally, especially Muslim voters, who received the concept of a superior life in the new nation of Pakistan. The role of girl students and the wives of the villagers were also very much beneficial for the society during that period, especially when reaching out to the politically engaged individuals was a priority. They dedicated themselves to the cause of Pakistan. (Virk et all, 2022).

Equal Rights of Women and Gender Equality:

Quaid-e-Azam Muhammad Ali Jinnah was a staunch advocate for women's rights and gender equality, emphasizing the critical role of women in the development and progress of Pakistan. His views on equal rights for women were deeply rooted in his vision for a prosperous and just society. Jinnah himself disapproved of such a view of women and such practices he termed as 'cruelty' and 'a crime against humanity' He wanted women to be educated and to come out into the open and play their part in the nation

building process. He explained that for a literate woman to teach her children, the educative process makes a woman with a view that education is the key to societal transformation.

Legislative Support

Jinnah also supported reform of laws to better the status of women under law. He backed campaigns that aimed to overthrow customary laws and adopt Islamic law for a fair recognition of women's Muhammadan rights. He expounded on the following aspects, which he said should be contained in the Bill — 'the principle of this Bill, therefore, being to entitle the female heirs to their shares as prescribed by the Muhammadan Law'. This showed how he saw justice as one virtue that marked the formation of a new nation as along with equality.

Muslim reformers like Sir Syed Ahmad Khan introduced reforms in education and attempted to rise women's standard through education. Describing Quaid-e-Azam Muhammad Ali Jinnah's attitude almost all the female writers welcomed his attitude towards women. After the independence of Pakistan, Mohtarma Fatima Jinnah attempted to minimize social-economic discrimination against women in the country.

Punjab had large scale public organized demonstrations and before 1947 women used to vote the Muslim League.

Pakistani women got the vote in 1947 under the Pakistan (Creation of Pakistan) Ordinance and Pakistani women were again given voting rights in the national polls in 1956 under the interim Constitution. While the provision of the reservation of seats for women in the Parliament was throughout the constitutional history of Pakistan from 1956 to 1973 (Pakistan Council for Science and Technology, 2012)

While addressing a gathering of women in 1947, Jinnah, in recognition of the efforts made by women for the freedom said, **“Half of Pakistan is yours because you have put in no less effort to achieve it than the men”**.

Since the creation of Pakistan, there have been numerous hindrances in the path towards equality between the genders. The idea of gender equality elicits feelings in many people. So, there are people who just hate it with no idea what that acronym stands for or what it would mean if brought into law for the progress of this nation. Quite in a real sense gender equality implies that both male and female are equal; each will have his part to play in the society. It also means that both sexes should enjoy equal opportunities in terms of education, employment and basic civil rights as citizens of that country. Quaid-i-Azam Mohammad Ali Jinnah said: “Man must be made to understand and made to feel that woman is his equal and that woman is his

friend and comrade and [that] they together can build up homes, families and the nation” (Ansari, 2021).

Jinnah’s actions also adherence to the following the above principles: He advocated for women to vote and to participate in other political related activities, which was a big breakthrough for women during that time. His inclusive attitude paved way for later struggles for Pakistani women’s rights and gender equality opportunities.

Conclusion

Thus, it can be concluded that Quaid-e-Azam Muhammad Ali Jinnah’s perspective towards the status of women and the need to empower them was in fact progressive and far-sighted. He strongly argued that no country can prosper without the involvement of women in education, politics, or any area related to economy and development. Jinnah’s advocacy of the women, for their right to vote and education and promotion of education was the foundation to the dream for an inclusive society. His vision still stands today as the directive for the continuous struggle for women rights and gender equality in Pakistan, focusing on the truth that women’s rights are critical for the betterment of the entire nation.

In conclusion, Quaid-e-Azam Muhammad Ali Jinnah's views on women's empowerment played a crucial role in shaping Pakistani society's approach to gender issues. His threshold for equality together with his messaging of active inclusion provided fundamental structure for Pakistani women's rights while cementing his status as a transformative figure in this dialogue.

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