

IDEOLOGY AND CONSTITUTION OF PAKISTAN

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Assignment No : 2

GROUP NO.	ENROLLMENT NO.	GROUP MEMBERS	ASSIGNMENT TOPIC
1 .	02-131232-121	SALMAN KHAN	Sughra Bibi and Abadi Bano
	02-131232-079	UMER HUSSAIN	
	02-131232-069	JAWAD UL HASAN	
	02-131232-019	MUHAMMAD RIZWAN	

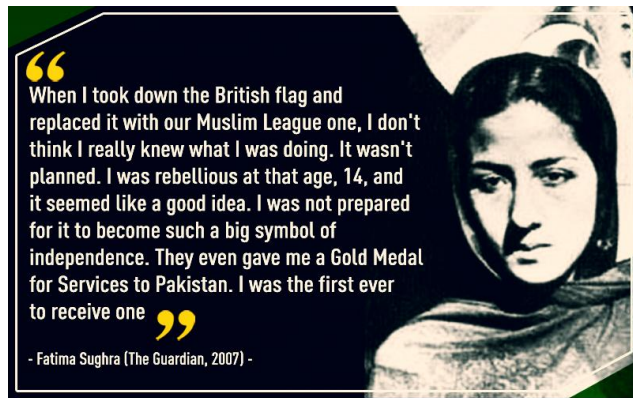
In this Assignment we will Discuss the contributions of Fatima Sughra Begum and Abadi Bano Begum (Bi Amma) to the freedom and independence movements of the subcontinent. How did their courage and activism challenge societal norms and inspire future generations of women?

1. Sughra Bibi

Introduction

Fatima Sughra Begum is a celebrated figure of the Pakistan Movement, particularly noted for her act of defiance at a very young age when she removed the British flag (Union Jack) from the gate of the Civil Secretariat in Lahore and hoisted the green flag of the All-India Muslim League (AIML). Her action became symbolic of the Muslim-League led struggle for independence and inspired others—especially women—to participate actively. [Norr+3Dawn+3Dawn+3](#)

The purpose of this write-up is to provide a background of her life, her courageous deed, her role in the Pakistan Movement, its significance (especially for women), and to reflect briefly on her legacy.



FATIMA SUGHRA 1931-2017: A FORGOTTEN HEROINE

Early Life

Fatima Sughra was born in Lahore (in the Walled City area) about 1931/1932. [Wikipedia+2Dawn+2](#) At the time of the Pakistan Movement she was studying (in Form 10 / class 10) and around the age of 14. [Dawn+2Gulf Times+2](#) Her mother's house was adjacent to the Punjab Civil Secretariat building (in Lahore) and she had exposure to the activities of Muslim League women's groups who used the vicinity for gatherings. [Gulf Times+1](#)

Although detailed information about her early schooling, family background beyond that, and other formative influences is relatively thin in the popular sources, what emerges is a young girl influenced by the charged political climate of the 1940s in British India, and attuned to the slogans and activism of the Muslim League.

The Iconic Act of Defiance

The central event for which Sughra is remembered took place circa 1946/47. She climbed up the wall of the Punjab Civil Secretariat in Lahore, removed the Union Jack (the British colonial flag) from the gate / premises, and replaced it with a green flag of the Muslim League (reportedly fashioned from a “dupata” [scarf]). [Arab News PK+3Gulf Times+3The News International+3](#)

In her own words (from a 2007 interview in *The Guardian*):

“When I took down the British flag and replaced it with our Muslim League one, I don't think I really knew what I was doing. It wasn't planned. I was rebellious at that age, 14, and it seemed like a good idea. I was not prepared for it to become such a big symbol of independence.”
[Dawn+1](#)

This act carried multiple significances:

- It was a public and bold rupture with the symbol of British colonial rule.
- It showed the participation of very young people (and particularly young women) in the national cause.
- It provided a visual and enduring symbol for the Muslim League's fight for Pakistan, which could be celebrated and remembered.
- It challenged gender expectations of the time (that women, especially young girls, might remain in the domestic/private sphere) by placing a young female participant at the forefront of a political symbolic act.

Some observers note that the fact men came out in support of the women during that action (a rare feature, according to her recollections) made it even more striking. [Arab News PK+1](#)

Role in the Pakistan Movement & Women's Participation

While this one act is what Sughra is most widely known for, it sits within the broader context of the Pakistan Movement (roughly 1940–47) and women's participation in it. A study on "The Role of Women in Pakistan Movement" mentions her story:

"When the struggle of Pakistan was at its peak, she aswas studying in 10th class ... Ms. Fatima Sughra took down the British flag from the Civil Secretariat during the movement in 1946 and waved the flag of the Muslim League." [Norr](#)

Her act emphasises:

- The presence of female activists beyond mere rhetoric: she was physically present in protest, climbing walls, removing flags.
- The youth of some activists: the cause mobilised not just veterans or senior leaders, but younger supporters.
- The importance of symbols: flags, public buildings, colonial emblems were sites of contestation.
- The gender dimension: her action challenged the idea that political activism was only for men; it showed women (even teenage girls) playing a visible role.

In the Pakistan Movement, women (e.g., in Muslim League women's wings, in processions, in mobilizations) contributed to the ideological, organisational, and sacrificial aspects of the struggle for a separate homeland for Muslims of British India. Sughra's story becomes a focal illustration of that contribution.

Significance of Her Contribution

From the above we can draw the significance of Fatima Sughra's contribution along several lines:

1. **Symbolic courage:** The removal of the Union Jack and raising of the Muslim League flag is a highly visible act of defiance — it resonates in national memory as a gesture of overturning colonial rule.
2. **Youth activism:** Her young age (about 14) shows that the Pakistan Movement was not only led by elder leaders but also involved younger participants. This helps understand how the movement mobilised across ages.
3. **Women's role:** Sughra exemplifies that women (and girls) had active roles, not just as passive supporters or behind-the-scenes, but as visible actors in the public sphere. Her act challenges patriarchal expectations of women's non-participation in mass politics of the time.
4. **Inspirational legacy:** Her story continues to inspire narratives about patriotism and female participation in the nation's founding. For example, news sources at the time of her passing emphasise her legacy. [The News International+2Dawn+2](#)
5. **Recognition:** For her services, she was awarded a Gold Medal for "Services to Pakistan", a Life Achievement Award by the Government of Pakistan, and recognition by the Pakistan Movement Workers' Trust. [The Express Tribune+1](#)

Challenges / Contextual Factors

It's also useful to situate her contribution within its historical context and note the challenges:

- The 1940s in British India were marked by communal tensions, political upheaval, partition violence, and intense ideological struggle between the Muslim League and the Indian National Congress and colonial authorities.
- For a young girl in Lahore in the mid-1940s to climb a government building and remove a flag was a daring act given the societal norms and colonial surveillance.
- Sources suggest that the act was spontaneous rather than formally planned, which heightens its symbolic status but also indicates the difficulty of documenting full details of her activism beyond that flagship moment. She herself said she "didn't know what I was doing" at that young age. [Dawn+1](#)
- While her act has been celebrated, the specific details (date, exact circumstances, whether her action was coordinated by the Muslim League or individual, whether she faced punishment) are less documented in mainstream sources. This means that for academic work one should note the limits of the evidence.

- The role of women in the Pakistan Movement often receives less detailed historic treatment compared to male leaders — hence Sughra’s story helps fill that gap but also means one must be cautious about over-claiming.

Legacy and Reflection

Fatima Sughra passed away on 25 September 2017 (in Lahore) at the age of about 84-86 years. [Dawn+1](#) Her funeral was held in Johar Town and she was laid to rest at Miani Sahib Graveyard. [The News International+1](#)

Her legacy includes:

- Being an enduring symbol of teenage female patriotism in the Pakistan Movement.
- Inspiring later generations of women and girls to appreciate their role in public/political life in Pakistan.
- Being cited in studies on women’s roles in Pakistan’s freedom struggle (e.g., the NUML repository article) as a case of female protest. [Norr](#)

From an ideological & constitutional course perspective, her story connects to themes such as: national identity formation, the role of symbols (flags, buildings) in statehood, the participation of youth and women in foundational political struggles, and the acknowledgment (and sometimes omission) of women in national narratives.

References

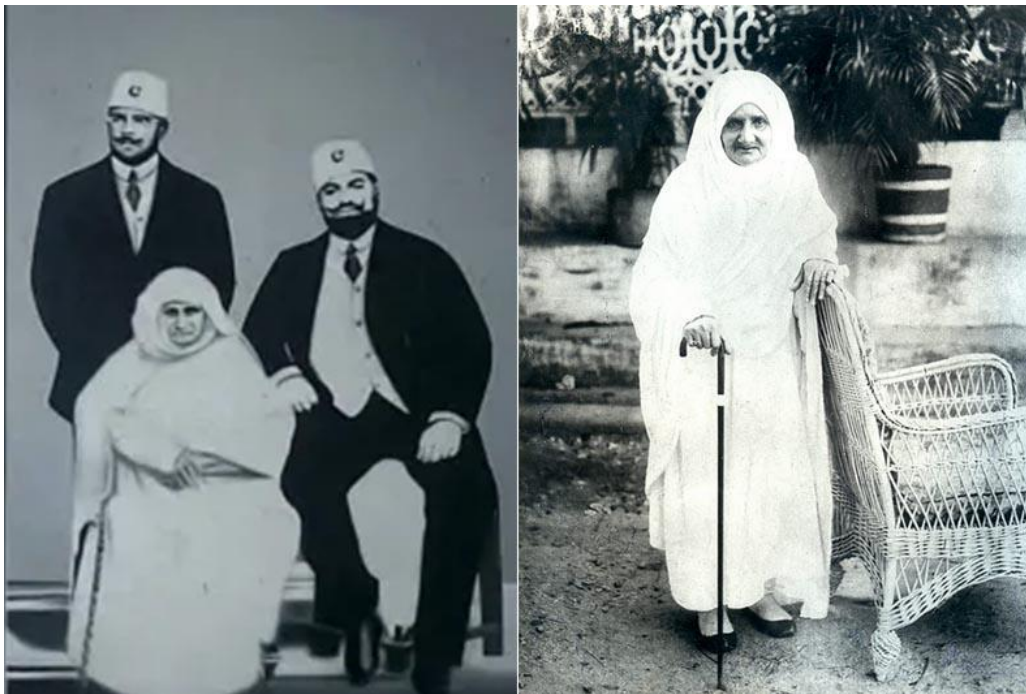
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- [4] A. Rahim Shamsi, “Would Pakistan’s ‘troublemaker’ be supported today?”, *Arab News PK*, 6 Mar. 2018.
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2. Abadi Bano (Bi Amma)

Introduction

Abadi Bano Begum, popularly and affectionately known as Bi Amma, was a formidable and pioneering figure in the Indian independence movement.[1] A woman of immense courage and foresight, she emerged from the confines of her home to become one of the first Muslim women to actively engage in politics, leaving an indelible mark on the struggle for freedom from British rule.[1][2]



*Abadi Bano Begum (Bi Amma) with her sons, the renowned Ali Brothers
Leaders of the Khilafat Movement.*

Early Life and Progressive Vision

Born in 1850 in Amroha, Uttar Pradesh, into a nationalist family that suffered during the 1857 revolt, Abadi Bano Begum's desire for an independent India was kindled at a young age.[2][3][4] Although she did not receive a formal education herself, a common reality for women of her time, she was a progressive thinker with a profound understanding of the importance of modern education.[3][4]

After being widowed at a young age with six children to care for, she faced immense hardship.[5][6] Despite her limited resources, she was determined to provide her children with the best possible education. In a remarkable act of sacrifice, she pawned her personal jewelry to send her sons to an English-medium school in Bareilly and later to prestigious institutions like Aligarh Muslim University and even Oxford University.[1][3][7]

This decision was met with resistance from relatives who feared a Western education would make the boys "unbelievers," but Bi Amma stood firm.[5] Her sons, Maulana Shaukat Ali and Maulana Muhammad Ali Jauhar, would later become the renowned "Ali brothers," leading figures in the Khilafat Movement and the Indian independence struggle.[1][4]

Entry into Politics and the Freedom Struggle

Bi Amma's foray into the political arena began in earnest in 1917 when she joined the agitation for the release of theosophist and Home Rule activist Annie Besant and her own two sons from prison.[1][7]

It was during this period that Mahatma Gandhi, recognizing her potential to mobilize women, encouraged her to take a more public role in the freedom movement.[1][7] He held her in high esteem, often referring to her as his mother.[5][8]

In a groundbreaking moment, she became one of the first Muslim women to address a political gathering while wearing a burqa.[2][4]

Her speech at the 1917 session of the All-India Muslim League was described as deeply moving and forceful, leaving a lasting impression on the attendees.[1][7]

A Leading Voice in the Khilafat and Non-Cooperation Movements

Bi Amma became a central figure in the Khilafat Movement, a pan-Islamic campaign to restore the caliph of the Ottoman Caliphate, which aligned with the Indian National Congress's Non-Cooperation Movement.[5]

With her sons frequently imprisoned for their anti-British activities, she stepped to the forefront, touring the country to galvanize support and raise funds.[1][9]

Her role was multifaceted:

- i. **Mobilizing Women:** She specifically targeted women, addressing women-only gatherings alongside other prominent female leaders like Sarojini Naidu, Begum Hasrat Mohani, and Sarala Devi Chaudhurani.[1][10] She urged them to join the freedom struggle, donate to funds like the Tilak Swaraj Fund, and participate in acts of civil disobedience.[1][11]
- ii. **Promoting Swadeshi:** Bi Amma was a staunch advocate for the use of khadi (homespun cloth) and the boycott of foreign goods, seeing it as a vital component of economic self-reliance and resistance.[3][11]
- iii. **Powerful Oratory:** Her passionate and revolutionary speeches inspired large crowds.[3][12] When a rumor spread that her son might apologize to the British for his release, she famously declared that her "old hands have enough strength to strangle him" if he did so, showcasing her unwavering commitment to the cause.[12]

iv. **Advocate for Hindu-Muslim Unity**

A core tenet of Bi Amma's political philosophy was the necessity of Hindu-Muslim unity. She campaigned tirelessly for communal harmony, famously stating that Hindus and Muslims were "the two eyes of India." [3][12]

She believed that complete freedom from British rule could only be achieved through a united front. [5][13]

Legacy of a Fearless Leader

Abadi Bano Begum remained an active and influential voice in the freedom movement until her death on November 13, 1924. [1]

She shattered stereotypes associated with Muslim women of her time, proving that one could be devoutly religious while also being a progressive and politically active force. [5][6]

Despite her significant contributions, she remains a lesser-known figure in the annals of Indian history. [2][5]

Her life stands as a testament to courage, sacrifice, and an unyielding dedication to the dream of a free and united India.

In 1990, the Pakistani government issued a commemorative postage stamp in her honor, recognizing her role in the freedom struggle. [9][11]

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