

Political Out Fits of Political Parties in British India: A Case Study of Unionist Party

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Abstract

The role of political parties in British India was no more than hospitality. So we cannot ignore their role. Study of party politics with special emphases on the role of factions and groups operating within political parties are discussed. Loyalist class seriously and most sincerely believed that the interests of their communities they represent were identical with those of the British government and the role of political parties in this regard is analysed in this piece of work. Such a study can provide a preliminary base to extend the boundaries of comparative politics and political behaviour and a little detail on the role of traditions in Punjab. Behaviour of British rulers towards political parties is discussed briefly.

Key words: Zamindar, Biradari, Sharafia, Golden Bills, Mahasabha. Dharras

Contextual Analysis

It is hardly a century since parties, in the true sense of the word, came into beings. There were trends of opinion, popular clubs, philosophical societies, and parliamentary groups, but no real parties. In 1950 parties function in most civilized nations, and in others there is an attempt to imitate them. (Maurice, 1978) Party system has same objectives in its origin but it varies system to system in practice. Political scientists opine that political parties are essential for democracy. It is very important to analyse party system according to its real nature to get scientific result Indian scholar Johari says that “A scientific study of party politics with special emphases on the role of factions and groups operating within political parties so as to have a thoroughly imperial study of the subject” (J.C, 2001) Political parties have been defined in different sub-text. Peter M. Schotten defines political party as,

“Any group of individuals who agree on some or all aspects of public policy and organize to place their members in control of the national government.” (Magstadt & Peter, 1993) As well as the Biradari is concerned; the Biradari is derived from Persian word “biradar” means brother. Biradari (literally ‘brotherhood’) is commonly argued that ‘primordial’ group identities such as family, kinship and caste, or membership in a village faction, play a more important role in determining voting behaviour in the sub-continent, than individual political preferences. (Andrew, 1999)

Unionist Party

In 1923, Fazal Hussain Rajput and Chaudhry Chotu Ram Jatt founded Unionist Party. Muslim, Hindu and Sikh land holders promoted Unionist party. The facilities that land holders received made this party even more strong. Special mentions from these facilities include Punjab Alienation of Land Act 1901, in which it was banned for non-cultivator Biradaries to purchase agricultural land; declaring Jatt and Rajput Biradaries as martial races, issuance of caste hand book of Punjab's cultivator Sharafia, special hiring of people associated with agriculture and increase in their quota for government jobs, and special privileges for Jatt Biradari like reinforcement of irrigation, orders for increasing Jatt employees in Sir Michael O'Dvoyer in 1915. Due to these facilities, Jatt-ism soon became a political slogan, and Chhotu Ram made it the basis of his identity. That is why the leadership of unionist party was in the hands of powerful Hindu Jatts. Policies and programs of Unionist Party were mainly in the interest of one class—The Zamindars. (Ali Malik, 1985)

The Punjab National Unionist Party

With a large compact of accomplishment, the Punjab management was capable to make a very committed class of loyal supporters of the British raj among the Punjab Muslims, (represented by the Unionist Party) the Sikhs and the followers of Hindu Mahasabha. (Qalb-i-Abid, 1992) This loyalist class seriously and most sincerely believed that the interests of their communities they represent were identical with those of the British government. (Punjab Unionist Party, 1936)

PNUP founded in December 1923 in Lahore by a member of the Muslim League, MianFazal-i-Husayn (1877-1936), a lawyer and the member of the Punjab Legislative Assembly. The party mostly represented the interests of predominantly Muslim Punjabi landowners. The party reorganized in 1935. Its leaders, Sikandar Hayat Khan, Mailk Firoz khan Noon, Khizar Hayat Khan Tiwana, Shah Nawaz Khan Mamdot and Ahmad yar Khan Daultana declared their intention to promote the development of the economy, education and culture of the Punjab's agricultural regions; to reduce the electoral property qualifications; to increase the number of representatives of rural constituencies in Punjab's legislative organs; to bring down taxes and restrict usurer's interest rates. In 1937-1942 the party's leader, Sikandar Hayat Khan, headed the provincial government of Punjab. The party ceased to exist in 1947. (Malik & Gankovsky, 2006)

In 1924, the Punjab Unionist party was founded to track this policy as a role model among of course other objectives such as to keep the attention of the landed classes. The relationship of harmony between the Punjab management and the Unionist hierarchy strengthened as the time went by and reached its peak at the time of 1945-1946 elections in the Punjab. In summa of backing, supervision, support and command was provided to the Unionist Party leadership in their communication with other all-India based political parties like the Congress and

the All India Muslim League. It may be noted that a majority of the members of Punjab assembly used to spend huge amounts of money during their election campaign and therefore, they expected material advantages not only for themselves but also for their relatives and close supporters in the form of an appointment as registrar, honorary magistrate and even on lower positions in the administration. (Qalb-i-Abid & Abid, Unionist-Muslim League Relation, 2008)

In 1937 elections in the Punjab the Unionist party became the verdict power from 1923 onwards, when very clever Punjabi politicians like Sir. MianFazl-i-Husain, who was also leader of the Unionist party, became a senior minister in the Punjab cabinet, the Punjab Muslim League and Congress party in Punjab had begun to lose their strength. (Page, 1982)

The conventional leaders in the Punjab Muslim League under Sir Muhammad Shafi's management were directed by the Punjab's organization to upheaval against the followers of Muhammad Ali Jinnah on diverse significant political developments from time to time. The Punjab Muslim League divided into two groups the Jinnah group and the Shafi group. These deep divisions had earlier been created with the British support on the eve of conclusion of historic Lucknow Pact of 1916 between the Congress and the Muslim League. (Qalb-i-Abid, Jinnah, Second world and the Pakistan Movement., 2005)

As a follow-up, the British Governor of the Punjab and the UP arranged a very high position for the Unionist party's top brass, their allies and also for their nominees to assume a leading role in all the negotiations for constitutional advance in India at the Round Table Conferences in London in 1930's leading to the Government of India Act – 1935. (Qalb-i-Abid & Abid, 2008) In the Punjab, the Unionist boss, Sir Fazl-i-Husain, was requested to supervise over a meeting of the Muslim League; but calculating the advantages and disadvantages of his alliance with a purely Muslim Party, Fazl-i-Husain refused to oblige Mr Jinnah. (Ahmad)

The Unionist Party leaders had determined to confront the restoration of the Punjab Muslim League and to overcome Jinnah's efforts to put a new life in to it. The Unionist Party leaders were in the energetic position because they were in-charge of the corridors of the powers in the Punjab. Punjab newspapers and official estimate, Private papers, letters and from the Unionist leaders point out that they had made plans to keep the Punjab Muslim League out of politics and to keep the Punjab Muslims away from the activities of the Punjab Muslim League under the leadership of Allama Muhammad Iqbal.

Sir Sikander Hayat Khan, who later became Chief Minister of Punjab being tremendously vulgar advised Jinnah to keep his finger out of Punjab pie – 'and if the interfere ; Jinnah might burn his fingers'. No doubt the Quaid-e-Azam later issued a declaration saying that "The Punjab is the most official ridden province and that some leaders of the Punjab were the creatures of the British government."The 1937 elections the Unionist Party was able to win a heavy official command of the Muslims of the Punjab. On the other hand the Punjab Muslim League was able to win only two seats in the Punjab Assembly.

Sir Sikander Hayat Khan became the first Chief Minister of the Punjab under the provincial autonomy under the act of 1935. Sir Sikander was the strongest Chief Minister in India getting the support of 120 out of 175 members of the Punjab Assembly. He laid the foundation of the strongest pro-government ministry in the Punjab. (Hayat, 2013) It seems that Jinnah would have made his own calculations that at least for the time being playing for time were the best policy in dealing with Sir Sikander Hayat's policies based on maintaining the status quo model in Punjab politics. He ultimately determined to recommend all political opponents of Sir Sikander to assist with him and at the same time sort out the ML down to its lowest level. Subsequently, the ML fully supported Sir Sikander's agrarian bills of 1938 under the Unionist party program and also refrained from making any statements against Sir Sikander. It might be distinguished that these agrarian bills were described by the Unionists and their supporters as "Golden Bills" but their opponents called them "Black Bills". (Chaudhary)

After that major move by the Muslim League was way of Lahore resolution in March 1940 which specifies the partition of the Punjab and the separation of India in to Hindu and Muslim states. (Qalb-i-Abid, Lahore Resolution and Punjab in K.F Yusuf (Ed) Pakistan Resolution Revisited)

The Lahore resolution shaped numerous troubles for Sikander and his successor Khizar Hayat Tiwana. The collaboration between ML and the Unionist therefore did not last long because Sir Sikander another time tried to flow into two boats. Nevertheless, his dual devotion was tolerated by the League management and no defined act was taken against him. (Gilmartin, 1989)

In 1941, on the matter of Defence Council he established the Muslim League place and resigned from the Council; he also issued a declaration saying that he would admit Mr. Jinnah as his leader whether his Quaid-i-Azam was right or wrong. Though Sir Sikander developed some differences with Jinnah later on, before his death in 1942, the Punjab CM once again mended his fences with the Muslim League. (Qalb-i-Abid, Muslim politics in the Punjab, 1921-47, 1992)

The Viceroy, Lord Wavell and even British Prime Minister, Clement Attlee were inclined by the Punjab management that was biased in favour of Unionist Party. Sikander Hayat and his successor, Khizar Hayat Tiwana were described as responsible and the best leaders of Muslim India. (Moon, 1997)

Sir Khizar Hayat Tiwana became Chief Minister of Punjab in 1942 after the death of Sir Sikander Hayat Khan. It looks as if the Muslim League had taken a resolution not to allow the new CM to maintain sailing in two boats. Furthermore the new premier with the recommendation of his Governor was not prepared to admit and execute Jinnah's policies in the Punjab. But KhizarTiwana understood and knew too well that he will be facing the utmost challenge not only from the Central Muslim League but moreover foremost trouble for him was the pro-Pakistan movement in the Punjab. It might be disclosed that KhizarTiwana did not have the essential political ability or knowledge to associate with the leader of the

Muslim League. Khizar was selected Chief Minister of Punjab because of his family's deep loyalty to the British. (Tanwar, 1999)

It was observed that Nawa-i-Waqt also supported the Muslim League implying that the Sikander-Jinnah pact did not prevent the creation of a Muslim League Ministry in the Punjab. (Ikram, 1992) In March 1944, PMSF organized a session at Lahore for the purpose of putting more pressure on Khizar Tiwana to accept the demands of the Muslim League and to honor the pledges given by him and his predecessor in this connection. When negotiations were held between Khizar and Jinnah on these issues, the League Leader insisted that the name of Punjab Ministry must be changed to Unionist-League coalition and also that this ministry must support the creation of Pakistan in its official capacity. The Muslim League needed such a commitment because the non-Muslims including Khizar's coalition partners were openly criticizing the Pakistan scheme for the last four years in different ways. Since the stuff needed vital decisions, therefore, an ultimatum was given to Khizar Hayat by Quaid-i-Azam Jinnah.

It is very vital to point out that the Punjab ruler at this point in time has established his defeat and was organized to give in to the League's demands. But his interview with the governor for his organizational advice changed the whole circumstances radically. It may also be revealed that Governor Glancy had calculated in 1943 that the major risk to Punjab's political constancy will come from the leader of the Muslim League and its leader, Mr. Jinnah. During this convention, Khizar told his governor that Unionist party had practically lost its power and position in many ways; it perhaps existed in names only without any capacity to resist. Khizar knew too well that the Unionist party will lose in the upcoming elections; that his supporters will join the Muslim League and that the future belongs to only two major parties, Congress and the Muslim League. (Fortnightly Report by Governor Punjab, 17 April 1943)

The Simla conference, like the Cripps suggest, fruitless to bring about a declaration ending the political deadlock in India. Khizar was relieved for the time being but he knew it too well that when the Muslim League will come into influence at center, it will be hard for him to sustain the survival of his party. The Muslim League was already blaming him for destruction of the Muslim grounds and had identified Khizar and followers as disloyal. The pro-Unionist party newspapers admitted that this party had in actual fact stop to survive; its authority is only within the four walls of the assembly and that the Muslim League was going to win the forthcoming elections with a big majority. The Muslim League's non-Muslim opponents also acknowledged this fact that the ML will increase its strength enormously in the coming elections. It was against this background that Governor Punjab, Glancy advised the Viceroy to clear up the "Pakistan issue" before elections were arranged so that the League should not take advantage of the popularity of this crucial issue in the Punjab. (Ikram, *Modern Muslim India and the Birth of Pakistan*, 1992)

Governor was in the favour of a statement to counter what he called the doctrine of "Islam in danger", hoping that such a statement would prevent the

elections being fought on Pakistan or no Pakistan issue. It may be noted that Muslim League had been planning to fight elections on only one point agenda - Pakistan or no Pakistan. But despite these arrangements, the Muslim supporters of the Unionist party were trickling towards the Muslim League. (Ewing, 1980)

The momentum exposed by the election outcome was consequently more significant than their static conclusion. The Congress had swept all the six major Hindu majority provinces and that the Muslim League could form Governments only in Bengal and Sind were less important than the total removal of Nationalist Muslims from the Central Legislative Assembly where the League took every Muslim seat its winning of 442 Muslim seats out of 509 in the eleven provinces combined, the reduction of the once all powerful Punjab Unionist Party challenging Muslim communalism to a fixed 10 seats in an assembly of 172 members of whom 79 were Muslim Leaguers. (Hodson, 2001)

On 23 February 1946, all the results of the elections were identified and the Punjab Press reported with big important news the humiliating crush of the Unionist party. Only 13 Muslims were elected on the Unionist ticket, even some of their minister lost their securities in the elections. The Muslim League won a impressive success by capturing 73 seats of a total of 86. The Congress was all out to establish a Unionist ministry in order to keep out the Muslim League out of power.

The role of the Punjab Governor was very significant, because the purpose of the anti-League forces was to establish an un-popular ministry in a mainly in Muslim province. This momentous resolution was accepted by the British Governor with no aware of the results of such a decision would be bad both for the Congress and the Sikhs. Governor thought awfully optimistically in a "United India" and could not see how Pakistan could work effectively. Khizar Tiwana had resigned after the elections. The party in rule was reduced to only half a dozen of elected Muslims. The Government of Punjab's own secret news had pointed out that the Unionist party has been basically removed by the Punjab Muslim League.

It was for the first time that with a very weak base, the Unionist party and its allies began to challenge the most organized and single largest party in the Punjab that had been given a very heavy mandate by the majority community in the Province. It may be mentioned that at a time when the Muslim League had only one elected member in the Punjab Assembly, the Unionist party with a strength of more than 130 in the assembly and with a most popular Chief Minister, Sikander Hayat did not challenge the Punjab Muslim League. Even at times, when Sikander Hayat Khan defied the Muslim League, he always had second thoughts and eventually made peace with the Muslim League leadership. (Baxter & Syed Ahmad, 1985)

In the result of the 1945-46 elections, it was a documented fact that there were only two political parties [Congress and the Muslim League] which mattered most and that there was no place in politics for smaller groups or provincial parties like Unionist and the Mahasabha.

Governor told the ML Leader that his list of supporters was not genuine or correct; and that due to some misunderstanding, some Unionist Jatt members had previously agreed to support NawabMamdoot. Clearly, the Governor Punjab was not in favour of creating a truly representative ministry; he made hardly any attempt to bring about reconciliation between the Sikhs, Muslim League and the Congress to make arrangements for good relations in the interest a peaceful transfer of power in India. (www.nap.gov.pk/Documents/List%20of%20Holdings/.../CMG.doc)

The National Unionist party on behalf of rural welfare of all three communities led by Sir Sikander Hyat Khan won 96 out of 175 seats in the election of 1937 and could additional add up the support of the Khaslsa Sikhs. Although Hindu and Sikh support inclination to fall away as Indian Politics grew ever more shared, Sir Sikander stayed at the head of an all community Ministry until his untimely death in 1942, when Sir Khizar Hyat Khan Tiwana formed another Unionist Ministry. The solidity and reliability of the Punjab Government were of massive value to the rulers of India all the way through the war for the Punjab provided over half the fighting men of Indian Army. (Hodson, The great divide Britain, India, Pakistan, 2001)

The demonstration was not so convincing in the provinces. The provinces demand for Pakistan in Assam the Congress won a clear majority and shaped a government. In Sind the League shaped a Government dependent upon the European group. In the Punjab the league won 79 of the 86 Muslim seats and only 7 going to Unionists, while the Congress took 51seats and Panthic Akali Sikhs 22. There were 3 other Unionist and 10 Independents.

The Muslim League had unsuccessful to shape a Government with a majority, Sir khizar Hyat Khan became premier again with the support of a Unionist-Congress-Sikh alliance. It was a momentous decision which smashed the last hopes of rallying Muslim opposition to partition round the Unionist Party. In Bengal the League won 113 of the 119 Muslim seats (against 87 seats won by the Congress) and formed a Government under Mr H.S. Suhrawardy. In Assam, Sind and Punjab attempts at Congress-League coalitions were made but significantly they were all frustrated by Congress insistence on nominating non-League Muslim Ministers which was disgrace to the League. (Hodson, The great divide Britain, India, Pakistan, 2001)

During elections of 1923, candidates were successful with the name of *Biradari*. This party ruled Punjab from 1924 to 1946. In the elections of 1923 and 1937, it received enormous success. In the elections of 1937, unionist party won 88 out of the total 175 seats. Soon 8 more people joined in, which made the count 96. This success is analysed for influence of *Biradaris*. In elections of 1937, Unionist party did not carry out any election campaign, nor did they hold any conferences or walks like Muslim League, yet they were still victorious. Regarding this victory, Talbot writes "Unionist party believed in Pirs and *Biradaris*, therefore they easily succeeded in Punjab" comments on the victory of unionist party in this manner "Unionist party succeeded by getting rural Muslims

involved in interests of Biradarries". In Western Punjab and areas of Lyallpur where a majority of population was of land holders, the one who cooperated with major Biradarries got successful. For example, Mian Noorullah, president of Lyallpur Provincial Union of Arains, got easy success as a candidate of Unionist, Arains were in majority there. Chaudhry Faqeer Hussain, secretary of Punjab Union of Rajputs, succeeded from Taran Tara due to Rajput majority. JattBiradari succeeded in Rohtak. In elections of 1937, 77% of the total votes casted in Lyallpur were for Unionist Party, because every two major Biradarries; Arains and Jatts, supported them. All members who won from Lyallpur were with the Unionist Party. These included Mian Noorullah, Khwaja Ghulam Hussain, Pir Nasiruddin, Sadat Ali Khurl and Shahadat Khurl.

In 1938, 150,000 people attended the agriculturist conference in Lyallpur, including leader of Unionist Party Chotu Ram Jatt and Sikandar Hayat. In this conference, participation of a large number of Hindu, Sikh, and Muslim Jatts indicates the popularity of Unionist Party. In the elections of 1937, Unionist party won 99 out of 175 seats, Like in the elections earlier; the votes in these elections were also influenced by associations with Biradarries. Biradarries played an important role in stimulating properties of petite owners.

In above text, by analysing the influence of Biradarries on elections held from 1923 to 1937 in Punjab, it is concluded that Muslim society of Punjab was organized on the ideology of tribal values and Biradarism. Biradari loyalty was on its high point. Muslim League and Congress suffered defeats because they did not have the support of Biradarries. British considered the land holders to be the natural leaders of Punjab, due to which the party of land holders; Unionist party held all the success, and that this party made use of the Biradari element very wisely. After 2nd world war, Unionist party faced its downfall because Pakistan movement was at its peak. Key political lodges of Punjab in which, majority was of agriculturists, who resigned from Unionist party and took control of Muslim League. Qaid-e-Azam's Lyallpur visit in 1942, Sikandar Hayat assured Qaid of their support, and called himself a soldier of Jinnah. Couple of months later, Sikandar passed away. In 1944; two years later, Sir Chotu Ram also died. After the death of these two, the influence of Biradarries started declining, and one third of Unionist party joined Muslim League. Hayat, Noon, Doltana, Naro Rajput of HoshyarPur, Arains of Lahore and Lyallpur, and Pir of Shah Jeona are among those people. Biradarism was a major element in joining Muslim League in Punjab. Biradarries joined Muslim League in opposition and to excel from others, and this trend still exists. In Second World War, there was scarcity of food. British took away food from homes by force. This unsatisfactory state of affairs went against British, and in favour of Muslims. Prior to that, Muslim League did not have much popularity in Punjab due to lack of interest of Pirs and heads of Biradarries.

Elections of 1945-46 and Biradaries

In elections of 1945-46, Muslim League was successful in Punjab. Muslim League won 75 out of the 86 Muslim seats. Unionist party won 20 seats. Four out of these 20 joined Muslim League, and six moved to other benches. Muslim League contests the election overlooking their loyal workers, and adopting policy of Biradari politics, making use of relations with relatives and Biradaries. For example Myo tribe of Gurh Gano, Arains of Lyallpur, and Gujranwala and Sialkot's Jatt were given party tickets. (Talbot) Civil and Military Gazette Lahore, in their publication of 4th September 1945, and Eastern Times in their publication of 6th September 1945, analyzed the influence of Biradaries on elections in these words: "The party which will keep the local alliance and mutual relations between Biradaries in consideration, and will participate in the election by analyzing personal contacts of every candidate, is expected to win to the elections." They further say "relatives and relations with Biradaries were used to stimulate rural voters pro-Muslim League." Regarding the role of Biradari organizations in support of Muslim League, it says "In Gujjar Conference held in Lahore in 1946, Chaudhry Shamshir Ali Gujjar said that we have to support Muslim League. We will also be rewarded by Allah like other Biradaries. He refused to accept Unionist candidate Muhammad Shafi Gujjar as a Gujjar, even though Muhammad Shafi Gujjar used to publish a gazette, and pointing towards Muhammad Shafi Gujjar said that these are the people who will be a cause of humiliation for the Biradari when Pakistan comes into existence." From Lyallpur, Mian Noorullah Arain registered 8000 new voters, and was able to defeat unionist party candidate Pir Nasiruddin Shah with support from his Biradari.

From the brief analysis of 1945-46, it is found that Muslim League's success relied with Biradari politics. Biradaries joined Muslim League to get ahead of other Biradaries, or in their opposition, and this trend still exists. The candidate from majority Biradari of Lyallpur; Arains, Mian Noorullah succeeded from two seats; Lyallpur rural, and Toba Tek Singh. Arains still win from Toba Tek Singh's Arain majority area (NA-72). From this, it is concluded that influence of Biradaries on politics existed even before Pakistan came to existence, and that the political parties were influenced by Biradaries at that time, and that influence still exists. Even at that time, success was made probable by giving tickets to Biradari in majority, and that attitude still exists.

Biradaries even had impact on the conflicts that started with the creation of Pakistan. The conflicts started between the Myo Rajput Muslims and Hindu Jatts of district Garh Gawon, which affected more than 50 villages, and the conflict expanded to a 1000 square miles. In Lahore, Mount Batten advised Congress and Muslims that Biradari representatives should be taken into confidence to stop the conflicts. The loss of fertile land of Lyallpur from the control of Sikh caused the conflicts to grow. (Talbot)

Conclusion

The British used this social arrangement to amplify their rule. Divisions of agriculturists and non-agriculturists, and titles of Martial and non-Martial nations proved helpful in strengthening this division. In this way, the inferiority and superiority complexes gripped Muslim nations of subcontinent, and survival was considered to be in Biradarism. Unfair treatment continued with the newly turned Muslims from inferior castes, and due to pride and conceit on their own Biradari, instead of encouraging these new Muslims, they were called by the insulting names like religious, prayerful and riffraff; even though these titles had positive meaning in the literal sense. There were many other titles like these which played a key role in creating differences among the castes and Biradaries. Like the people working for agriculturists were called "Kammi". When this style of inferiority and superiority complex influenced the cultivators, then these feelings were expressed through words like feudal, agriculturist, cultivator and farmer. Biradarism gained strength in Punjab during the British rule, and it remained in the same form in Pakistan after they left.

By studying about the history of races of Pakistani Biradaries, it is learned that the social system of caste-Biradari has been used for obtaining financial and political objectives from the time of invading tribes till present day. "Dharras" are non-political elements, which play vital role in the success of any political party in elections. Biradari seems to be stronger than political fidelity.

These non-political elements are required for the victory *Dharras are groups of it or opposite Biradari or clan, which established in villages to maintain their political importance and social status and have no political fidelity but clan/Biradari loyalty of a candidate and political party. So, political parties have close relationship with Biradaries. Biradaries determines voting behaviour in the rural areas of India and Pakistan, especially in Punjab from British era. The influences of *Biradarism* are present abundantly in Punjab. Political parties could not get out of this group politics. Caste politics often passes off as democratic politics. Caste is a permanent feature of mobilization, dividing the country on the basis of birth and ascription without giving citizen a chance to establish itself. Caste then becomes an immutable category. In fact, social prejudice is the outcome of resisting reaction. The people of any peculiar race or *Biradari* take the assistance of biases to maintenance and confirmation of their benefits; and with the help of this prejudice they join together with the threads of hearer, nearer and deep relations. It is a social reality that such concepts by which consolation and aid are given to individual and collective ego. Man is not ready to abandon them absolutely.

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