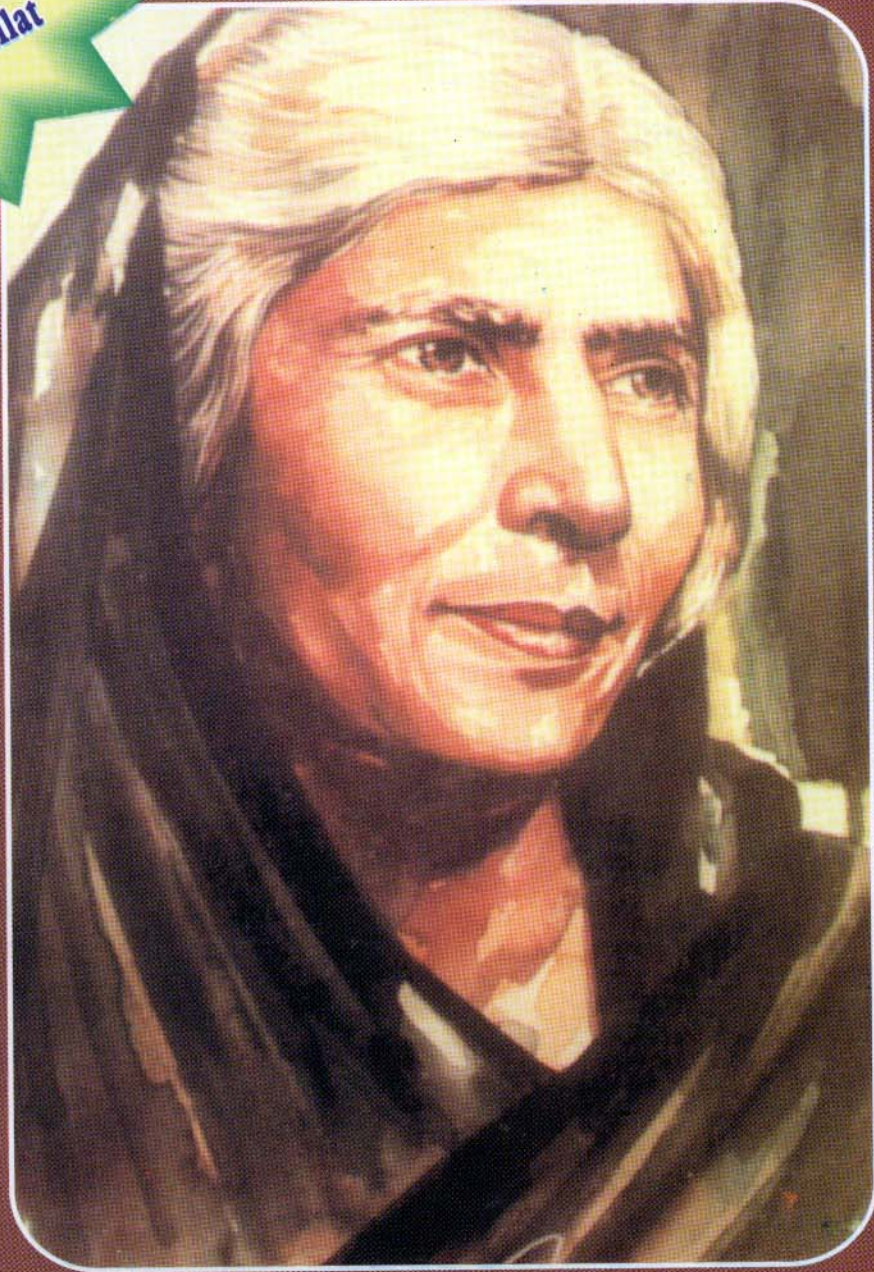


Pakistan Journal of Education

Vol. XX

Issue II, 2003

Special Issue on
Madar-i-Millat



Allama Iqbal Open University
Islamabad - Pakistan



**PAKISTAN JOURNAL
OF
EDUCATION
2003**

MADAR-I-MILLAT ISSUE

Volume: XX

Issue-II



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Allama Iqbal Open University
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TO THE READER

Pakistan Journal of Education is dedicated to the learning system rapidly growing in Asia and the world over. The Journal welcomes studies, research and review papers dealing with past, present and future perspectives of education, with a view to awakening further interest in the newly growing discipline and opening new vistas of research.

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CHAPTER IV

THE HISTORY OF THE CITY OF BOSTON

The history of the city of Boston is a story of growth and change. From a small fishing village on a rocky peninsula, it has become one of the most important cities in the United States. The city's location on the coast of Massachusetts Bay provided a natural harbor for ships, which led to its early development as a center of trade and commerce. The city's history is marked by significant events, including the Boston Tea Party and the American Revolution. The city's architecture and culture are a blend of old and new, reflecting its long and rich history.

The city's history is a testament to the resilience and spirit of its people. Despite numerous challenges, the city has always managed to overcome adversity and emerge stronger. The city's location and resources have allowed it to become a major center of industry and commerce. The city's history is a story of progress and innovation, and it continues to shape the city's identity and future.

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**MESSAGE from
Prof. Dr. S. Altaf Hussain,
Vice Chancellor, AIOU**

Our venerable Primer Minister, Mir Zafarullah Khan Jamali has taken a right decision to declare 2003 as Madar-e-Millat Year. Undoubtedly Miss Fatima Jinnah was a leader of great caliber and vision sightedness. As a caring sister of Quaid-e-Azam Muhammad Ali Jinnah, she always looked after the health and well being of her brother.

During Pakistan Movement, she stood firmly by the Quaid and worked tirelessly with him. Even after the death of the founder of Pakistan, she struggled hard for establishing democracy in the country.

The fact that the personality of Madar-e-Millat is a role model for the woman folk of Pakistan cannot be denied. During her life-time she inspired them to go ahead with the lofty tasks in the field of education, social work and medical science. She herself played a remarkable role in these struggles.

It is high time that efforts be made to highlight the strength of her character and manifold aspects of her life. To pay a befitting tribute to Madar-e-Millat Miss Fatima Jinnah, we have dedicated this special issue of "Pakistan Journal of Education" to the Quaid's loving sister. The writers, teaching staff and editorial board have made earnest efforts to illumine her multi-dimensional personality and heroic deeds!

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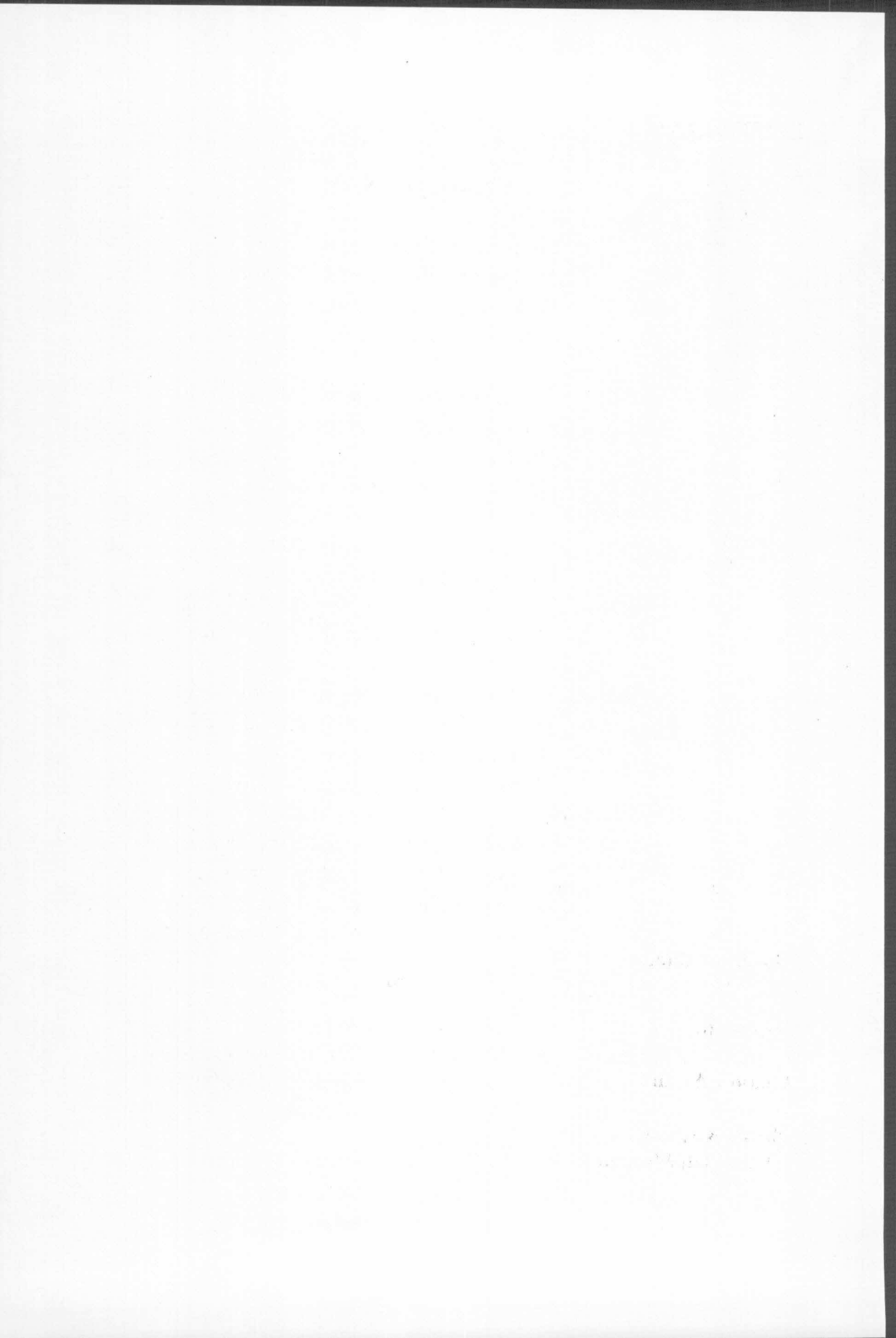
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EDITORIAL

FATIMA JINNAH

Those were the darkened days,
Amidst the life of Quaid-i-Azam;
Then, had died a loving one,
Rutti – wife of Quaid-i-Azam!

Among enemies in political field,
The Quaid looked aloof and alone;
Quarrelling with cunning Congress,
And humiliating British crown!

Even the practice in the court,
He continued without any pause;
Attended meetings of League throughout,
Delivered speeches for Muslim cause!

In the solitary scene, his house,
Looked much deserted and faltered;
Routine of life became upset;
Domestic things seemed tattered!

In such circumstances Fatima came,
To give solace to brother in pain;
She closed her clinic at once,
Even abandoned monetary gain!

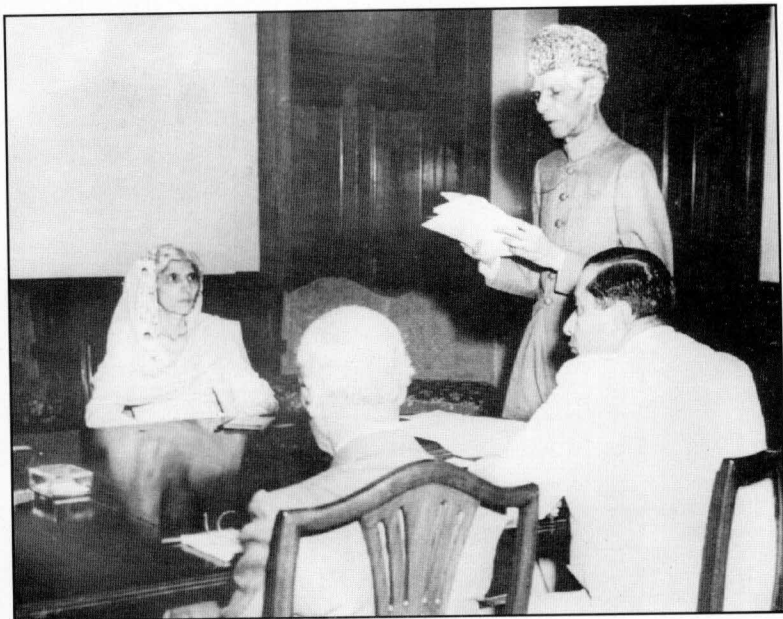
She took care of ailing Ali,
Just like a mother had to do;
She knew her brother' tedious job,
Seen around him number of foe!

Even in travel she went with him,
Offered medicines at time of need;
All such lofty works she did,
Without the lust for gain and greed!

Hadn't she been on Quaid's side,
He would have will-power lost;
Fatima gave him moral support,
And managed to clean the frost!

Thus, in making Pakistan,
She had played a shining role;
Even donated drops of blood,
Thus sacrificed her life as a whole!

Dr. Mahmudur Rahman
Editor



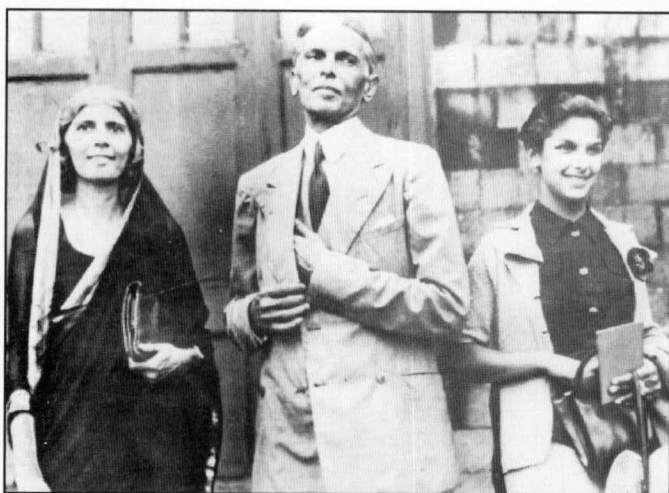
Quaid-i-Azam is addressing a meeting - Mohtarama Fatima Jinnah looks on.



Sibi Darbar: Quaid-i-Azam is addressing - Mohtarama Fatima Jinnah is sitting on the dias.



Quaid-i-Azam and Mohtarama Fatima Jinnah at Railway Station.



Quaid-i-Azam along with his daughter Dina and Mohtarama Fatima Jinnah.



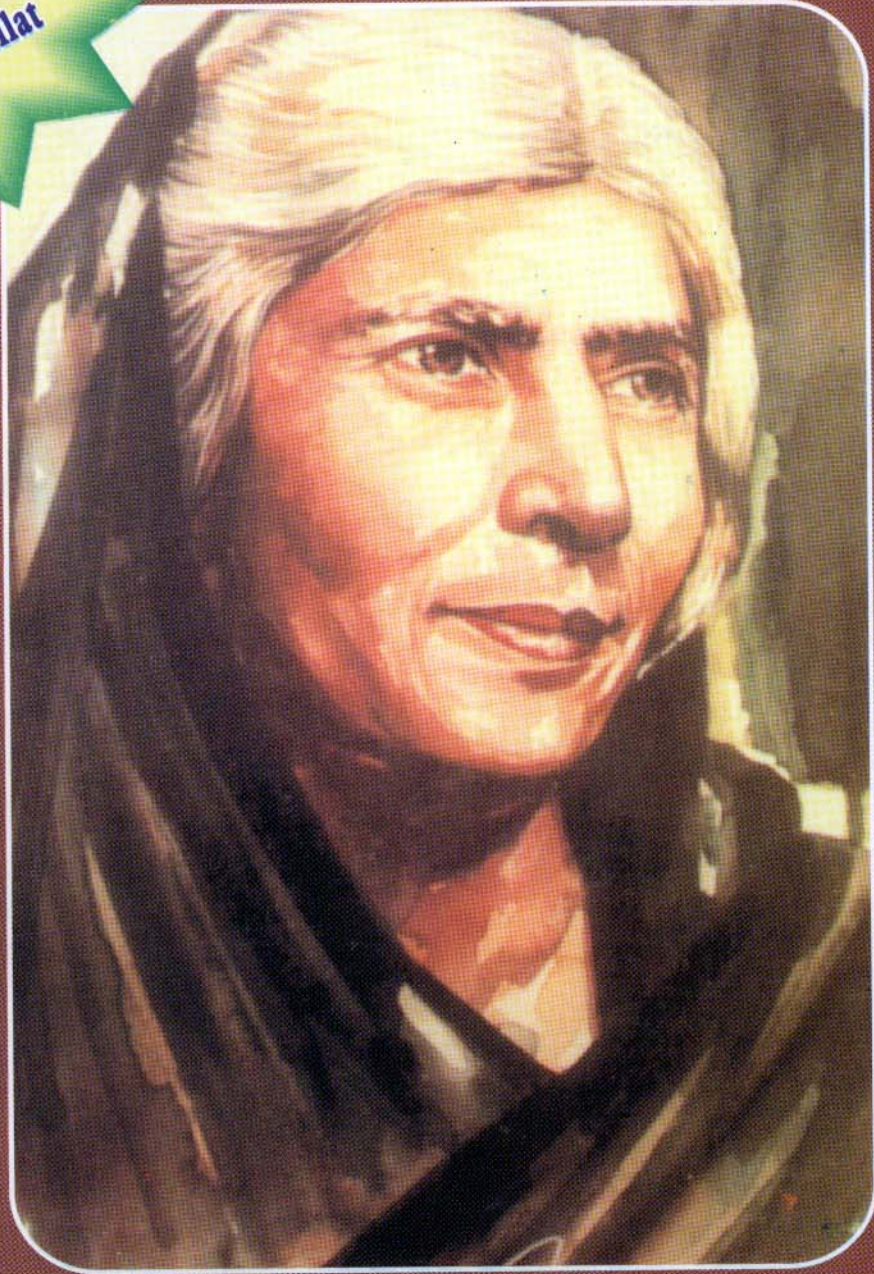
The Quaid along with Fatima Jinnah, Liaquat Ali Khan and Begum Rana Liaquat Ali.

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RECALLING ASSOCIATION WITH QUAID AND MISS FATIMA JINNAH

Sharifuddin Pirzada, Senior Adviser to Prime Minister, constitutional expert and a worker of Muslim Freedom movement recalls his days with Quaid-i-Azam Muhammad Ali Jinnah and Moltarfa Fatima Jinnah in an Exclusive interview with APP correspondent.

How and when did you first meet Quaid-i-Azam?

Sharifuddin Pirzada: it was in 1941 while I was studying at Saint Xavier College, Bombay when some Hindu students belonging to Indian National Congress published a pamphlet against Muslims titled "Indian Unity." Our Professors were all Britishers who don't want a clash but propagation of one sided version was also not bearable for them. They called me and asked me to present a matching answer. I expressed my inability to do so but they encouraged me a lot. I wrote a 20 page answer which was read and approved by my teachers.

The reasons for demand of a separate homeland, Pakistan, were discussed in detail in that pamphlet. After publication of this pamphlet Quaid-i-Azam inquired about me. He was told that author of the piece was General Secretary of MSF (Muslim Students Federation). Quaid-i-Azam summoned me and I had a first meeting with him thereafter. Quaid asked me to join his secretariat established in his residence.

Who else worked with you at the secretariat?

Mr. Pirzada: I joined the Quaid's secretariat immediately and used to work there from 2:30 p.m. to 6:30 p.m along with my colleagues Matloob and A.Y Syed and another on honorary basis. Miss Jinnah used to look after the home affairs of her brother and as a routine came to the secretariat every second or third day to observe our working.

What was her role in the freedom movement?

Mr. Pirzada: She was a very disciplined lady. She always took great interest in the work of secretariat and also cared after us. We were served with tea, sandwiches etc. every evening but as I was not fond of tea, I preferred to work in that time too. She was very vigilant about correspondence from the secretariat and also about visitors to the place. She was very active and vocal about women development particularly emancipation of Muslim women. I think one of her achievement was giving Quaid a peaceful life, free from all problems of household affairs so that he concentrate on political struggle.

Can you quote any example from your personal experience?

Mr. Pirzada: There are lot of examples but let me give my own. A girl Rafia Sultana was co-studying with me. I proposed her but as she belonged to a different sect. I informed both Mr. Jinnah and Miss Jinnah that I will not be attending the secretariat any more. It was precautionary measure on my part so that no harm or finger is pointed towards Quaid's secretariat. Quaid-i-Azam reacted very cool and told me that "It was your personal matter, such controversies don't bother me." A few days after Quaid asked about particulars of the lady.

After my marriage, Miss Jinnah called me and wife, included her into the City League Committee for women and also arranged a job for her as a lecturer. She advised my bride to do social work.

What were her political activities?

Mr. Pirzada: Her endeavours were to organize women wing from the grass root level, she used to preside meetings of the women wing which were held every fortnight. Quaid-i-Azam also attended these meetings once in a year. She was dedicated to the cause of women and always made efforts for mitigating the sufferings through social work. She also remained present during meetings of Quaid-i-Azam with other leaders, British officials as a keen observer.

How much did Quaid-i-Azam rely on her?

Mr. Pirzada: She can rightly be termed as one of the closest aides of Quaid-i-Azam as a lot of confidence in her. He used to consult her. Every document, correspondence from the secretariat was seen and approved by her. Whenever any issue requiring consideration of second opinion came up, Quaid asked us to "present it before the counsel". The counsel comprised Quaid-i-Azam and Miss Jinnah and this shows the value of her advice to her brother on many issues facing Muslim India.

Did she ever remain away from her illustrious brother?

Mr. Pirzada: Yes? But for better reasons and for brief intervals. In fact Quaid loved her more than any other sister. He was very keen about her education and for this reason she was admitted to best convent school which was situated in Bandra (Bombay/Mumbai suburb). Quaid was then residing at Malabar Hills and it was not

possible for her to travel such a distance every day so she was lodged in the hostel. Quaid used to visit her every Sunday at Lunch time.

After matriculation she went to Dental College, Calcutta and obtained degree in dental surgery. During this period she remained away from her brother. Another brief spell was when Quaid got married. She stayed with Quaid rest of the time even in London, Bombay and later at Karachi. She cared after her brother always and was rightly given the title of Madar-e-Millat by the people.

What were her engagements after the death of Quaid-i-Azam?

Mr. Pirzada: After death of father of the nation, her activities remained confined to social work and women development. She always emphasized upon women uplift and women education in fact spreading education in Pakistani women was her most cherished objective.

She not only founded social welfare centers but also founded educational institutions for women in all parts of the country. Khatoon-e-Pakistan Girls college is one such institutions.

What were her political ideals?

Mr. Pirzada: She always stood for unity of the nation, democracy and democratic process. When the first constitution of Pakistan was abrogated and constituent assembly was dissolved, she denounced the steps in strongest possible way and called for restoration of democracy and constitution.

What made her contest presidential elections?

Mr. Pirzada: It was in September 1964 when Combined Opposition Parties (COP) met at Lakham House, residence of Hussain Shaheed Suharwardy and after discussing the then prevailing circumstances decided to make Miss Fatima Jinnah presidential candidate against President Ayub Khan.

The said meeting was attended by Khawaja Nazimuddin, Chaudhri Muhammad Ali, Maulana Abdul Hameed Bashani, Nawabzada Nasrullah Khan and Shaikh Mujeeb-ur-Rehman. In response to impassionate appeal by COP, she accepted the candidature. If she got elected, destiny of Pakistan could have been changed. As Shaikh Mujeeb was with her, debacle of East Pakistan could have been averted, said the seasoned constitutional lawyer.

She continued to work for democracy irrespective of her losing the elections, he said while paying rich tributes to Madar-i-Millat for her achievements and dedication to the cause of Muslims, women and Pakistan. She was a firm believer in equality of women and their participation in the political process. Present government's efforts under General Pervez Musharaf and Prime Minister Zafarullah Khan Jamali for increasing women participation in politics and representation in national affairs and decision making can be termed as furtherance of cause which was always dear to her.

What steps are required to pre-service her ideals?

Mr. Pirzada: A sound track record of her speeches be pre-service archives of Radio Pakistan and her speeches, addresses and other documents written by her at different occasions should be published so that her role in emancipation of Pakistani women and women development be projected in an impressive manner. Researchers may be encouraged to carry out a comprehensive research about her achievements. She also worked hard for the resettlement of Muslims coming to Pakistan particularly Karachi after the creation of Pakistan. She collected funds, organized committees to look after rehabilitation of refugees.

Miss Jinnah was very caring about public money and her vacating the Governor General's House and moving to Flagstaff House within a week after death of Quaid-i-Azam was an ample proof that she did not like wastage of a rupee from public coffers. She was ignored by the political leadership at that time and after death of Quaid-i-Azam very few people used to visit her. Late Fakhr Matri, editor of Daily Millat, Mehmood Hussain of London Times and I myself were regular visitors, he recalled. However she kept her abreast with the political development in the country and always guided the nation.

Do you think, relics of Quaid-i-Azam and Miss Jinnah have been preserved carefully?

Mr. Pirzada: No I have reservations on this count. Quaid-i-Azam possessed a large number of artifacts and Italian furniture which went missing later. I am astonished to see the meager number of artifacts of Quaid-i-Azam. Quaid-i-Azam had a sizeable quantity of antique items as he was a very curious collector. His collection included carpets bearing the face impressions of Iranian rulers, maps of Sikh state, rare manuscripts of Holy Quran but very few were secured after his death and missing Italian furniture which was brought to Karachi under the supervision of Miss Jinnah were conspicuously missing from relics of Quaid-i-Azam. One carpet was of such a fine quality that Iranian Emperor expressed keen interest in it.

MISS FATIMA JINNAH: AN ENDURING LEGACY

By
Prof. Sharifal Mujahid*

Over the decades a good deal has been written on Fatima Jinnah's contribution to national politics. The focus of most writings on and about her are almost exclusively on how she stood for, and beckoned the people to the pristine principles that had impelled the demand for Pakistan.

Many have focused on how she inspired the striving and sacrifices in their quest, how she had enabled the beleaguered nation to own them up, how she had provided an unfailing source of inspiration to them during the 1950s and the 1960s, how she had helped to keep the torch of democracy aflame in the most unfortuitous circumstances, and thus how above all, she had sustained the nation's quest for democracy during Ayub's semi-authoritarian rule.

Fatima Jinnah's contribution in the social development sector has, however, been ignored somewhat. This has largely been overshadowed by her political role despite the fact that she, along with Begum Rana Liaquat Ali Khan, made the greatest contribution in the realm of women's awakening and participation in national affairs and their empowerment.

Fatima Jinnah served as a role model for Muslim women in several areas as indicated by the various roles she had donned. If you glance at the various vicissitudes of her life, you will see that from the beginning she had cast herself in the role of a modern Muslim female persona. This role calls for equipping oneself to shoulder tasks with the make counter-part at various levels; domestic, public and/or national and contribute fully and significantly towards accomplishing them.

Consider, for instance, her early life. In an age when few Muslim girls took to English education, she opted for modern education. When convent schools and boarding schools for girls were shunned, she enrolled herself in the Bhandara Convent School (1902) and, later in St. Patrick School, Bhandara (1906) from where she did her matriculation.

All the while she stayed on her own in a hostel, much against the family's wishes, and Khoja traditions. She did her Senior Cambridge in 1913. at a time when few Indian (not to speak of Muslim) women went in for a professional degree or

* With the courtesy of Daily Dawn, Karachi.

diploma and training, she moved to Calcutta in 1919, and enrolled herself at Dr. Ahmed Dental College.

Interestingly, she decided to stay on her own in a hostel, although her elder sister, Maryam, was living there with her family. Not only did she train herself as a dentist, with the Quaid's encouragement, she opened a dental clinic on Abdul Rehman Street, a Muslim locality in Bombay, in 1923. It was a rare phenomenon even for cosmopolitan and modernized Bombay.

During a period when social work was not the norm, even with educated and affluent women in India's society (except for the tiny Parsi community), she exhibited a passion for it. She worked simultaneously at the nearby Dhobi Talau Municipal clinic on a voluntary basis.

Although Fatima Jinnah had lived with her older sister during this period, her choice of a demanding profession indicated that she was determined to be independent, and that she wished to lead a fulfilling life, instead of being a burden on the family she wished to contribute to the social uplift and welfare of the community, rather than being a liability on it.

This demonstrated her tenacity and will power, her capacity for decision-making, along with her penchant for social welfare activities and the economic uplift of the downtrodden women. This also indicates the progressive streak in her thinking in those days.

A streak that was required by women to become professionals and make themselves useful to the community and country at large, instead of wasting their talents. Even in those days she believed that women should take part in nation building activities, a view she propagated repeatedly later.

But life is much more than a mere career, as Hillary Rodhan Clinton pointed out recently. When the family is in need, it comes first, however committed one is to their career. Thus, when Rutton Bai died on February 20, 1929, Miss Jinnah sacrificed her career, wound up her clinic, took charge of Jinnah's palatial Malabar Hill mansion, and assigned herself the most critical task of helping her illustrious brother out in terms of his personal needs, so that he could give undivided attention to the critical problems Muslim India was confronted with.

Additionally, she served as his confidante and advisor, she stood by him at all times, giving him hope and encouragement and trying to sustain him during the most difficult period of his life.

She remained his constant companion for the next twenty years (1929-48). Years later, Jinnah, who was seldom known to give public expression to his private feelings, acknowledged that his sister, "is like a bright ray of light and hope whenever I come home and meet her." He said this to a group of guests at the first official dinner, hosted by Ghulam Husain Hidayatullah, premier and governor designate of Sindh, at the Karachi Club on August 9, 1947.

Interestingly though, despite her closeness to her brother during a time when he was almost the uncrowned "king of Muslim India, Fatima Jinnah kept herself behind the scenes. She was content to live under the shadow of the towering Quaid.

She never utilized her vantage position to take to public office or public platform, leaving it to other women leaders like Begum Maulana Muhammad Ali Begum Aijaz Rasul, Begum Shahnawaz and Begum Salam Tasaduq, to assume leadership roles.

She was, of course, active in organizing women (e.g. as vice president Women's Wing of the All India Muslim League and founder, All India Women Students Federation, etc.) but she never aspired for public office, nor was she nominated by Jinnah for one. In this both the brother and the sister broke the prevailing sub continental tradition of dynastic succession in the political realm.

Despite Fatima Jinnah's cloistered approach and low-key profile for over a decade, the nation was able to discover in her a leader in her own right, after she emerged from the Quaid's towering shadow.

Thus, in the post-Jinnah period, she donned the role of a supreme guide and became the foremost symbol and advocate of Jinnah's cherished principles. In a real sense, leadership came to be trusted on her.

Fatima Jinnah did come on to the public platform, but towards the end of her life, some 15 years after Jinnah's death and even then, she did so only at the imminent and desperate call of the nation. She headed the democratic movement against the incumbent Ayub regime in September 1964. and when she took to the public platform she did it with indefatigable courage and unflinching determination whatever the odds, whatever the consequences.

Despite being a septuagenarian, she dutifully went through the strenuous campaign all the way - thought it meant great discomfort to her personally.

exhausting her physically and putting her under all sorts of hostile attacks by her opponents.

Indeed, the inexhaustible energy, the unrelenting stamina and the unflagging enthusiasm she displayed during the election campaign surprised almost everyone, including her arch rival, President Muhammad Ayub Khan. All this was made possible only because of her strength of character and conviction, and her determination of purpose. In all this, again, Fatima Jinnah served as a role model for Pakistani women.

People do not realize that just by accompanying Jinnah wherever he went during the 1940s, Fatima Jinnah was teaching Muslim women to stand shoulder to shoulder with men during the freedom struggle. Numerous pictures of the period show Fatima Jinnah walking alongside Jinnah and not behind him. The message was loud and clear and it was one both the brother and sister wished to convey to the nation.

By 1945-46 the message to induce Muslim women to participate during the critical election campaign had sunk deep enough. Mian Mumtaz Daultana told me that almost one-third of the audiences in the election meetings in the Punjab comprised women. Women volunteers campaigned door-to-door in the urban areas, and he said, this made the Muslim League's success at the hosting possible.

Likewise, Fatima Jinnah's political role during the 1950s and the 1960s helped a good deal in making women's role in public life both respectable and credible; it facilitated other women in later years to don public roles without hindrance.

Her candidature in the 1965 presidential elections settled once and for all, all the tricky questions about whether a woman could be the head of a Muslim state. In the circumstances it was her candidature along that could have induced a favourable fatwa from Maulana Maududi. And once that was acquired, the controversial issue ceased to exist for all time to come. This represents a singular contribution towards women's empowerment and their participation in public life in Pakistan.

Even otherwise, Fatima Jinnah believed that, "Women are the custodians of a sacred trust – the best in the cultural and spiritual heritage of a nation." All through her life she called on women to equip themselves as best as they possibly could and play out their due roles in the nation's onward march.

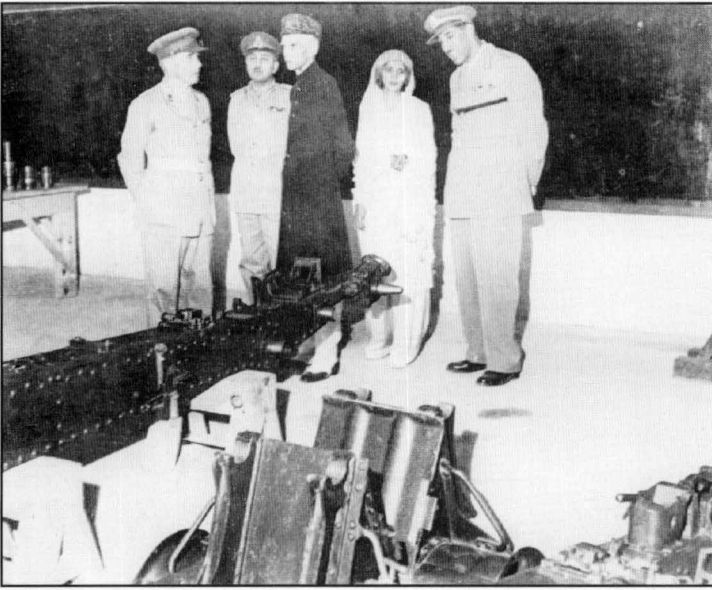
Apart from leading the nation in its democratic quest at a critical hour in its history, Fatima Jinnah's genius lay in helping the development of a modern Muslim female persona, which would equip itself to face the tasks of nation building and the dramatic birth of a new nation.



Quaid-i-Azam and Mohtarama Fatima Jinnah arriving to attend 14th August celebration.



Quaid-i-Azam and Mohtarama Fatima Jinnah arriving to attend 14th August celebration.



Quaid-i-Azam and Mohtarama Fatima Jinnah is inspecting the army weapons.

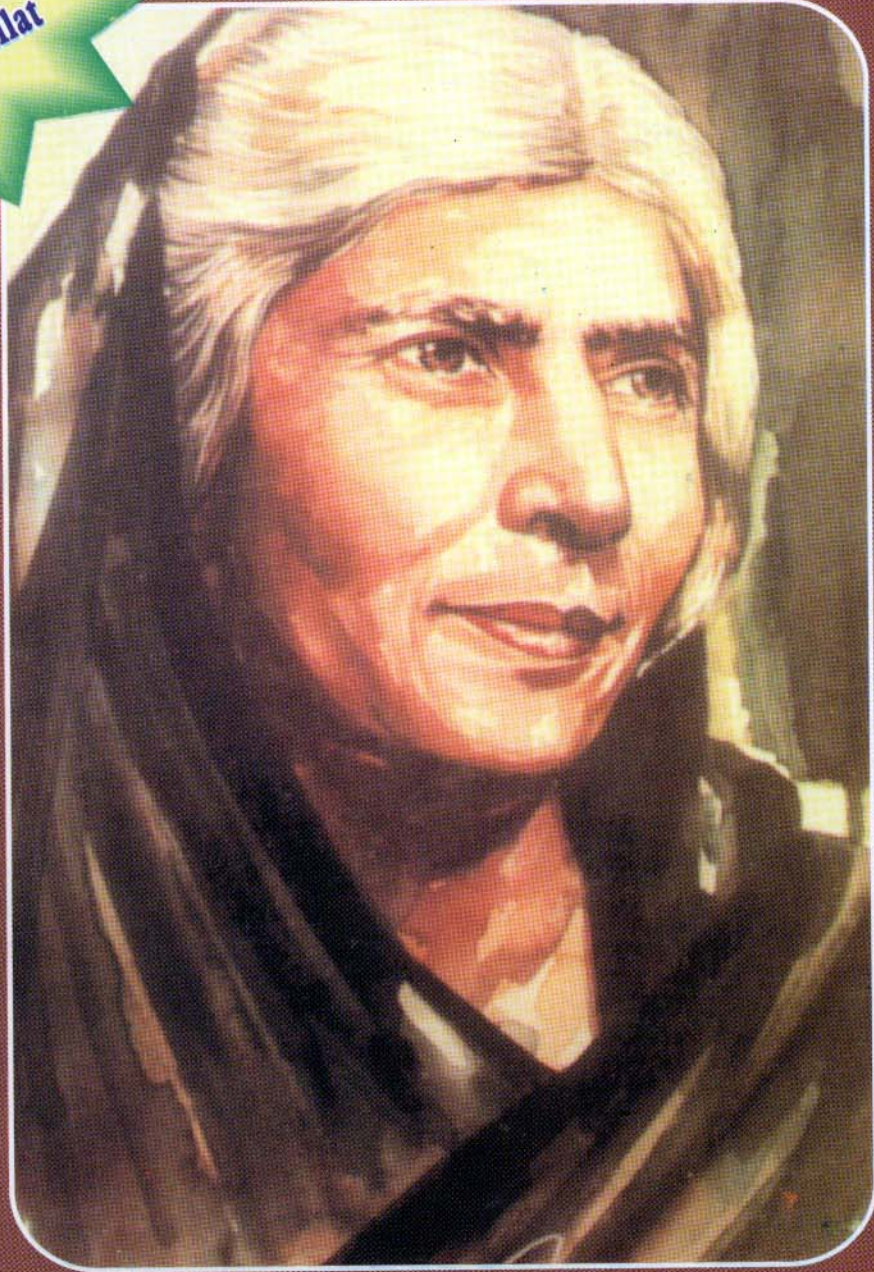


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A SACRIFICING SISTER OF THE QUAID

By

Dr. Agha Hussain Hamadani

Rendered into English By

Dr. Mahmudur Rahman

The sacrificing attitude of Miss Fatima Jinnah always happened to be the source of inspiration for Quaid-i-Azam Muhammad Ali Jinnah. It was because of this sincerity, guileless love and candid cordiality that have enhanced the dignity of Fatima Jinnah in the eyes of the Quaid. Presumably this sense of sacrifice for her elder brother was because of this fact that the parents died while Fatima was a teenage girl. It was none but the elder brother Muhammad Ali who came forward to become the patron of his much younger sister. The Quaid had managed to get her educated in most splendid way. Even he was too curious to fulfill all wishes of tiny Fatima. All such responsibilities were accomplished only to give an impression that she was not an orphan girl, and even not isolated one.

Keeping all these facts in her mind, Miss Fatima Jinnah had devoted her whole life for the well-being of her elder brother. She always took care to keep her brother healthy and hearty. For this very purpose, she used to accompany the Quaid-i-Azam wherever he went.

The political activities and responsibilities of Quaid-i-Azam Muhammad Ali Jinnah had increased manifold after 1940, when Pakistan Resolution was declared at Lahore session of All-India Muslim League. These were the crucial days of the Quaid's life. He had already entered the threshold of his old age, bearing weakness and fatigue. Despite the continued advice of his physicians, the Quaid-i-Azam had flatly refused to take rest. Whenever Miss Fatima Jinnah had pleaded to spare him from the workload, he didn't pay any heed to her request. While narrating such scenes of happenings of her brother's life, Fatima Jinnah writes in her book "My Brother"

"Alarmed at her poor health, when I sometimes begged of him not to work such long hours and to give up for sometime his constant and whirlwind tours that carried him from one end of India to another, he would say:

'Have you ever heard of a General take a holiday when his army is fighting for its very survival on a battlefield?'

On such occasions I abandoned logic for sentiment:

‘But your life is precious; and you must take good care of it.’

With a distant look in his eyes he said:

‘what is the health of one individual, when I am concerned with the very existence of ten crore Muslims of India? Do you realize how much is at stake?’

This was enough to silence sentimentalism, and he plunged himself deeper and deeper into the stormy ocean of political struggle to the utter negligence of his health.’

It was in April 1941 that the Quaid-i-Azam was proceeding from Bombay to Madras where he was to preside over the Madras session of All-India Muslim League. Miss Fatima Jinnah was also accompanying him in the said journey. During travel, the Quaid left his seat to go to the toilet. He had hardly gone a few steps that he collapsed on the wooden plank flooring of the train. The younger sister immediately rushed to his side and enquired about his welfare. The Quaid told that he was feeling very weak and even exhausted. The elder brother was supported by his younger sister who lifted him up and helped to go to his berth.

The another episode is related to the year 1946. Both the brother and sister were staying in Simla. In the last week of May, bronchitis had struck the Quaid. His devoted sister got him on a train to Bombay. Ironically his condition worsened on route. His condition became so much alarming that Miss Fatima Jinnah sent an urgent call to Dr. Patel. Then and there he boarded the train outside Bombay and thoroughly checked the distinguished patient.

In her book *My Brother*, Miss Fatima Jinnah had written about a journey which happened to be much horrible. While elaborating the said event she goes on to say:

‘We left Bombay sometime in (early November) 1940 to attend a session of the Assembly in Delhi that was being held there, in spite of slight temperature that he had been running for the previous few days. He had his dinner, and the train was racing onwards to its destination under a clear sky, studded with rememberable twinkling stars. As he lay in bed, he suddenly shouted out loudly, as if some body had pierced him with a red hot iron. It was soon by his shouting. The severity of the pain had benumbed his power of speech, and all that he could do was to point

with his finger to a spot a little below the spinal chord and to the right side of it. It was obvious the pain was unbearable, and it was clear that medical aid could not be obtained on a moving train. In the hope of relieving his pain, I gently massaged the part of his body that was causing him so much pain, but finding that it only aggravated it, I gave up the attempt in despair, hoping that the train would stop soon at some station, so that I could arrange to get a hot water bottle for fomentation. The minutes passed on heavy feet, and then I heard the screeching noise of the breaks, and the train came to a final stop. I called the guard for a hot water bottle to be brought to our compartment. Wrapping the bottle in a napkin, I gently applied it on the painful spot, and was relieved to see that the pain has somewhat subsided.

When on July 20, 1943 the Quaid-i-Azam was subjected to a murderous attack, but fortunately escaped with injuries. On this occasion, Fatima Jinnah was the first person who dressed his wound. Later on, the doctors arrived for proper treatment.

Whenever the Quaid-i-Azam had proceeded alone to attend any conference, Fatima Jinnah used to write a letter daily to her brother for enquiring about his welfare. If the Quaid delayed in replying her letter due to his preoccupation, Miss Fatima Jinnah would immediately send a telegram to get information about his well-being. Such type of telegrams are given hereunder:

TELEGRAM

(1)

Dt. 5-7-1945

BOMBAY
TO
JINNAH
CECIL HOTEL
SIMLA

YOUR WIRE HAPPY HEAR YOUR WELL ANXIOUS COME SIMLA MUCH
LOVE WIRE

FATIMA

(2)

11 October, 1935

BOMBAY
TO
JINNAH
FALETIS HOTEL
LAHORE

GLAD WELL LOOK AFTER SELF WIRE AGAIN LOVE

FATIMA

From the text of these telegrams it is revealed that Fatima Jinnah was always curious to know about the health of her brother Muhammad Ali Jinnah. According to well-known historian, Rais Ahmed Jaferry. If Fatima Jinnah did not happen to be the companion of the Quaid-i-Azam, this great leader would have expired earlier due to his ill-health, continued ailment and tiresome struggle for freedom movement, and the attainment of independence couldn't have been materialized.

After the emergence of Pakistan, the Quaid-i-Azam proceeded to Quetta to take rest in his ailing state. Fatima Jinnah accompanied him in the said journey. She was then supervising all arrangements made for the improvement of Quaid's health. Prominent doctors of Pakistan were called for his check up. Dr. Riaz Ali Shah and Col. Illahi Bux were appointed as physicians for medical treatment of the great leader Quaid-i-Azam. After determining the nature of Quaid's prolonged disease, they started their treatment. When Col. Illahi Bux informed the Quaid that he had an infection of the lungs, thereupon, the founder of Pakistan asked:

"Does Miss Jinnah know of this? Did you tell her?"

Col. Illahi Bux said:

"Yes, Sir, I have."

On hearing this reply, the Quaid told to his physician:

"I think it was a mistake. She is a woman after all."

Although Fatima Jinnah was taking much care for the proper health and diet of her brother, yet Col. Illahi Bux decided that it was necessary to appoint a nurse to attend on the Quaid. On hearing this, the Quaid-i-Azam refused, saying he was being well looked after. Then he thought about his sister who had been by his beside for so many weeks, she much be tired, and as such he ultimately agreed to this proposal.

Despite the appointment of sister Phyllis Dunham, Fatima Jinnah continued to look after her brother. According to the nurse, Fatima seemed to be much curious about the welfare of the patient. She had to keep awake the whole night in order to check Quaid's deteriorating condition.

During the ailment of the Quaid-i-Azam, the responsibilities of Fatima Jinnah had increased to a great extent. While looking after his health, she was also performing the duty of his assistant. She went through all the letters and files received for the Governor General of Pakistan, and after reading herself, she would

loudly repeat the text so as to be heard by the Quaid. Then, she had to give necessary instructions to the P.A. of the Quaid as per Quaid's directives.

Towards the end of August, 1948, the Quaid-i-Azam suddenly became apathetic. One day, he said to his sister:

"I am no more interested in living. The sooner I go the better."

On hearing these words, Fatima Jinnah was highly shocked. Anyhow, she managed to keep calm, and said in a solacing tone:

"You will be soon alright. Doctors are hopeful."

Later on, the Quaid's condition became serious. Col. Illahi Bux told Miss Fatima Jinnah that he must be shifted to Karachi. On this medical advice, the Founder of Pakistan came to Karachi along with his loving sister Fatima. When the departing time arrived, the Quaid signaled with his head and eyes for Fatima to come near him. He then said in a whispering tone:

*"Fati! Khuda Haijaz
La Illaha Illallah
Mohammad Rasul-al-Lah."*

The Quaid's head dropped slightly to his right side, his eyes eternally closed.

Fatima Jinnah ran out of the room, shouting:

"Doctor! Be quick my brother is dying."

They all came, examined and declared:

"The Quaid is no more in the world."

The tragic news had saddened the younger sister of the Quaid-i-Azam. That loving brother who always appeared to be just like her parents, had left the earthly world for ever. The day had become gloomy for Fatima and she was now alone in the whole universe. Anyhow, Fatima seemed to be satisfied to think that she had wholeheartedly and devotedly served her elder brother. After the death of Muhammad Ali Jinnah, she continued to be in mourning throughout the year.

It cannot be denied that Miss Fatima Jinnah extended her helping hands to the Founder of Pakistan in all troubled and stormy years. She devoted her life to the cause of Quaid's prosperous life, political success and enormous achievements. Thus, she had set an example, much unique, much historical and much praiseworthy.

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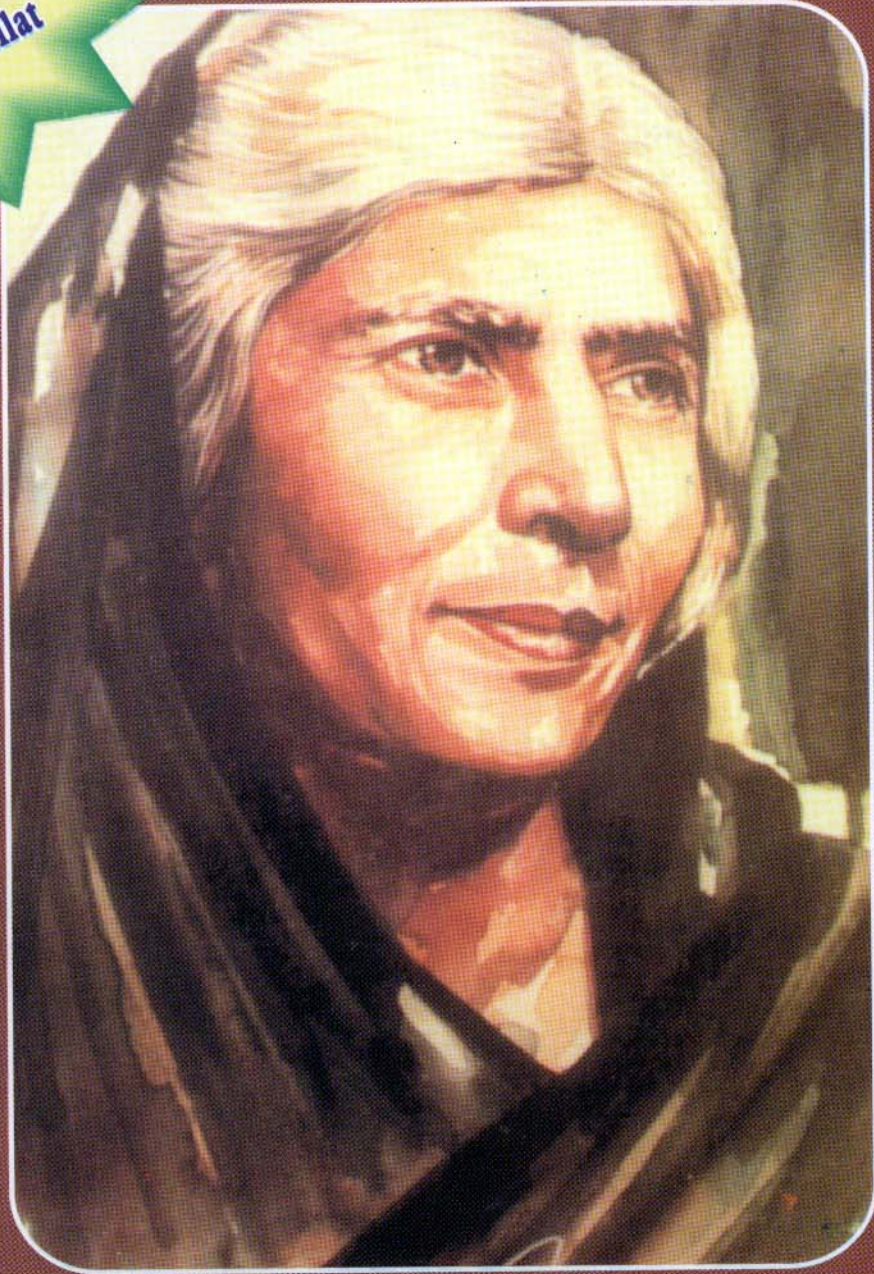
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Special Issue on
Madar-i-Millat



Allama Iqbal Open University
Islamabad - Pakistan



MADAR-I-MILLAT MOHTARAMA FATIMA JINNAH

Her life, achievements and key role in Pakistan Movement

By

Prof. Dr. Muhammad Daud Awan

In 1951, a bold, straightforward and dedicated lady of Pakistan, Miss Fatima Jinnah made it clear to a world famed author, James A Michener that "We are not a state run by priests or a hierarchy. We are a state organized according to Islamic principles and they are very fine principles organizing a state."

The younger sister of the Quaid-i-Azam, Miss Fatima Jinnah was not only his loving sister, but also had the credit of knowing her brother's mind minutely. The Quaid himself had a great love for his sister.

Miss Fatima Jinnah, generally known as "Madar-i-Millat" and "Khatoon-i-Pakistan" was born at Karachi on 31st July 1893. She received her elementary education at Convent School, Bombay. She also did a diploma course in dental surgery from Calcutta. In 1923, she started practice as a dentist in Bombay, and thus was recognized to be the first Muslim woman among the dental surgeons of the sub-continent. Miss Jinnah attained much proficiency in the field. But she had to abandon her practice 1929 to live with Quaid after the death of his wife Rutti. She left all her belongings in Bombay to look after her great brother. Thus, she gave him company and comfort with full devotion and took care of her lonely and ailing brother during the whole stormy period of his life.

All know it that the Quaid fought the fatal disease i.e. tuberculosis (T.B) with indomitable character and sheer will power only for the cause of freedom. He was not ready at all to minimize the heavy pressure of work. His younger sister, Fatima, always remained worried about the deteriorating health of her brother. Once she pleaded with Quaid to take a holiday so as to slacken the pace of preoccupations. On hearing this, he replied: "Have you ever heard of a general taking a holiday when the army is fighting for its very survival". Thus Miss Jinnah had to give her argument a logical touch: "But your life is precious to your people and you must take good care of it." Quaid also gave a logical reply: "What to talk about the health of one individual when I am concerned with the very existence of the hundred million Muslims of India? Do you realize how much is at stake?". Yet, the younger sister

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continued to look after the health and household management of the great leader of the Muslim world till his eternal departure. It is an undenying fact that the Founder of Pakistan always found sympathy and solace in the company of his loving sister.

In 1930, Miss Jinnah proceeded, along with Quaid, to England and participated in First Round Table Conference. After visiting European countries, she came back to India in 1935. She participated in the 25th Session of All India Muslim League, held in Lucknow on October 15-18, 1937. Thereafter, she wholeheartedly supported her brother in his political activities. From 1940 onwards she attended all the annual sessions of Muslim League. She was the first lady who organized the Muslim Women of undivided India in favour of the Muslim League.

On the emergence of Pakistan, she arrived at Karachi. The next year she visited East Pakistan. In 1954, she undertook a journey of East Pakistan to get the Muslim League popularized. Afterwards, she was the only lady of Pakistan, who became the symbol of democracy.

During 1964-65, she took active part in politics and contested as presidential candidate of the Combined Opposition Parties (COP) against Field Marshal Ayub Khan. She campaigned for the restoration of democracy, direct polls and parliamentary system in those stormy times.

She was the patron of a number of social, educational and cultural societies. Under her patronage, the T.B. Centre flourished to a great extent. She always remained busy in humanitarian services. Even the old age did not prevent her from such tiresome tasks. Miss Fatima Jinnah was bold and daring lady. Her steadfast adherence to principles, her courage of conviction, her strength of character, the indomitable nature of her spirit and her incredible power of endurance these qualities, though they would have been latent in her for a long while, however, came to public notice only after the Quaid's death when she assumed, albeit through sheer force of circumstances, a more active role in country's affairs.

Till then, she was content to live in the shadow of her illustrious brother, unassuming, somewhat cloistered except when she accompanied him and working behind the scene; nursing and tending him when he was sick, looking after his comforts and sustaining him during his untiring struggle for Pakistan for earning for herself in the process a public acclamation from the Quaid himself in August 1947.

Of course, she had played some role in organizing the women's wing of the Muslim League during the forties but, generally speaking, she had scrupulously shunned both politics and publicity, and abstained from assuming public roles.

Actually during that period several other Muslim women leaders like Begum Muhammad Ali (Bombay) Begum Jahanara Shahnawaz (Punjab) and Begum Aijaz Rasul (UP) were more widely known; they also outshone her on the public platform. However, the nation discovered her only after she finally emerged from the towering shadow of the Quaid. After the death of her brother, her critical messages to the nation provided the only ray of light and of hope in the otherwise sombre situation as it developed since April 1953, when an authoritarian Governor-General dismissed a Prime Minister. She alone attempted, and was able to feel the pulse of the nation, to articulate their innermost thoughts and cherished yearnings and above all to give public expression to their deep sense of desolation at the tragic turn the events had taken since the early fifties. In moments of despair her voice raised high and mighty, which, while striking terror in the seats of power, instilled courage in the forlorn masses, confirmed them in their democratic quest and inspired them to an undying faith in their destiny. It was thus that Miss Jinnah came to represent in herself the voice of the people.

When she accepted the nomination of Combined Opposition Parties (COP) in 1964, she travelled endlessly throughout the length and breadth of United Pakistan; she led mighty processions in Peshawar, Lahore, Dacca and elsewhere. Indeed, the inexhaustible energy, the unrelenting stamina, and the unflinching determination she displayed during this period, surprised almost everyone, friends and foes alike and even her principal opponent President Muhammad Ayub Khan, who though regretting her candidature, yet lauds her on this aspect of her campaign in his much publicized autobiography. But such a campaign could have been and was, made possible only by the strength of her convictions and her tenacity of purpose.

That she "lost" the election does not in any way detract from the significance of her candidature. In the peculiar circumstances, she was bound to "lose". But what was important was that her candidature initiated a political dialogue in place of the extremely suffocating authoritarian monologue of the previous years.

The political landscape underwent a sudden and sweeping change during the next three months. Her candidature gave nerve and verve to the democratic forces in the country. As a result, strikes, demonstrations and protest rallies swept the country from one end to the other. Miss Jinnah's greatest contribution lay in crystallizing the country's democratic temper and traditions in initiating critical debate and discussion in place of docile conformism, and in rekindling the enfeebled and dying flame of democracy in the country.

Mohtarma Fatima Jinnah lived for about nineteen years after the death of her brother. From 1930 to 1948, Miss Jinnah was Quaid's solitary companion in loneliness, which is the lot of most public figures fighting for a great cause. In the fulfillment of the historic mission, Miss Jinnah's contribution was truly great. Mr. Jinnah had never thought of a second marriage, nor did Miss Jinnah think of rearing a family. Politics was their lasting bond, which nothing could destroy, and it kept the brother and sister together in the most trying times of their lives and the most turbulent phase of the history of the sub-continent. The fact of relationship apart, they shared a common conviction and were temperamentally alike. Both of them never showed compromise on principles and to principles they adhered to the end of their days.

The Madar-i-Millat had never entertained the idea of holding any public office. She was offered to be nominated as the president of the Muslim League, but she rejected the offer. Though not an aspirant for office on the Quaid's demise, Miss Jinnah was keenly interested that her brother's mission was carried forward by his political successors. Eschewing active participation in politics, she urged upon the youth of the country to grasp the significance of the historic change that had taken place, imposing upon them, the responsibilities of building Pakistan into a modern welfare state. Promoting social welfare, woman's emancipation and education became the prime pre-occupation of her public engagements. A large number of meetings in both parts of the country were addressed by her to drive home to the younger generation the message of equality, fraternity and justice which the nation could not lose sight of without losing the gift of freedom bequeathed to them by the father of the nation.

To revive and reinvigorate the Muslim League which was pitted against powerful forces of dissidence and rebellion within, she spearheaded a campaign to urge the masses not to be disappointed or despair by the events, which could be brought under control by the League's re-organization. However, with all her Herculean efforts, the League could not be rehabilitated and resorted to its pristine, place and purpose. Miss Jinnah, however, did accept the restoration of democracy and the framing of the 1956 Constitution as welcome step towards stability and orderly progress. Politically ambitious bureaucrats who had gradually the state power had gravely impaired these prospects.

In her view, personal and class interests of the governments which were calculated to confer the benefits of progress on the few who were enriched and deprive the many who were impoverished.

The spectacle of riches was not the criterion by which the country's greatness could be judged, nor was it the object for which Pakistan was established. Economic independence and political freedom for the masses had to go hand-in-hand.

"I have said it before and I must emphatically repeat now, that Pakistan was meant to be and will be a fully democratic state. Whether you look at it from the standpoint of Islamic ideology or modern democratic practices, democracy can only be sustained if there is the rule of law – law before which the Khalifa, the king and the mightiest of the mighty had to bow and which must be respected by all, irrespective of their position in the country. That is the quintessence and the very soul of democracy."

The first prerequisite of democracy was the right of the people to have government of their own choice and not a government chosen for them by anti-democratic and reactionary elements who were engaged in frustrating their will by creating an atmosphere of doubt, uncertainty and fear in their minds. General elections delayed for nine long years, were the only answer to restore political stability in the country, which had been rudely shaken by the self-styled leaders who were afraid to face the masses in the fore knowledge of their rejection. Miss Jinnah did not abandon the pursuit of the best that the nation infect desired and deserved. It was not in her grain to surrender to tyranny or succumb to temptation. She kept herself scrupulously aloof from active participation in politics. She did not aspire for any office for herself and confined her activities to the educational uplift of the youth, employment and emancipation of women and problems of social welfare in general. But the circumstances after 1958 compelled her to come out of her self-imposed exile to take up the challenge to restore to people their freedom snatched from them on the point of the gun.

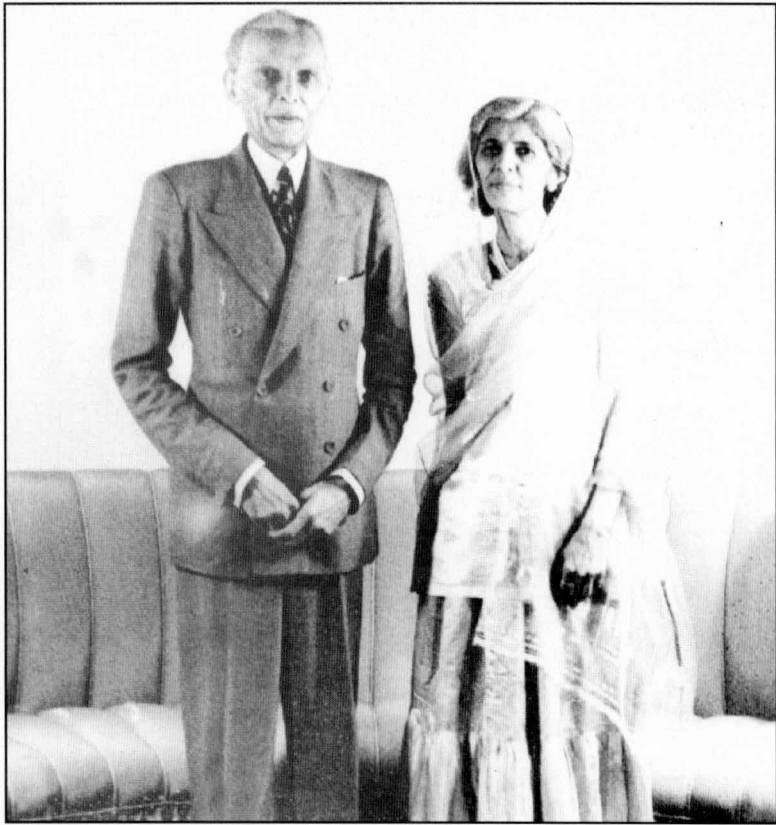
Miss Jinnah was scathingly critical of the pattern of government which had been setup, who's sole object was the concentration of all state power in one hands. It was a one-man constitution imposed on the country. In its framing neither the people nor their representatives had been consulted. "Freedom from foreign yoke was worthless," she told the people, "unless it resulted in the freedom to choose your own government, including the members of the national and provincial assemblies, and the head of the state as well. It was an irony of history that the people who brought the state into existence through a wise and fearless exercise of franchise were now themselves clamouring for their enfranchisements."

In the death of Mohtarma Fatima Jinnah thirty-six year ago, the nation had lost the life-long companion and sister of the founding father of Pakistan. More

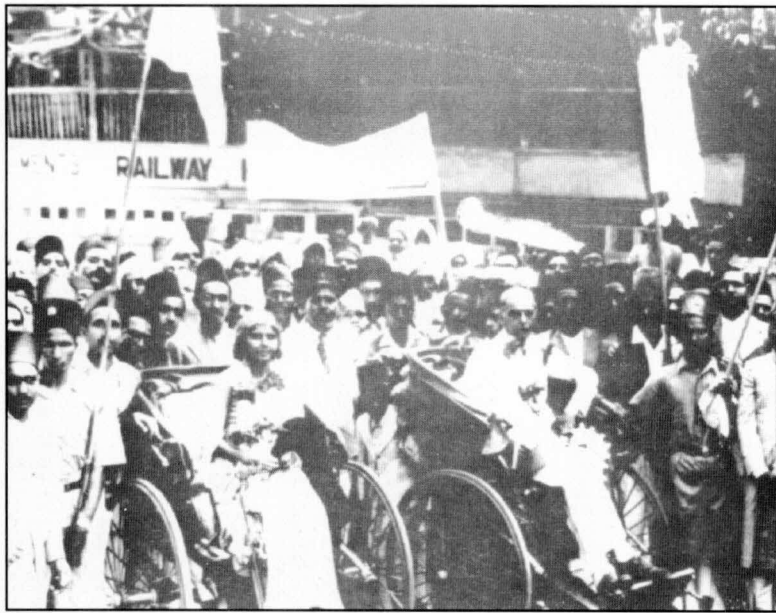
importantly, it had been deprived of a sincere leader, a well-wisher of the people and a daring lady of the Muslim world.

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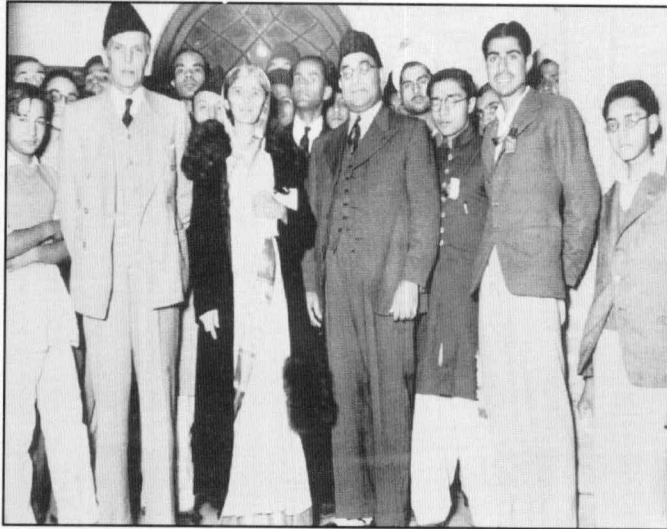
Mohtarama Fatima Jinnah along with the Quaid-i-Azam.



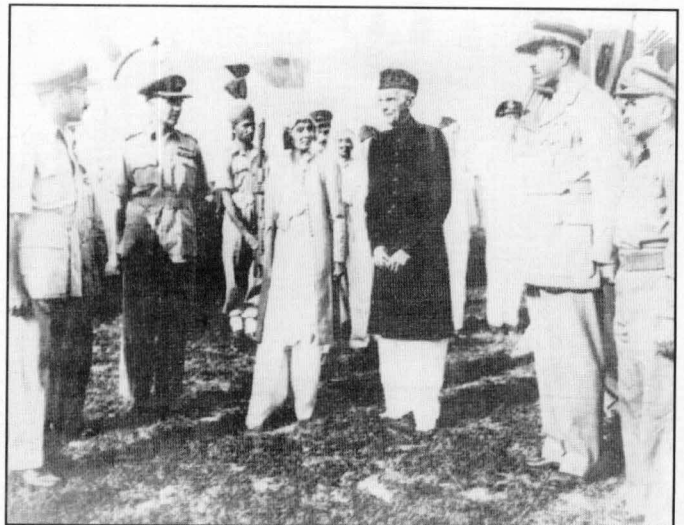
During a procession.



The Quaid is addressing the audience, Mohtarama Fatima Jinnah is also present in the function.



Madar-i-Millat with students of Islamia College. Lahore.



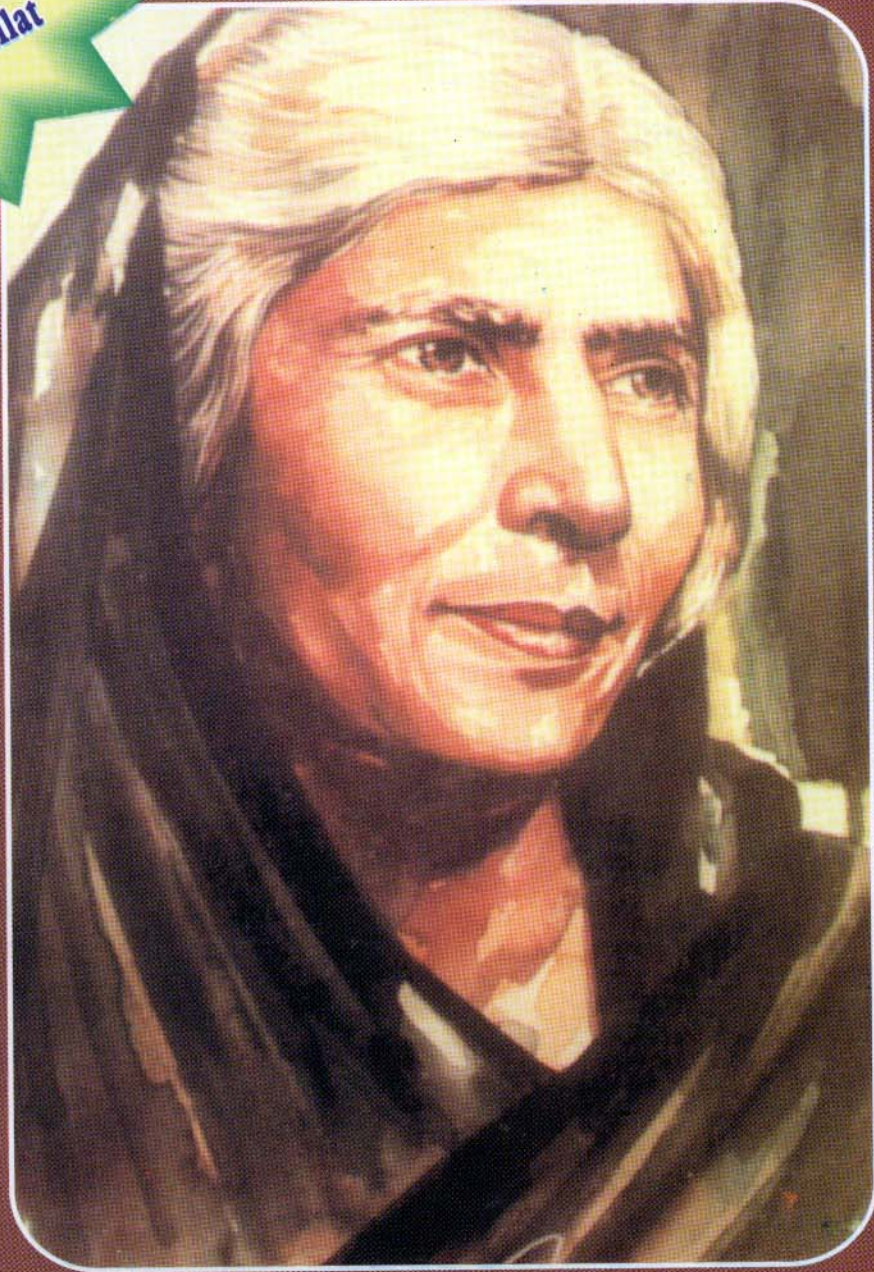
Quaid-i-Azam is talking with the army officers while Mohtarama Fatima Jinnah is standing on his side.

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**MISS FATIMA JINNAH'S
STATEMENT ON THE OPENING OF URDU DEGREE
COLLEGE, KARACHI, 1949**

“No nation can ever hope to obtain full intellectual stature or eminence without first releasing the mental processes of its people from the yoke of a foreign language as the medium of thought and expression. There is no language other than Urdu in Pakistan which is more suited to the expression of the personality of its people – their national characteristics and aspirations. Besides, Urdu is richer than any other language spoken or understood in the country in its contents of Islamic thought or ideologies.

Hence the prime and immediate need of introducing Urdu as the medium of instruction even for higher studies. This long-felt need has partly been fulfilled by the establishment of the Urdu College under the auspices of All-Pakistan Anjuman-e-Tarraqi-e-Urdu. It is yet another feather in the cap of the Anjuman which has rendered invaluable services to the cause of Urdu.

The activities of the Anjuman in general, and the establishment by it of Urdu College in particular, deserve the fullest support of every Pakistani. I am confident that people of all schools of thought in Pakistan will help in making the venture a great success by extending to the College their fullest moral and material support.

May I remind the people of Pakistan that the late Quaid-i-Azam had the cause of Urdu always at his heart; he gave expression to this idea by making efforts to speak in Urdu to his people and was anxious to do all in his power to secure an honourable place for it as the *Lingua Franca* of Pakistan. May Providence enable us to fulfil an ungratified desire of the Father of the Nation.”

Asian community. “It was a very tense time,” he recalls. “There was a lot of resentment because Asians were moving into the area and there was resentment from whites who felt that they were being overcome.”

Looking at Morris’s work – which is featured in the exhibition – the lingering impression is of austerity coupled with ambition: a father and his daughters sit in a sparsely furnished room as he cradles his cherished radio; a boy wearing a blazer and holding a briefcase waits at the school gates for his parents. The most powerful image is of three teenage boys in a pub; two are playfully wrestling while the third is sitting on a young white girl’s lap. She has her arm around him. “That was in its time a very brave picture,” say Morris. “It was weird to find young Asian guys going out with white girls.” What strikes me, is that these were young men purposefully and

joyfully asserting their freedom; it could not have been easy. Some did it through sex, others through music.

Before the *bhangra* movement the 80s gave them their own youth culture, Asians had to gatecrash other people's gangs. There is a photograph taken at a rock'n'roll convention at Alexandra Palace, in London, of a group of Asian teddy boys complete with three-piece pin-stripe suits and lovingly sculpted quaffs.

An even more remarkable image features a pun, dressed in distressed leather and brutalized jeans, smirking at the camera and looking for all the world like an Asian Sid Vicious. Not everyone was such a conspicuous rebel, but in their own way, and despite resistance, the generation growing up in the 70s and 80s began forming their own identity. It was shaped by where they came from and where they were. Those dual influences would force us to adopt two separate personas, the only way to negotiate the worldly differing worlds we experienced inside our homes and outside.

The Asian who were at school in the 80s, who apologized for, rather than celebrated, what made them different, represent the halfway mark in the evolution from the scared and scarred children of the 70s to today's teenagers who appear so much more comfortable inside their brown skins.

We may not have been able to go out with friends in the evening, we may not have been encouraged to go traveling, but the one thing all Asians were encouraged to do was study. "Meet my son, the future doctor/accountant/engineer" was the boast of every boy's mother. But these ambitions were curtailed by the reality of racism and the responsibilities to the family. That often meant fewer opportunities for women than men.

There is a photograph of a young Asian woman taken in 1983 in a Birmingham textile factory. All around her are other women sewing, stitching and overlocking but she is not looking at the garment in front of her. She is looking away, somewhere into the distance. There is something in her sorrowful eyes and somber expression that makes me want to think she is trying to spy a better life for herself or her children somewhere in the unknowable future.

Two decades on, the future is here and what does it look like? It is there in the most modern images in the exhibition: the female city worker relaxing after a hectic day with a pint of lager; the group of Pakistani children playing football in a Bradford back street; and it is, still, the young Bengali protesting against the rise of the BNP in his area.

In Morris's portraits from the 70s the characters appear trapped within the frame of the photograph. Constrained and uncomfortable. Contrast that with the loose, fluid images of today: these are portraits of a confident generation, less bothered about trying to prove who they are and more willing to be who they want to be.

The children of corner shop owners and taxi drivers and factory workers have grown up to become not just doctors and accountants but also fashion designers, lawyers and – as in my case – Channel 4 deputy commissioning editors. I sometimes envy the young. I envy their detachment from the past, their assumption that ambition will be rewarded. I envy their freedom. But the bridges that you burn come back to bunt you.

As Zadie Smith observed in *White Teeth*, “Immigrants cannot escape their history any more than you yourself can lose your shadow.” Like some multicultural variant of the story of King Wenceslas, today's young walk in footprints warmed by those who came before them; who endured hardships so they would not have to. That journey is traced in *Changing Faces* but, unlike fiction, there is no conclusion to this tale; fittingly, for a narrative told in photographs, this story is still developing.

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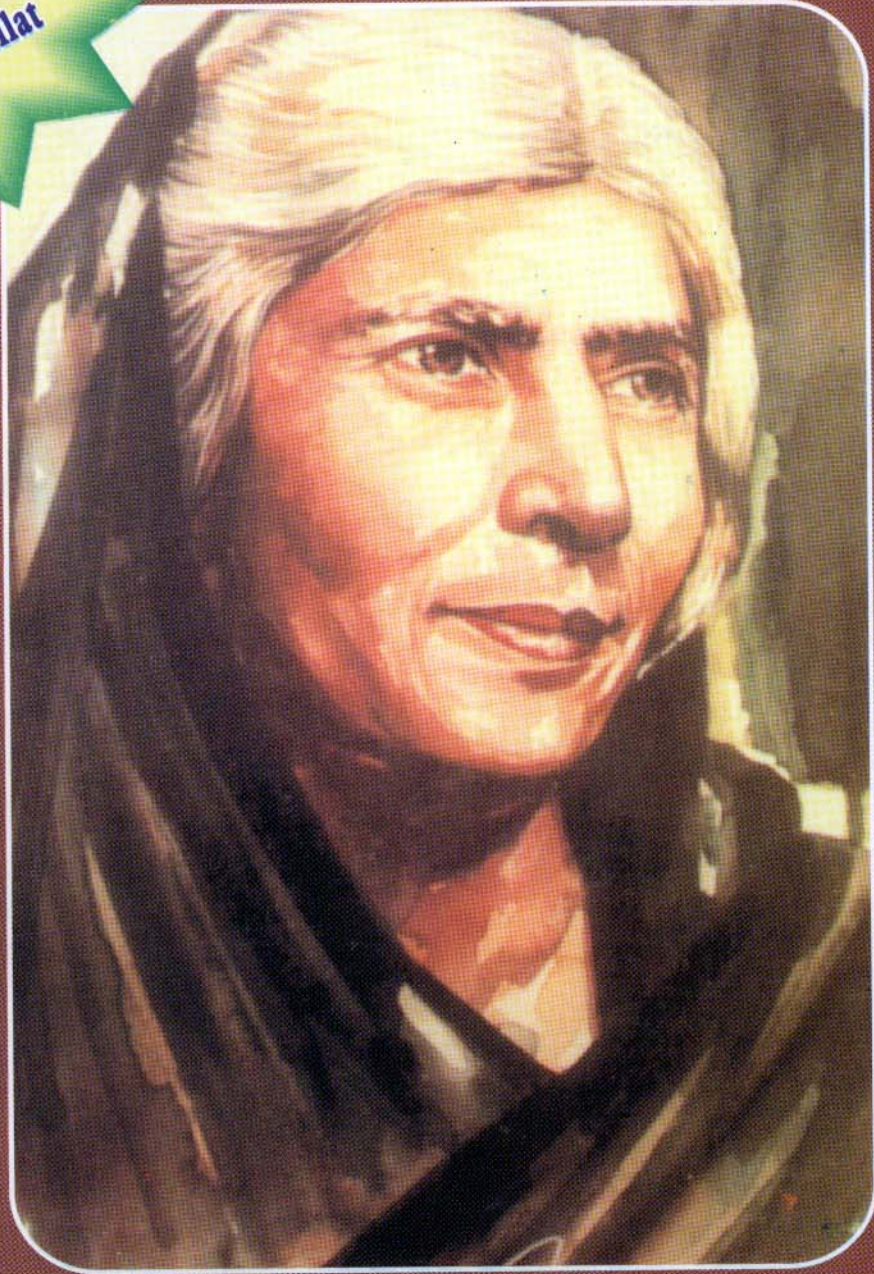
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REFERENCES MATERIALS ABOUT MADRA-I-MILLAT

By
Altaf Hussain Memon

The people of Pakistan appear to be unaware that there is a lot of such reference materials which indicate the high and dignified profile of Fatima Jinnah. Except for Allama Iqbal and Quaid-i-Azam Mubammad Ali Jinnah, such number of books etc. have not been written about any top-ranking politician of Pakistan. Thus, the credit undoubtedly goes to the younger sister of the Quaid that there is no any scarcity regarding reference materials about her life, achievements and speeches delivered time to time. To let the researchers know about any written piece about Madar-i-Millat Mohtarma Fatima Jinnah, I have this bibliography in a comprehensive way.

(Altaf Hussain Memon)

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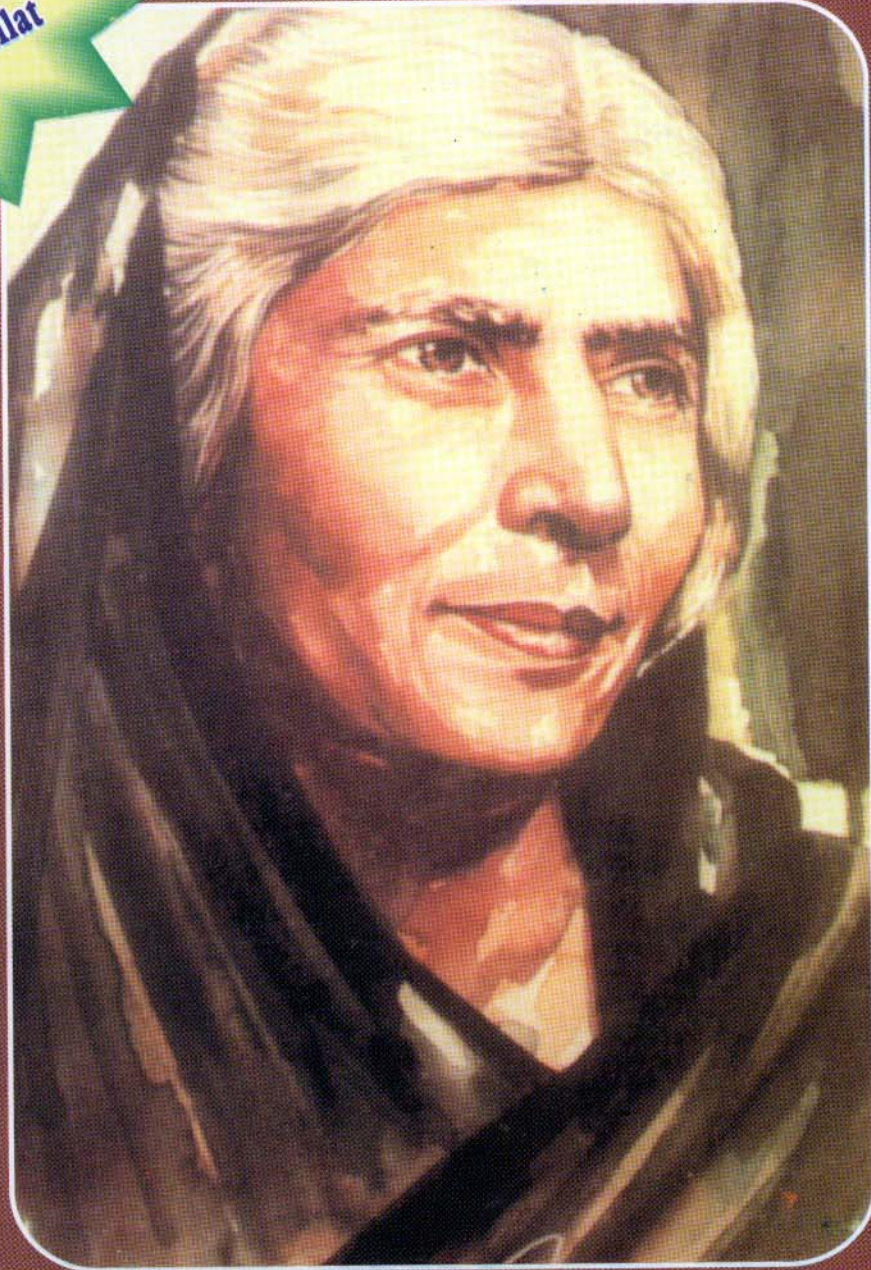


Pakistan Journal of Education

Vol. XX

Issue II, 2003

Special Issue on
Madar-i-Millat



Allama Iqbal Open University
Islamabad - Pakistan



SPEECHES OF MADAR-I-MILLAT

Compiled by Imtul Hafeez Ch. •

Miss Fatima Jinnah was an eloquent orator. For the cause of bright scanario, she had delivered a number of speeches through which she had guided the Pakistani nation towards a gigantic goal. After the death of her elder brother Mohammad Ali Jinnah, she took the banner of the sacred land in her hand and tied to sustain the moral of the people. She was not only a champion of democracy, but also an illuminating tower for the women folk. I have selected her two speeches for the benefit of PJE's readers. (I.H).

SPEECH DELIVERED AT PUBLIC MEETING AT DACCA, 1954

“I want you to create the same flutter and thunder in the ranks of your opponents. I appeal to you and especially to the youth of the nation to support the Muslim League.

Do not be afraid but go ahead with confidence in yourself. It is in your hands to make the Muslim League as powerful an organization as before. The strength of the Mussalman has not waned during the last seven years. On the contrary he should now be more determined and courageous. Take him with you land go ahead. The object of building of Pakistan must always be before your to wake you up.

Devote all your time and energy to work for that objective and I have no doubt you will realize your rights and privileges, set things right and carry aloft the banner of success to victory of the Mussalmans and Islam.

I would like those who are in slumber or in doubt and despair to wake up and those who are hesitating to go along with us for the sake of Pakistan, which is our most valuable asset after tremendous sacrifices.

March forward and advance towards your goal of building, preserving and consolidating Pakistan, united under one banner and one platform that is the Muslim League. Therein lies your success.

Today Pakistan is being attacked on two fronts – East Pakistan and Kashmir. Sometime one front is kept ablaze, at other times another one is opened.

• The writer is working as Lecturer in DNFE, Faculty of Education, AIOU.

The period of full does not indicate that the danger is over. We must be alive to this danger. Slumber will not help.

When the propaganda machine is geared up beyond the borders of East Pakistan the magnificent people of this province will have to stand the strain yet gain.”

SPEECH DELIVERED ON QUAID-I-AZAM'S BIRTHDAY, 1955

“For the second time during this year I am privileged to speak to you over the radio. This is an auspicious occasion being the birthday of the Quaid-i-Azam.

Today, 79 years ago, on the soil of this city of Karachi the Quaid-i-Azam was born. Seventy-one years later in 1947 he returned to this city as the Head of an independent sovereign state whose creation has few parallels in world history.

He celebrated but one birthday in Pakistan but his 73 years of life are in themselves an immortal source of light guiding us, showing us the path and brightening up the camp of our destiny.

Our measure appreciation of the Quaid-i-Azam's unique services to the nation can only be our readiness to stand by the principles he held dear all his life and to build up our state according to the ideals he placed before us.

His own achievement in so magnificent is quality, so epoch-making in character that it is above all formal expression of tribute and admiration. What after all was the secret of his success? The answer is very simple. He had invincible faith in his mission. This faith gave him self-confidence and self-reliance, which is the *cine qua non* of success in all activity.

Then, he trusted his people who, in their turn trusted him. It was an illustration of the old adage “trust be gets trust.”

From his earliest days he developed the attributes of incorruptible integrity, singleness of purpose and inflexible determination. These qualities gave him that strength of character and courage of conviction which enabled him to pursue the path of rectitude and selfless service, to fight against all odds, and finally to win success in the teeth of the bitterest opposition. He achieved Pakistan and left it as a precious legacy to the people.

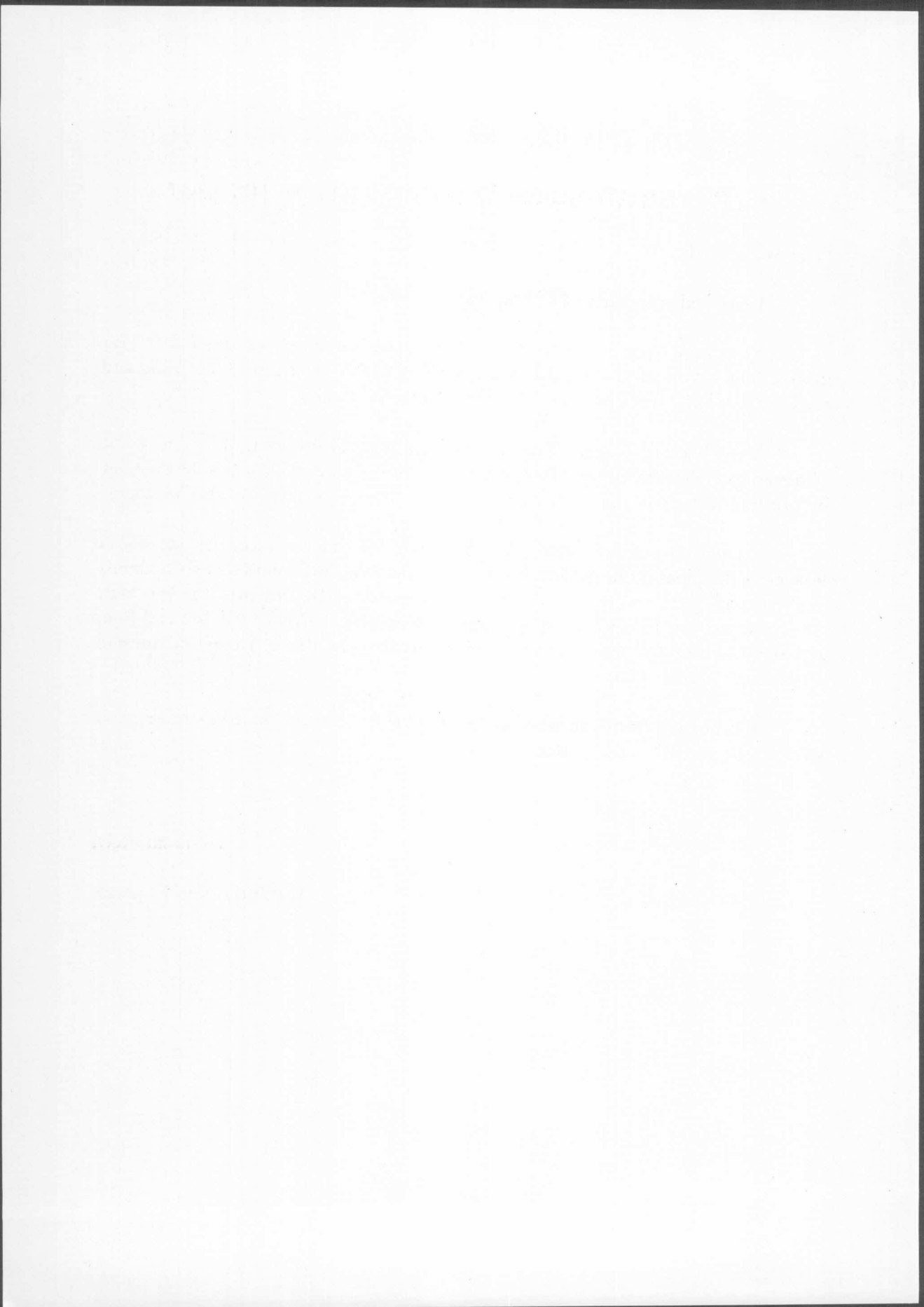
What is it that we find today? Have we proved true to his legacy? What have we done to translate into reality his vision of the kind of state he wished Pakistan to be?

He wanted Pakistan to be an independent sovereign Republic. He wanted Pakistan to be a country which would be based on sure foundations of social justice, which emphasizes equality and brotherhood of man. Can we claim that we have taken even elementary steps to make Pakistan such a country? What is the position?

Last year we had hoped to celebrate this day not only as his birthday but also as the birthday of the Republic of Pakistan. The nation has then been told that all plans were ready and the Constitution had been prepared; every one was looking forward to the moment when we would have torn off the symbolic yoke of foreign bondage which we still carry.”

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A LETTER ADDRESSED TO MISS FTIMA JINNAH

Dear Miss Jinnah,

I received your letter of 7th May instant.

Your butler Jogi Lal returned to Bombay and resumed service on 10th May instant. The two keys of the sideboard drawer in which silver articles are lying and the bunch of keys of the bungalow have been returned to him.

Your hammal Ganpat Laxman who was lying ill for some time had to be removed to Maharatta General Hospital as he became seriously ill, where he died day before yesterday. Now the work is solely done by the other hammal, Chhagan dayan.

I received a letter dated 12th May from Mr. Jinnah informing me about leakage in the pipes in the garden. I went to see the same and found that six hydrants in the garden were leaking and the ground surrounding the hydrants was very wet. The same has been inspected by well known plumbers, Pallonjee Eduljee and Sor, and they have sent to me an estimate of the work to be done. A copy of the said estimate is sent herewith.

On hearing from you whether the work is to be entrusted to them or not I shall do the needful in the matter.

Yours sincerely,

Muhammad Ali Chaiwala

The letter was received by Miss Jinnah at Simla where the Quaid was busy in parleys with the Cabinet Mission; but despite his preoccupation with vital matters, he personally replied to Chaiwala on May 28, 1946, and expressed sorrow over the death of the old hammal:

Dear Mr. Chaiwala,

I have received your letter dated the 24th May addressed to Miss Jinnah, and I thank you for it.

I was sorry to hear that the old hammal Ganpat had died, and I do hope that the two servants now will look after the house. I hope that you will occasionally go and see it. My programme has been quite upset, and I don't think I shall be able to get to Bombay till the middle of June perhaps.

As regards the leakage, I have seen your estimate. Please take the matter in hand, and have it done as soon as possible.

Thanking you.

Yours sincerely,

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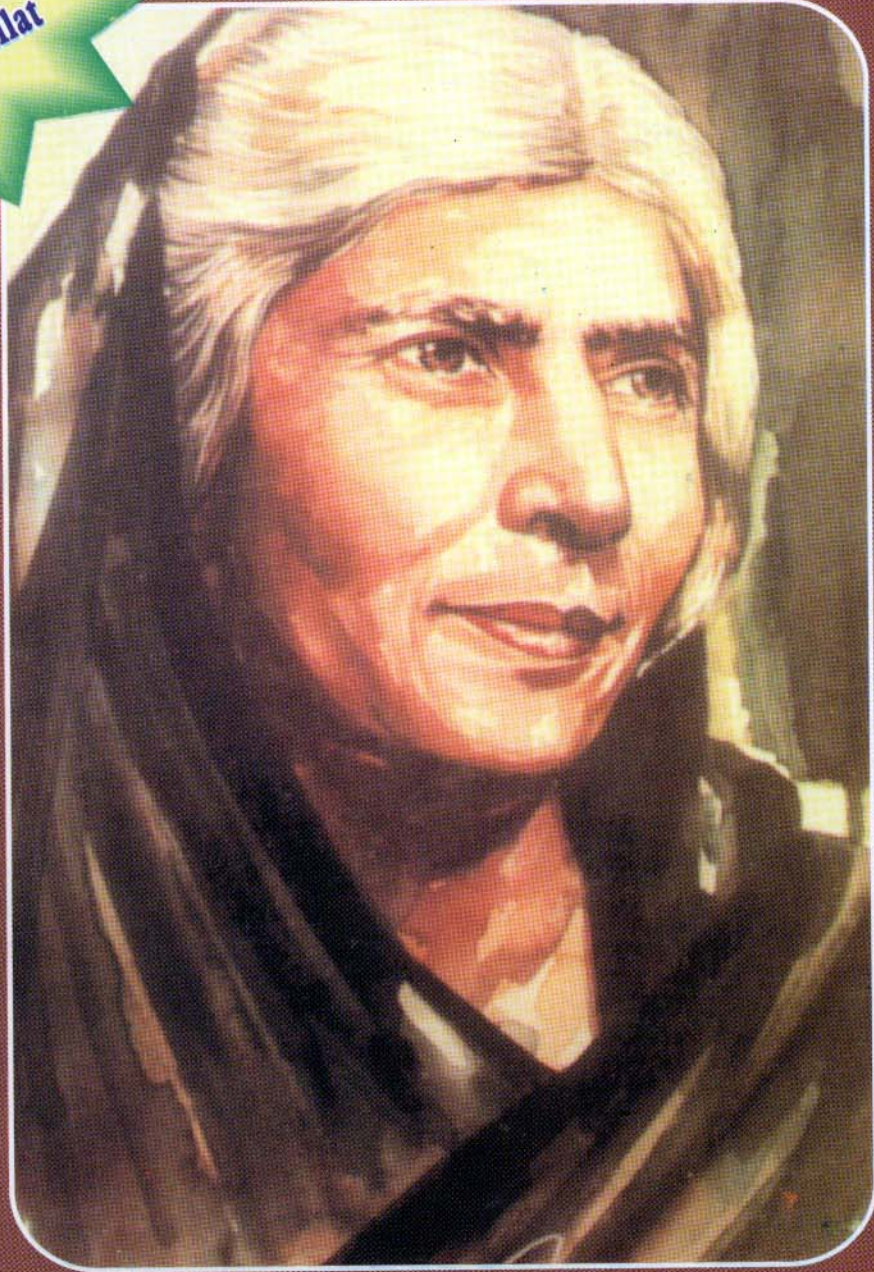
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REMEMBERING THE QUAID'S SISTER, FATIMA JINNAH

By
Dr. Mahmudur Rahman

It was in the year 1951 that a world famous author, James A. Michener had managed to meet a very bold lady of Pakistan. He then enquired about the nature of government prevailing in the country. Without any hesitation she made it clear to the foreigner:

“We are not a state run by priests or a hierarchy. We are a state organized according to Islamic principles, and they are very fine principles for organizing a state.”

The above-quoted statement published in *The Voice of Asia*, was made by Miss Fatima Jinnah, generally known as Madar-i-Millat and Khatoon-i-Pakistan. Being the younger sister of the founder of Pakistan she always commanded the respect of the entire nation.

Miss Jinnah was born at Karachi on July 31, 1893. After her elementary education at Convent School in Bombay, and then doing a diploma course in dental surgery from Calcutta in 1923, she started practice as a dentist in Bombay. She was the first Muslim women among the dental surgeons of the sub-continent, and attained high proficiency in the field.

Miss Jinnah has to abandon dental practice in 1929 in order to take care of the Quaid-i-Azam after the death of his wife. She devoted herself to giving company and comfort to her lonely and ailing brother during the whole of the stormy period of his life.

The Quaid fought a killer disease with indomitable courage and will-power only for the cause of the Pakistan movement. He was not ready to lessen the heavy pressure of work. His younger sister, Fatima, remained continuously concerned about his deteriorating health. Once she urged him to take a holiday and to slacken the pace of his preoccupation. On hearing this the Quaid replied:

“Have you ever heard of General taking a holiday when the army is fighting for its very survival.”

“But your life is precious to your people. You have to take good care of it,” she told.”

The Quaid-i-Azam remained unconvinced:

“what to talk about the health of one individual when I am concerned with the very existence of the hundred million Muslims of India?”

Do you realize how much is at stake?”

The loyal sister continued to look after the health and house-hold affairs of the great leader of the Muslim world who always found sympathy and solace in the company of his loving sister.

In 1930, Madar-i-Millat traveled to England with the Quaid and participated in the First Round Table Conference. After visiting some European countries she returned to India in 1935. She even participated in the 25th session of All-India Muslim League held in Lucknow on October 15-18, 1937. Thereafter, she wholeheartedly joined her brother in his political activities.

From 1940 on, Miss Jinnah attended all the annual sessions of Muslim League. She was the first lady who organized the Muslim women of undivided India under the banner of Muslim League.

At the emergence of Pakistan, she settled with her brother at Karachi. The next year she visited East Pakistan. In 1954, she traveled throughout the country to campaign for the Quaid's Muslim League. She became the first woman symbol of democracy in Pakistan. During 1964-65, she took active part in politics and contested as presidential candidate of the Combined Opposition Parties against Field Marshal Ayub Khan. She campaigned for the restoration of democracy, direct polls and parliamentary system in that stormy period. She toured the whole country and revived memories of her illustrious brother's indefatigable campaigns in 1946. She aroused the nation against martial law and, for some manipulation of the electoral system, would have defeated Marshal Ayub Khan.

Madar-i-Millat was also the patron of a number of social, educational and cultural societies. Under her patronage the T.B. Centre developed into an effective institution. She always remained busy in humanitarian services. Even the old age did not deter her from such demanding tasks and humanitarian responsibilities. She had assumed.

Miss Jinnah was a loving, loyal and life-long companion of the Quaid-i-Azam Muhammad Ali Jinnah. She even knew her brother's mind in depth. The Quaid himself had a great love for his sister calling her endearingly *Fatto*.

After the death of Quaid-i-Azam, Fatima Jinnah took his place and kept on reminding the nation of the ideals for which the Quaid-i-Azam had fought for Pakistan. She fearlessly exposed all those leaders and governments which deviated from the political principles of the Quaid, but she was too old and feeble to enter politics, but till her dying day never ceased to articulate the message of the Quaid.

The distinguished lady of Pakistan died on 9th July, 1967, leaving behind the fine memories of a life of total devotion and self-sacrifice. She resembled her brother in her physique as well as in her moral and spiritual character.

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MISS FATIMA JINNAH ADDRESSED AS 'MADAR-I-MILLAT' FOR THE FIRST TIME

Madar-i-Millat
Miss Fatima Jinnah
Karachi

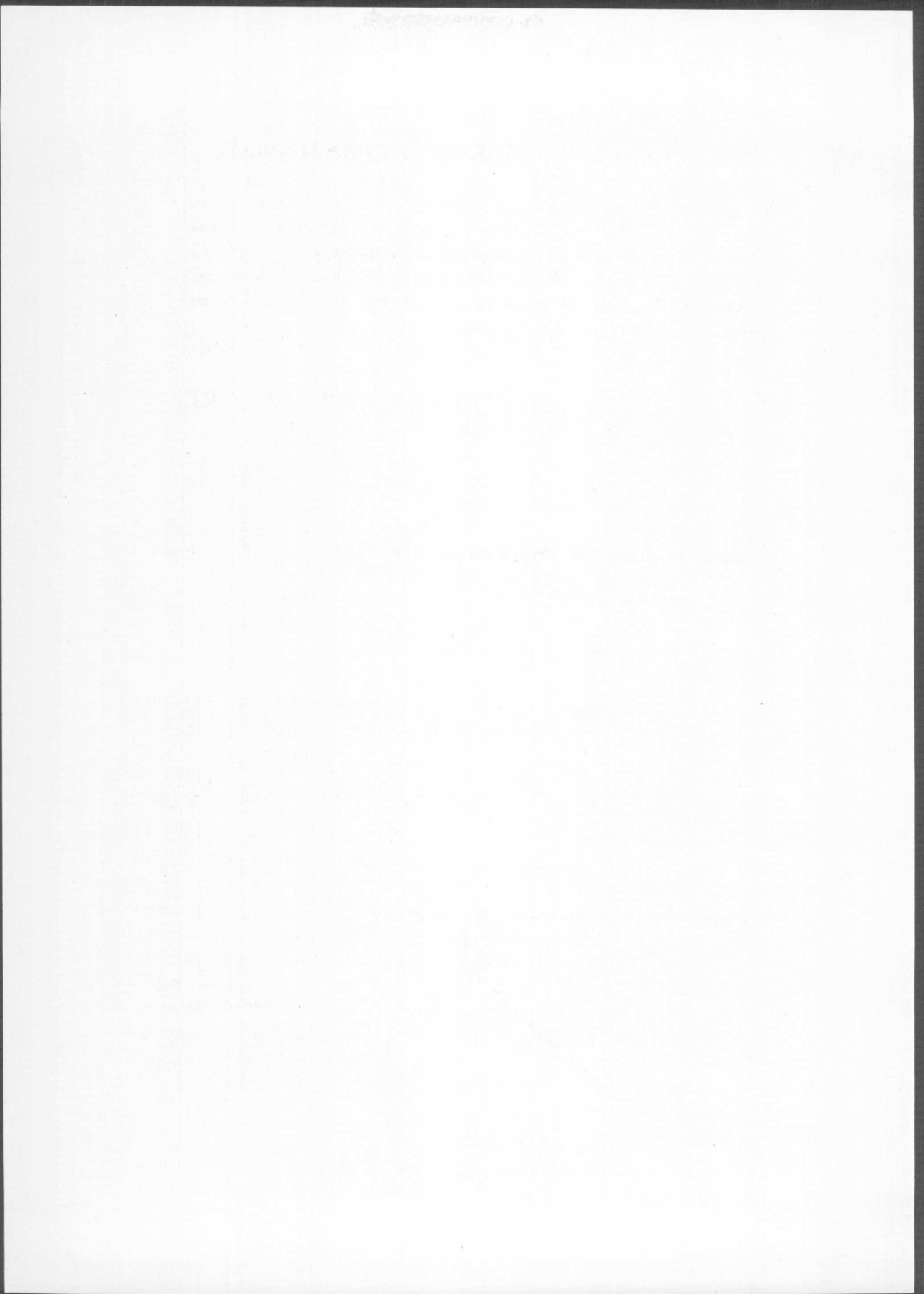
Most respected mother,

Permit me to call you so. You are as much mother of the nation just as our late leader Jinnah Sahib was the founder of the nation. I hope you will permit me to address you as I have done.

I am sure you know by this time that I have been Governor of East Pakistan for about a year. When I came here I had to face the terrible famine. To relieve the distress I tried to collect money, but the amount realized was not sufficient. I then took recourse to Raffle and by that means I raised some money and now I am at the end of my resources and I am at a loss as to what to do. The condition is now much worse than it was when I came here as Governor. We have got the legacy of the last year and the new year, which we are now entering, does not forebode any thing good. I am most anxious how to take recourse to any source which may be of any help to me. In these circumstances, I thought that, I would ask you, dear mother, help me with a donation from funds at your disposal. This letter will be taken to you by my Military Secretary and he will explain the whole situation to you. I am sure you will realize my difficulties and, kind hearted as you are, you will hear the appeal of one of the sons of Pakistan who is now in a difficulty as to how to get rid of the situation which is being faced in East Pakistan. I hope you will help me with a substantial donation from your funds. I am dictating this letter from my sick bed and I am sorry if one may have been somewhat irrelevant in what I written, but I hope I have conveyed to you the sense of my pathetic appeal for help. I am sure, my Military Secretary will be able to explain the situation to you fully.

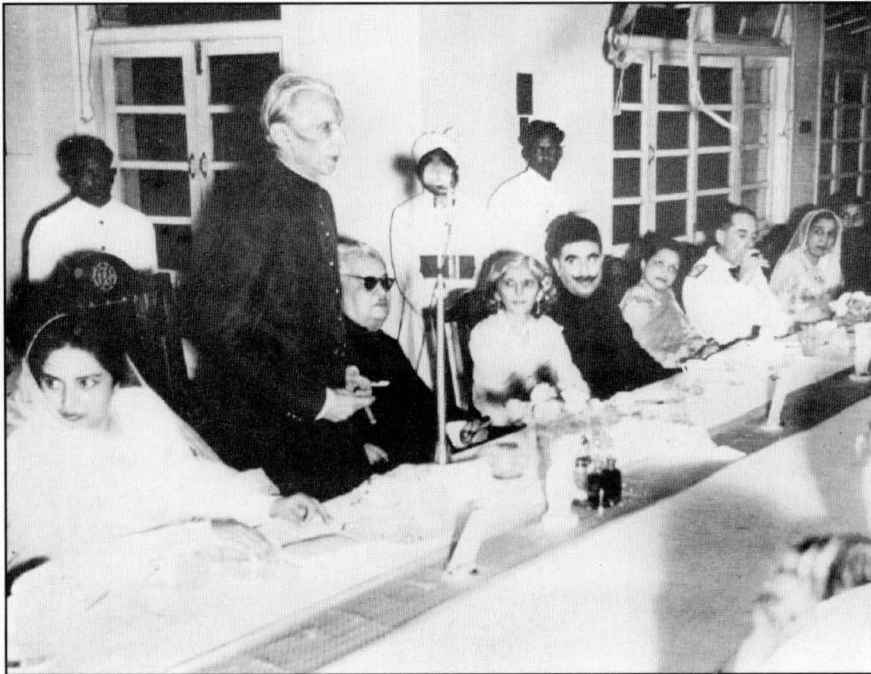
March 26, 1957.

Yours sincerely
Sd/-
Governor, East Pakistan
Government House,
DACCA





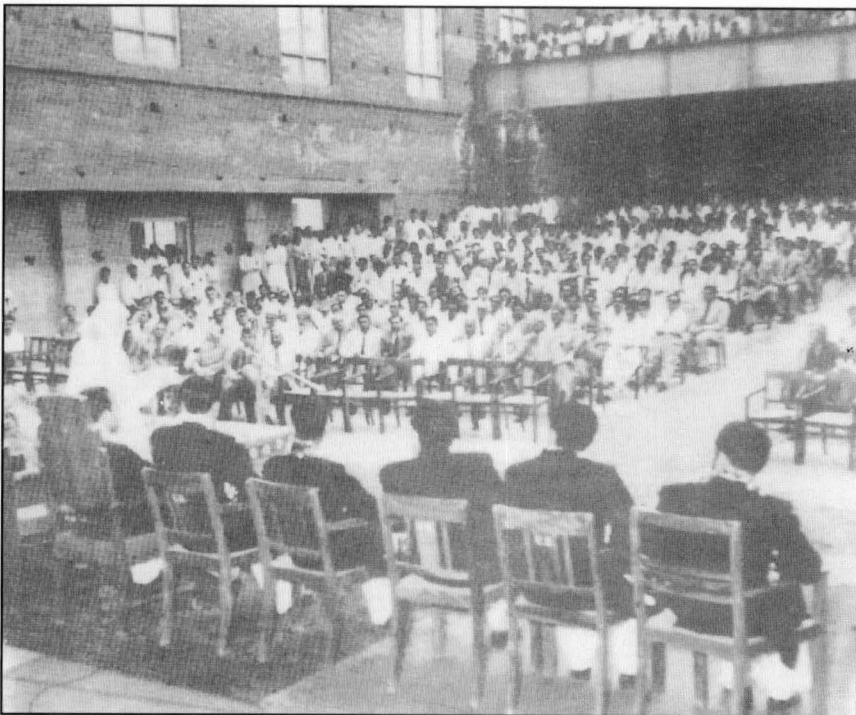
Quaid-i-Azam with Mohtarama Fatima Jinnah in a function.



The Quaid is delivering speech while his sister is sitting on the left side.



Mohtarama Fatima Jinnah and others are entering in the convocation hall of Peshawar University.



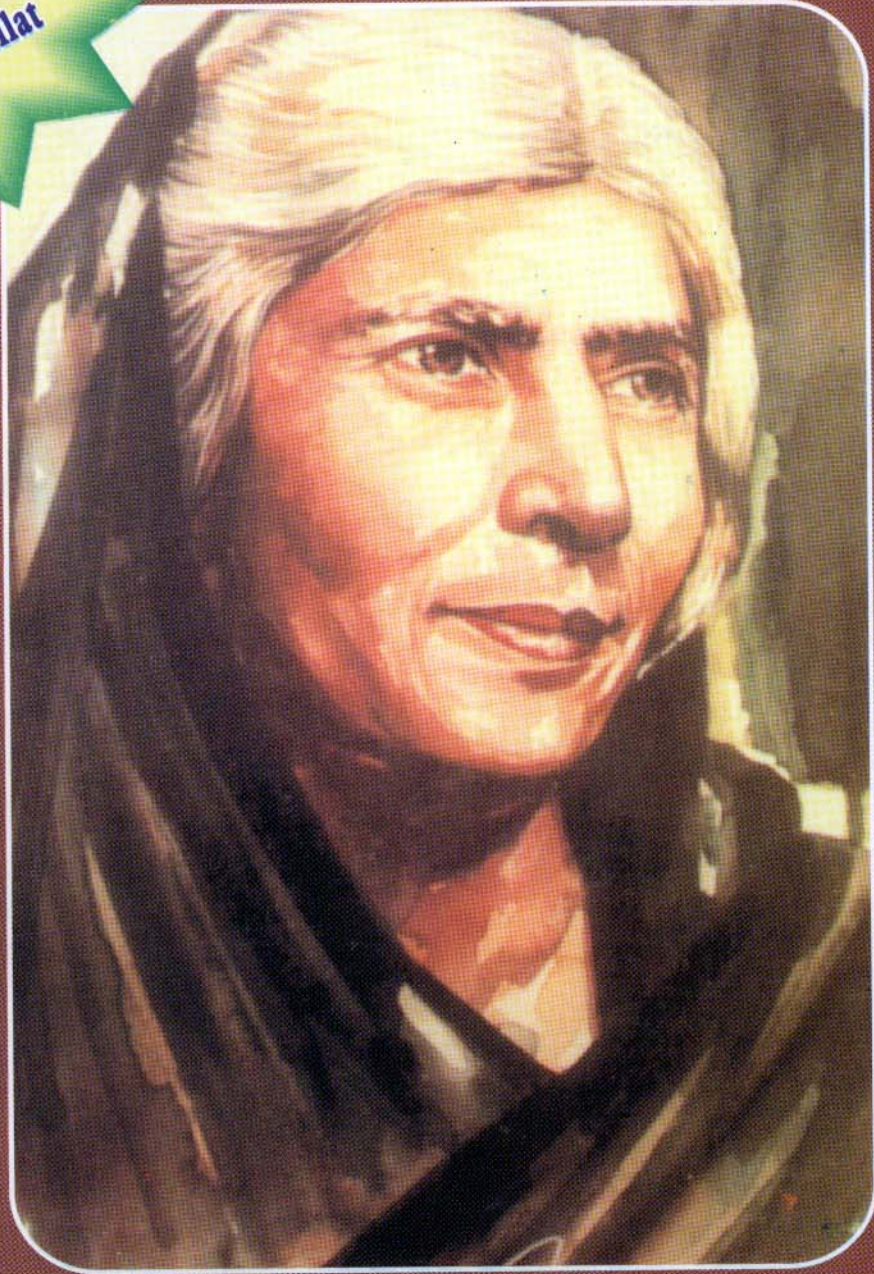
Mohtarama Fatima Jinnah is addressing the students of Peshawar University in 1957 during oath taking ceremony.

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SELECTED SPEECHES OF FATIMA JINNAH

Note: The younger sister of the Quaid-i-Azam Mohammad Ali Jinnah appears to be a role model for all of us. After her brother's demise, she continued to guide the nation in the spheres of life. Through her remarkable speeches, she offered a guidelines to the Pakistan. As such, these orations look much worthwhile and praiseworthy. To let our readers know what messages she delivered, we are reproducing hereunder some selected speeches.

(Editor)

SPEECH ON IQBAL DAY IN GOL BAGH, LAHORE, 1949

Moharama Miss Fatima Jinnah delivered the following speech on the eve of Iqbal Day celebrations at the Gol Bagh, Lahore in April, 1949.

"I have to thank the organizers of this function for enabling me to participate in the celebrations of Iqbal anniversary here in Lahore today. I had the privilege of knowing Sir Muhammad Iqbal personally for some time. To be able therefore to be in your midst to honour the memory of one of our greatest contemporaries is a matter of great satisfaction and honour to me.

Dr. Iqbal captured the imagination of the multitudes around him and abroad, during his life-time and swayed their hearts even on the extinction of his life.

Exactly 11 years ago his mortal frame passed away from our midst but he has left an unparishable message and mission before us and before the generation to come.

VERSATILE GENIUS

Dr. Iqbal was a versatile genius who touched everything with success. He is a poet, politician and philosopher, a lawyer and linguist, an art critic, educationalist and teacher. His gifted genius has successfully adapted itself to his various interests and has left impression on human minds. His towering personality has left mark of success in every field, he entered, whether as a Professor of Arabic literature in England, or of Philosophy and English literature in India, or as the President of the Muslim League, or a practicing lawyer, or whether as an Urdu or Persian poet, or a prose writer on diverse subjects like Economics, Philosophy or Politics.

POETIC GIFTS

Iqbal's greatness is no doubt in several spheres but his ability as a poet spring supermost. Amir Shakaib Arselan has described him as the greatest thinker produced by the Muslim World during the last thousand years. His poetic gifts have been of such high order that his place in literature is certainly amongst the greatest in the world. He holds the same place in the line of the world's greatest poets as has been held by Homer, Jalaluddin Rumi, Dante, Shakespeare, Milton and Goethe. The poetry of Iqbal is a contribution to the human thought and an embodiment of a definite mission and a message that is at once noble and invigorating. He describes the past, contrasts it with the present, and casts a glance towards the future. Seldom does he express despondency in life and its adversities. He sees a way out and to him the list is refuge or inaction but it is a message of action. His message of action is a very kernel of Philosophy, which his dynamic poetry has left behind. Today more than any time, it is necessary during the formative period of our nation to cling to this philosophy with persistence and perseverance. Any deviation on our part from this Philosophy of action would not be in keeping with our affection and respect for Dr. Iqbal. The life of a human being is a struggle; the life of a nation no less. The struggle of persistence and perseverance which leads a human being to success must be an inspiring lesson to the nation as a whole for a determined and a persistent effort is coming with determination and courage out of the adversities, however great they may be for a nation.

PHILOSOPHY OF EGO

Iqbal's philosophy of ego was based on this doctrine. He did not encourage men to run away from the difficulties of life, instead he desired them to grapple them with courage. To him life was worth living and striving for. The "Momin" of Iqbal was the super man who embodied in him Iqbal's philosophy of ego and action. In one of his messages to him, Quaid-i-Azam described Iqbal as a friend, guide and philosopher and added, "during the darkest moments through which the Muslim League had to go, he stood like a rock and never flinched one single moment."

During the recent upheaval you were faced with great danger. Every man, woman, and child came forward and faced the situation with wonderful courage and fortitude and came out of the crucible of fire successfully and proved to the world that Pakistan cannot be annihilated. Few months later, conditions improved and people were preparing to settle down. Unfortunately and disruptions were created and unity which is the bulwark of the strength of the nation, gradually destroyed and the result is the present state of frustration. I want you to find out the reasons for this disease which is eating into the body politics of this Province and which is

responsible for the present state of affairs and then only the remedy can be found and the disease cured. Pakistan was founded so that people of the land could shape their destiny according to their own aspirations and ambitions. If a share in the Government of the land could have sufficed to appease the people, the idea of distinctive territorial entity would not have taken roots and fructified. The people of Pakistan must realize and ponder over this basic factor. My fervent appeal to you is to forget the past, shake off this state of frustration and rise once again to the occasion and shoulder your responsibilities which you are called upon to bear as free people and contribute your share towards building up of Pakistan.

DEFINITE LEAD

Before the Partition, Muslim League was the only representative and authoritative organization of the Musalman under shoes banner the Muslims rallied round and achieved the goal of Pakistan. The word Muslim League is almost synonymous with Pakistan. The two cannot be separated. Muslim League has been reorganized and All-Pakistan Muslim League has been formed. The work of the League is somewhat different, and I want the people to think and ponder over and chalk out a line on which the organization should work. A definite lead must be given so that it inspires the confidence and trust of the people, and people may rally round it. Pakistan and League organizations are both sacred trusts and legacy left by the late Quaid-i-Azam to the people of Pakistan and I am confident that you will play your part nobly and will not fail to do your duty toward both. Remember League is a democratic mass organization and it is for the people to choose and select their representatives. Therefore join the League, do not be afraid of it, only be vigilant, do not show indifference and use your judgment wisely in choosing your representatives and then keep them up to the mark, as it is in your hands to do so.

CAREFUL ATTENTION

Economic condition in Pakistan deserves our urgent and careful attention. In the present world of speed and science time factor is material and important. Today our country more or less depends upon agriculture. No country solely depending upon agricultural wealth can become strong and powerful. Nature has given us everything, such as golden fibre of East Bengal, cash crop of West Pakistan, potential resources and wealth buried underground. These have to be developed and for that factories are essential. Therefore, we must not delay one minute longer than is possible to industrialise because it is detrimental to our State. Remember the words of the Quaid-i-Azam to the people of Pakistan: "Every step towards industrialization adds to the progress and prosperity of Pakistan." I take this opportunity of appealing to the people of Pakistan to encourage your industry whole-heartedly by using your own indigenous goods. Handloom cloth is made in large quantity today and a market

must be found, which goes a great way towards helping people to earn their livelihood.

Today the eyes are focused towards Kashmir Cease-fire has taken place, and the terms of agreement are still being discussed.

A free and impartial plebiscite without any coercion and undue influence must be immediately and effectively ensured. The people of Kashmir must be allowed to express themselves in a free and unfettered manner.

LOOSE TALK

All this loose talk of division of Kashmir can never be accepted either by the people of Kashmir or Pakistan. I hope those who are at the helm of affairs in Azad Kashmir will remain vigilant so that what happened in Palestine may not be repeated here.

The refugee problem of rehabilitation is far from being solved. In the capital city of Karachi refugees are still living under conditions which are deplorable. This problem must be given top priority and tackled with courage and imagination. Such a large number of people wandering about without occupation is undesirable for the State.

We are a free independent sovereign nation but are still working under the Government of India Act 1935 with certain adaptations. No doubt, this was adopted as a temporary measure, but it is obsolete and out of date.

The Constituent Assembly must take the matter seriously in hand and frame the new Constitution consistent with our free independent sovereign State and fulfil their responsibilities as soon as possible.

Today we are a free independent sovereign nation. Now the question before you is the building up of the industry. Work hard, and do not allow yourself to be side-tracked and be lost in small petty matters which are of no consequence.”

SPEECH AT IQBAL DAY AT LAHRE, 1951

While presiding over the Iqbal Day meeting at Golbagh, Lahore, Mohtarama Miss Fatima Jinnah delivered the following speech in April, 1951.

”I am grateful to the Central Iqbal Committee for honouring me to preside over their annual meeting and thereby they have provided for me an opportunity to meet the people of Lahore. I feel great pleasure in joining you on this memorable occasion. I was highly impressed by the enthusiastic reception accorded to me yesterday and I thank the people for the love and devotion that they still cherish for the Quaid-i-Azam and myself.

The changed times have not affected their deep sentiments for us and I assure the people that I cherish the same amount of love for them as they have for me and the Quaid-i-Azam. I regard it as the reward of my life-long efforts service of the people. It is my proud asset in life.

IQBAL'S WORK

Nothing is lasting in this world except good conduct and virtuous actions. Iqbal possessed the great virtues in such abundance as have made him immortal. The message that he has left for us and the coming generations would rise in value in every age. No doubt Iqbal commands international reputation in every department of knowledge but the position which he attained as a poet and great philosopher has not been achieved by any poet in the East during the last 1,000 years.

He ranks among the top-most poets of the world; his poetry reflects the basic realities of human thought; he tries to shape the future of mankind by comparing the past with the present.

CONCEPT OF LIFE

Iqbal was never deterred or disappointed by the hardships of life. He found the path of salvation through those difficulties. Life with him was another name of unceasing struggle and nation. He awakened his slumbering nation, and gave it the message of self-respect and lofty idealism.

At the same time he condemned the national leaders who did not grapple with the realities of life. That is why it is essential for us to fully act upon his teachings.

The history of the rise and fall of nations is closely related to the progress and decadence in their thought. Iqbal always tried to substitute stagnation by action and degradation by loftiness in the human mind. His poetry possesses such life-giving warmth as can endow a new life to a dead nation. If on the one hand his poetry can salvage a nation from depth of degradation in an age of decadence, on the other hand it can guide us in a period of progress towards the achievement of great heights.

Iqbal's great poetry is an invaluable asset of mankind from which everybody can benefit, for his message is for the enlightenment of humanity. His creation of new avenues of human thought is an achievement which made him immortal.

He was a practical philosopher and he ignored such philosophical problems and had no bearing on human life or personality. In his works he has offered virtuous solutions of the problems of the heart and the soul and one gets both profit and pleasure from their study.

STRUGGLE OF LIFE

Life of an individual is a perpetual struggle and same is true of nations. An individual's success through effort, determination and steadfastness should serve as a lesson for a nation.

Like an individual a nation can also overcome adversity through hard work and steadfastness. We cannot fight our misfortunes unless we free ourselves from the struggle between our conscience and our self-interest, and until the conscience succeeds. This is what Iqbal wants that one should not be deterred by the struggle of life.

Iqbal narrated the characteristics of a Momin for the perfection of mankind. I am sorry to say that we have forgotten all our promises and pledges causing weakness in the ranks of our nation. Today the nation has not the courage to openly truth and reality. That is why it is sinking day by day.

The time has now come when life a fearless and truth-loving people you should realize your responsibilities and participate in the construction of Pakistan. If you want the perpetuation of your national life you should not sell you conscience but follow the path of truth, faith and justice.

Therein lies secret of your success.

Victory shall be yours only when you eliminate all archaic remnants which you have inherited from long foreign rule. It is in your hands to build a respectable place for yourselves through unceasing effort and through inculcating the characteristics of Iqbal's Momin, you can achieve this end only when you receive that education which will create in you the profound sense of self-respect.

RESPONSIBILITIES

You are the architects of the nation. The future of your nations lies in your hands and hence your responsibilities are enhanced. So long as you are not aware of your destination and are not following the right path with conviction and patience you cannot success in your high aim. You should save yourself from the fraud of self-interested persons, and after acknowledging the true servants of the nation you should support them fearlessly and independently. Remember that if you read slightly in your judgment you will have to suffer for it for long.

I want you to fully realize your responsibilities and come forward in the field of action with enthusiasm. I am very hopeful that you will soon bring about a healthy revolution in your nation.

The time is calling you and success is waiting for you, only what is required is determination, steadfastness and will-power. Remember that it is the secret of the rise and progress of live nations that they always adapt themselves to the changing times. If any nation refuses to accept this basic conditions of national existence and progress it is doomed to destruction.

The Quaid-i-Azam proved practically that great material forces go down before unbending determination, lofty character and pure conscience and such a revolution helps development and progress”.

SPEECH AT A KINDERGARTEN SCHOOL KARACHI, 1951

While presiding over the annual prize distribution function of the Greenwood Kindergarten School, Karachi, Moharama Miss Fatima Jinnah delivered the following speech in December, 1951.

“I thank the Principal of the Greenwood School for inviting me today to distribute the prized at their annual function and enabling me to spend sometime with the children.

In Pakistan we are faced with the task of building up a strong nation. This can be achieved by training the children at a tender age and giving them right kind of education so that they may be moulded according to our genius and thus lay the foundation of building up our nation.

Stress should be laid on two points, First, individuality should not be suppressed. Secondly, special attention ought to be paid to each individual child so that he may grow up and be moulded on the right lines. If this training is successfully given by the school, then the child is sure to succeed later on in his future career. But let me tell you that this is not an easy job,. It is an acknowledged fact that to educate the children is a very difficult thing and slightest carelessness can make the problem more complicated. In fact the education of children is special art, and better education for them can be expected only by providing training to specially selected staff who should specialize in this art and possess adequate knowledge of child psychology. On the other hand, the close co-operation of the parents is also necessary, as it also forms an important factor in their training.

I ma glad to know from the school report that you are endeavouring to pay individual attention towards the mental, physical and moral uplift of the child and their proper training is your special concern. As far as the latest methods of education and training are concerned, no doubt you should adopt them keeping pace with the changing circumstances, but it is incumbent that you always keep before you your own national aspirations. You must try to impress upon the children the greatness of your own culture and civilization.

A word of advice to the children. Being small you are prone to be naughty and make mistakes, but I want you to remember one thing; never forget to speak the truth, noting but the truth, no matter what difficulties we may have to go through for doing so. This will be the key to your success in life.

Lastly, I congratulate the prize-winners on their success and appreciate the efforts of the Principal and the staff towards this nation-building cause. I thank you also for the tribute you have paid me in your address of welcome”.

SPEECH MADE AT A GIRLS' HIGH SCHOOL, 1952

The following is the text of Mohtarama Miss Fatima Jinnab's speech on the occasion of the prize distribution of Wasim Girls High School, Karachi, made in May, 1952.

“On this occasion I want to remind you that we have a glorious past and are possessors of a great cultural heritage.

WOMEN'S RECORD

The achievements of your ancestors in the realms of arts and learning are a recognized fact. Their patronization of the learned, their efforts in expanding education, their labour in research work and their establishing hundreds of educational institutions, where people used to come from distant lands to acquire knowledge, is not mere fiction but forms the brightest chapter of our history and you can be proud of it.

In these records women have not failed to play a dazzling role besides their menfolk, at times leading and inspiring them. Now the question is why this frustration and discontent when we have achieved our highest goal of Pakistan under the dynamic leadership of the Quaid-i-Azam.

SYSTEM FAULTY

The Muslims cannot be dubbed inferior to others nor is it due to any innate inferiority. In fact it is due to the faulty system of education that we have inherited.

By education here I do not mean only book education but the training and the mental outlook which is developed on the present system of education. Notwithstanding high intellectual attainments, it tends to impair the healthy spirit of human energy, soundness of judgment and to produce selfishness and a deficient sense of national service and solidarity. Knowledge appears to have been acquired for the sake of the glory of its possessor, who lives in the hands for his own individual or material glory.

Students are taught the literature of other countries, of their poets, philosophers, etc., and are ignorant to all that is our own, thus becoming a class in themselves fitting neither with our own country nor with any other, which leads to misery and discontent. Education of this sort should have no place in an independent country.

Changes in the present curriculum according to the needs and aspirations of a free and progressive country are urgently needed. Slight changes or adjustments would not do and we must be prepared even to make basic changes, if need be.

CHILDREN A TRUST

At the same time it is essential to sow the seeds of patriotism in the tender minds of the youth, so that saturated with the national feeling, they become true servants of the nation and the country.

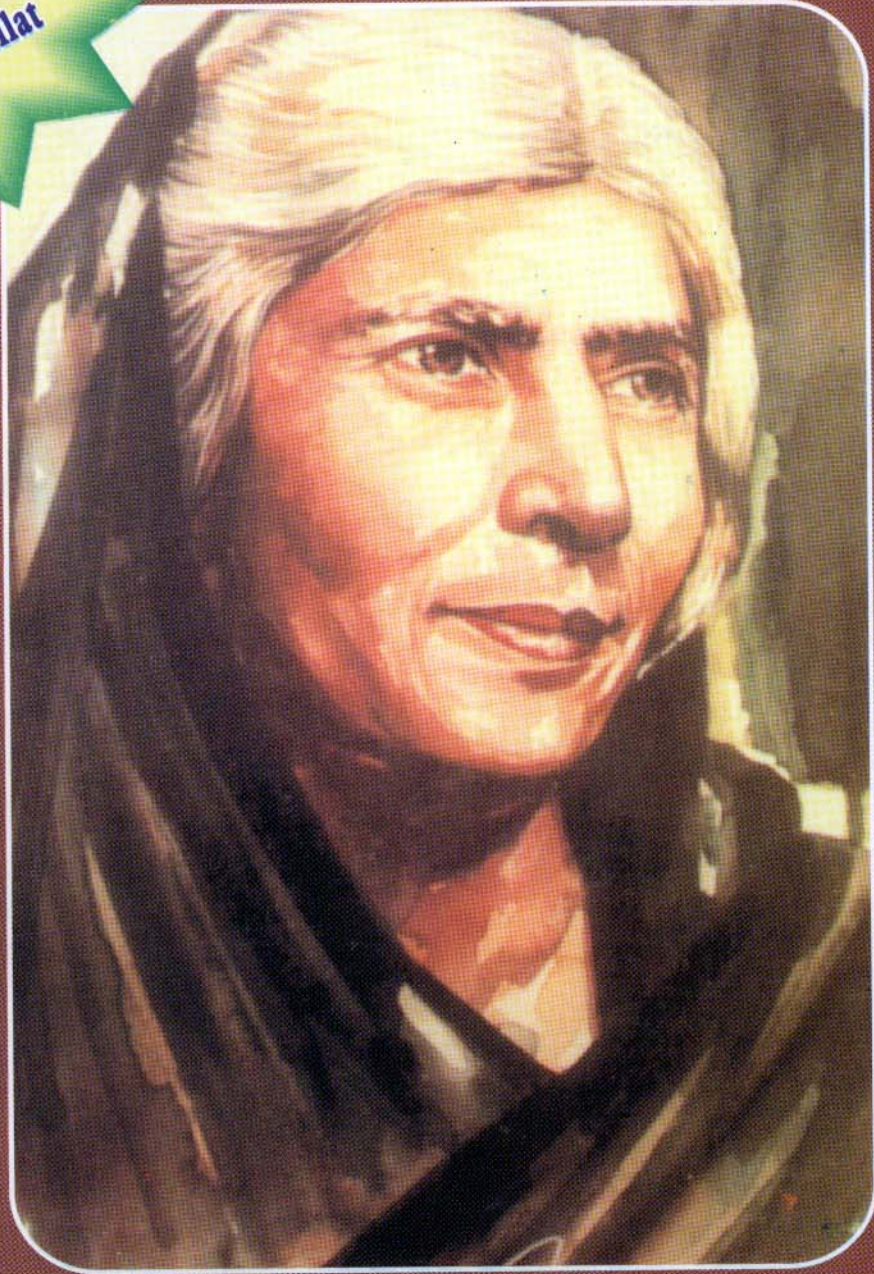
Remember. Children are a valuable trust of the nation and it is they who will share its future destinies. Therefore the welfare of the children should be our first concern. Finally I congratulate the prize winners and wish you all success”.

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Allama Iqbal Open University
Islamabad - Pakistan



SPEECH AT A GIRL'S HIGH SCHOOL, KARACHI, 1952

The following speech was delivered by Mohtarama Miss Fatima Jinnah on eve of the annual prize distribution function of Ronaq-e-Islam Girls High School, Karachi in December, 1952.

“This school was founded three years ago when it was on a small scale. The progress that it has made within this small span of time proves that if you are determined, you can overcome all difficulties and achieve success.

KEY TO PROGRESS

Education is the key to all progress and prosperity. Therefore, the cost of education should be the minimum so that all classes of people may be able to send their children to school and derive the benefit therefrom. The number of girls here has increased to 1200 and I congratulate you on these efforts of yours to spread education through you had to suffer financial difficulties and loss.

On a previous occasion I had emphasized on introducing Islamic history as a compulsory subject in the school curriculum. It is regrettable that no such action has so far been taken. In my opinion it will be in the fitness of things to introduce Islamic history without any further delay and therefore I once again emphasize this.

I would like to say a few words to you students. You are receiving your education in a free atmosphere in a free country.

Develop breadth of vision, strength of will and a sound character. Do not say things you do not mean, and when you say a thing stand by it and make good your word.

Prepare yourself and strengthen your economy. This can best be achieved by using your own indigenous articles and tempting others also to do so. This will help keeping your wealth within the country, and the people will get more work, which will naturally raise their standard of living.

The only way to make Pakistan strong is by creating your own inherent strength, so much so that you can face every difficulty. This strength is as important as the arms and ammunition.

I have every faith that Eight crores Pakistanis, specially the youth, will develop this inherent strength. This alone will help you to remove all obstacles from your way and you will come our triumphant”.

ADDRESS AT SIND MUSLIM COLLEGE, 1953

Following is the text of Madar-e-Milliat Miss Fatima Jinnah's inaugural address delivered at the Sind Muslim College History Society, in 1953.

“I am thankful to the organizers of the Sind Muslim College History Society for inviting me to inaugurate this session. History has been described as the record of events. It reflects the tendencies, aspirations and the happenings of the age of a country. Indeed it is the impact of the conditions social, political and economic on the people of the age concerned.

Early history has been unearthed by the study of the inscriptions where the inscriptions have been preserved. At a later age architectural structures have left behind a stamp of their age for the posterity to know the events.

Islamic history, however, has been founded on the more authentic sources than the mere imaginative study of the architectural or inscriptional remnants. From the early beginning of Islam, chronicles have been written fully depicting the events, sometimes trivial and others magnificent. It is of course necessary for us to sift these materials to collect necessary data to complete the task of the historians.

HISTORIAN'S DUTY

The foremost duty of a historian ought to be to ensure that he does not sacrifice truth either for his own ideology or for a popular appeal. History bereft of truth is necessary and perhaps worthless. We have scores of historians looking at the growth and the development of Islam with a jaundiced eye. This has created an unnecessary and avoidable prejudice against the great movement of Islamic development in the world.

Nearer home during the period of foreign yoke in the Indo-Pakistan Sub-Continent, we have books of history written by the historians who had a biased mind and less regard for the hopes and aspirations of the people of the land. Narrations of events have been deliberately motivated by the idea of superiority of race and creation of diffidence in the people of the country. A great event of the War of Freedom of 1857 launched by the last great Moughal Kings, Bahadur Shah, has been depicted as a mere Mutiny.

Never will the historians of the past stand to more condemnation than the historians who during the course of the last two centuries depicted deliberately untruthful events and banged them on the historical records of this Sub-Continent.

The modern tendency of the writing of history has been to approach the original records not only to narrate the events of various times, but also to evaluate the social, political and economic conditions of the people and thus to weigh the true development of the mass of available material.

The tendency has happily found deep roots at the moment and the history of the Sub-Continent of India, particularly of the Muslim India, needs to be rewritten.

As future historians, you should develop an open and unprejudiced mind, a true and daring insight, an unbiased view, a detached and objective attitude.

During this century some of us have witnessed two World Wars and have gone through various stages and vicissitudes of historic events, such as breaking up of Empires and emergence of free independent States—our country Pakistan, the 5th largest State was brought on the map of the world under the dynamic leadership of our beloved Quaid-i-Azam.

Happily we are living in an age in which a glorious history is being made. Because of our proximity to the events, we may not be able to gauge their magnitude adequately. Our posterity, and particularly the generations to come, will be able to appreciate fully the unforgettable events that have revolutionized not only history of the Indo-Pakistan Sub-Continent but have laid down the foundation of the great Islamic renaissance which is bound to help the Muslim World to re-discover itself. Quaid-i-Azam is the Architect and the Founder of this new revolution.

Few in 1920 would have been able to prophesize the march of events. Bundled together with the ocean of numerically large population, the Musalmans mattered only for the purpose of giving a few doles, safeguards and petty jobs.

Events that followed after the assumption of office by the Congress Ministries in various provinces under the scheme of provincial autonomy opened the eyes of the Musalmans to the terrible catastrophes.

The hundred million Musalmans of Indo-Pakistan Sub-Continent, therefore, collected together at Lucknow in 1937, which was a turning point of our destiny, under the Muslim League banner of the Crescent and Star with Quaid-i-Azam as our leader to pronounce to the world our unflinching resolve culminating in the famous

Lahore Resolution of 1940 to achieve Pakistan. Friends showed sympathy and enemies laughed to see Musalmans clamouring for what they called the nightmare of Pakistan.

The sagacious leadership of Quaid-i-Azam changed the course of history and his dynamic personality crushed the opposing forces and galvanized and rallied the Musalmans round him. He carried on the struggle single-handed and in a short space of seven years Pakistan was achieved.

During the struggle Muslim youth played their part gloriously and well and contributed their full share and many sacrificed their lives. Formidable was the task but more indomitable was the will of our great leader, who compelled two of the greatest forces opposing the march of Muslim India to surrender and in 1947, our goal of Pakistan was achieved. In this hour of our glorious victory, our eyes naturally turned to God in thanksgiving.

History will record with the letter of gold the magnificent events leading the Muslim India to the achievement of their goal. But these magnificent pages of history should be allowed to be tarnished by our lack of faith in our ability to preserve what has been achieved after tremendous difficulties, and sacrifices. History of trails, tribulations and triumphs.

Those who wish Pakistan to triumph must be prepared to suffer tears, tolls, trails and tribulations. They must be prepared to perish so that Pakistan may flourish. It is in that spirit of self-effacement that they can make history, the pages of which will be glorious as the pages of that period which helped us to achieve our goal.

It will be a breach of faith with our posterity, with our generations to come as well as with the radiant pages of the glorious history of the past to create any difficulty in the way of perseverance of Pakistan.

I have had the good fortune to be in the thick of the struggle of independence by the side of the Quaid-i-Azam and have gone through various stages, ups and downs of our movement. Most of you, who were then school children also have gone through the good fortune of participating in the sacrifice. The greatest joy for all of us today is that we are enjoying the fruits of our labour in achieving our freedom and independence.

NATIONS'S FUTURE

On the shoulders of the youth devolves the onerous tasks of building of a nation. Your unbounded enthusiasm and efforts are always priceless possessions, of which a nation can boast. Future of a nation is always in the hands of the youth and it is for you to shape the destiny and future of your land.

How that freedom has been won, you will have to bear heavy burdens on your shoulders and direct all your energy individually and collectively to chalk out a sell considered nation building programme.

I am glad to earn that you are aiming at creating a forum for the lovers of history. We are badly in need of historians and I hope you will try to produce historians from amongst yourselves and not look towards any outsiders to accomplish the task for you.

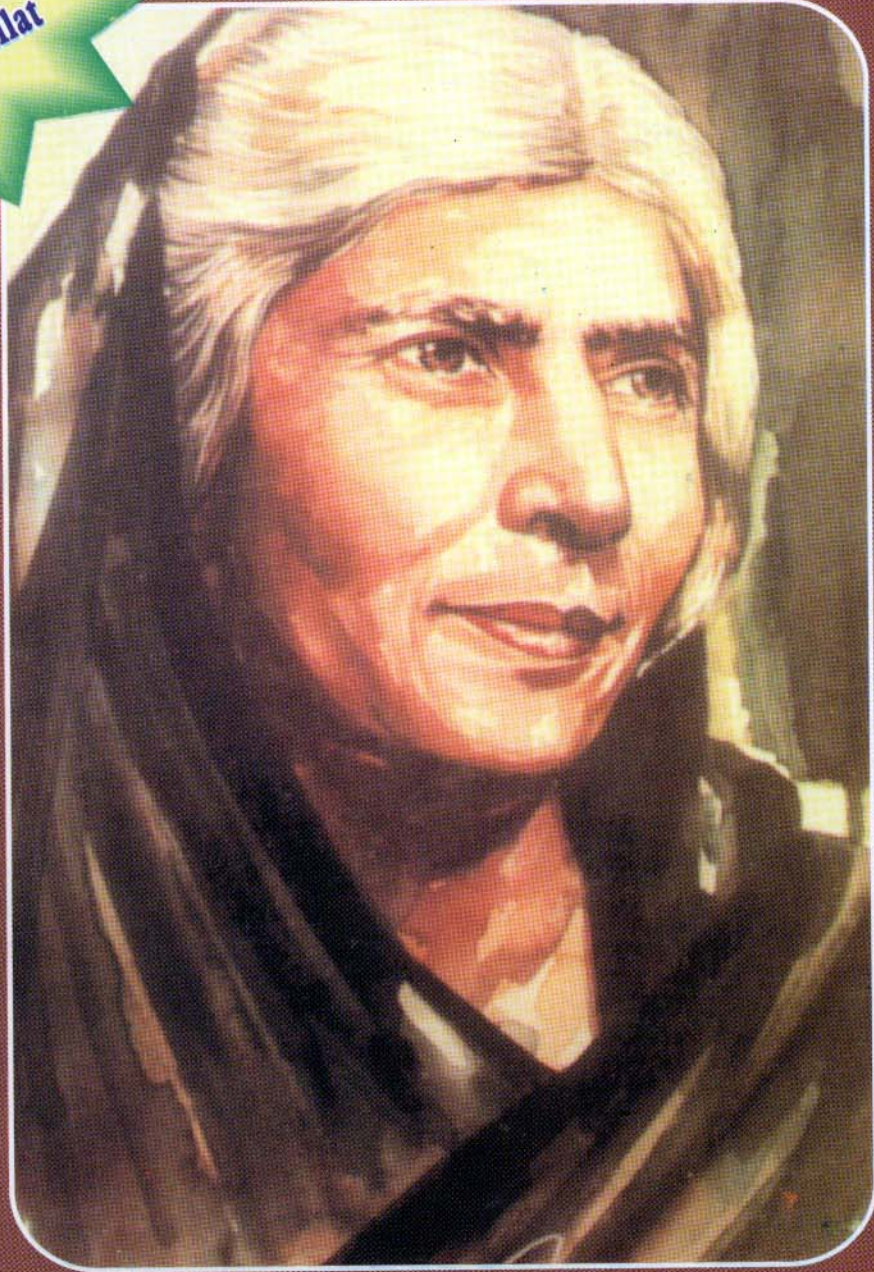
In the end I must again thank you for having inviting me to attend this inaugural session.

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SPEECH AT KARACHI UNIVERSITY, 1954

The following is the text of Mohtarama Miss Fatima Jinnah's speech delivered at the meeting of the Society of Islamic History and Culture of the Karachi University, in January 1954.

“It is always a source of great pleasure for me to associate myself with academic activities. The pleasure is all the more enhanced when these activities are related to efforts for the revival and furtherance of our cultural heritage.

In Pakistan studies in the cultural subjects have an added importance, for Pakistan has come into being for a set purpose. It may seem a banal assertion, but it will bear repetition that the main motivating force in the struggle for the creation of Pakistan was the deep-seated desire of the Muslims of the Sub-Continent to carve out for themselves a territory where they would be free to mould their lives according to their ideals and concepts, taking inspiration from the founts of their glorious history and cultural heritage.

In a State established to achieve this end, it is obvious that the study and re-writing of Islamic history and re-assessment of the Muslim culture in a correct rational spirit must have the highest priority. For a long time in the Sub-Continent, the study of Muslim history and culture was sadly neglected and even Muslim institutions did not give it the attention it deserved. However, the Muslims' awareness of their cultural past, though not very articulate, was never obliterated in spite of alien influence. In fact this pride in the cultural heritage and the apprehension about its suppression and ruination in a United India was one of the main factors which led the Muslims to organize themselves separately and claim independent nationhood and statehood for themselves.

In these circumstances the formation of a society like yours is not a day too soon. We have had to start almost everything from scratch in Pakistan, but that in my view is a blessing in disguise. No doubt it calls for extra-ordinary and redoubled efforts but we are in a position to build things anew, according to our heart's desire. It is indeed a welcome sign that our scholars in the Universities and Colleges are realizing their duty towards their nation and their country.

In the formative stage through which Pakistan is passing, our academic institutions have a very vital role to play. They can not just look upon themselves as 'Ivory Towers' far removed from the madding crowd engrossed in their refined pursuits. They have to take a hand in the general movement of national reconstruction that is going on. They have to be leaders of thought and to point the

way to the fruitful employment of national energies. It is through societies like the one which I have the privilege of addressing to-day that our Universities can canalize the faculties of our youthful scholars towards high and purposeful endeavour.

STRESS ON LIFE

On this occasion I would like to draw your attention to certain broad things which are expected from the scholars of Islamic history and culture. It is remarkable fact of history that throughout the ages, in spite of the vicissitudes of fortune the Muslims in general have remained true not only to the basic principles of their faith but have also retained something of the quality and vitality of their culture. Islam has never been a mere religion in the narrow sense of the term; it is not a bundle of lifeless dogmas and rituals. Islam is more a life-concept, a life outlook and a movement. It aims at realizing its purposes in life actually lived.

Even a cursory glance at Islamic history will show that the Muslim culture is a continuous process, a product resulting from the Muslims' attempt to follow the precepts of their faith and transform life itself according to certain principles and values. That may be said to be the distinctive feature of Muslim culture – the close inter-relation between faith, culture and life. The emphasis in Islam is on life itself. As the well known Muslim thinker Pickthall puts it, the culture of Islam aims – not at beautifying and refining the accessories of human life; it rather aims at beautifying and exalting human life itself. The accessories of life can be a means to an end; they cannot be the end itself. It is a question of correct perspective, a correct sense of values. Works of art and art forms and expressions have their own value; but they cannot be allowed to become objects of adoration or to claim all attention and energy to the exclusion of the cultivation of a higher sense of values and purpose.

The Muslim concept of culture envisages a wholeness of life, a harmony between the material and spiritual aspects, a subordination of the mundane considerations to moral ends, a sense of unity and movement, a zest for knowledge and a spirit of inquiry, an ambition to conquer the forces of nature and bend them to the service and welfare of mankind. These underlying ideas, of the Muslim culture have to be constantly kept in view and brought to the fore in all attempts to revitalize and reinforce Muslim culture as a formative force in the life of a Muslim Nation.

There is no denying the fact that the Muslim peoples have often fallen off from their culture moorings and their degradation has been in proportion to their neglect of their cultural ideas. In Pakistan we have a wonderful opportunity to re-interpret our cultural heritage and make it a live force in re-building our national life.

The importance of the study of Islamic history is equally obvious. The Muslim culture heritage is embedded in Islamic history, which has to be rescued from oblivion. Unfortunately no serious attempts have so far been made to re-write Islamic history on the basis of original resources. The histories taught in our schools and colleges give a very garbled and biased view of our historical deeds and achievements. While the necessity of resenting historical facts in a rational and scientific manner is obvious, it is also desirable that our histories should prove to be a source of inspiration to the younger generation to scale greater heights of success and achievement in the future. Here again is work for societies like yours, which should stimulate your serious study and effort.”

SPEECH AT SIND MUSLIM COLLEGE, KARACHI, 1954

The following is the texts of Mohstarama Miss Fatima Jinnah's speech delivered at the Sind Muslim College, Karachi, in March 1954.

“I thank your for the honour you have done me in inviting me to this function. It is always a source of greatest pleasure for me to associate myself with any function connected with the progress and welfare of your youth. The Sind Muslim College which I have the privilege of addressing today is the off-spring of the Sind Madrassa which as you know, claims the distinction of having the Quaid-i-Azam as one of its alumni.

As you know, the Father of the Nation always had a very soft corner for the students. Even in the busiest days of the Muslim freedom movement the used to find time to meet and address the youth.

A HISTORICAL FACT

It is a historical fact of which the people of Pakistan will always have reason to be proud that while some people with some vested interests faltered and temporized, the youth of the nation were the first to respond to the Quaid-i-Azam's call and played a glorious part in the struggle which culminated in the creation of Pakistan. They formed the spearhead of the movement which stirred and galvanized the Muslims into a decisive struggle to achieve their birthright of self-determination.

Our youth have thus inherited spirit, a tradition and a responsibility pertaining to Pakistan and its future, which must be carefully diverted into constructive channels. Having been so deeply inspired by the ideological force which motivated the Pakistan movement, our youth have to be conscious of the additional obligations that devolve on them to see that Pakistan moves steadily towards the fulfillment of the mission and the ideal for which it stands.

QUAID'S WORDS

I hope you are alive to the fundamental change which took place in the attainment of national freedom. I cannot better describe it than in the words of the Quaid-i-Azam. In the course of his address at the Convocation of the Dacca University in 1948 he said, “It is necessary that you and your fellow-students fully understand the implications of the revolutionary change that took place on the birth of Pakistan. We have broken the shackles of slavery, we are now a free people. Our

state is our own State . . . what is now required of us all is constructive spirit and not the militant spirit of the days when we were fighting for our freedom.

It is far more difficult to construct than to have a militant spirit for the attainment of freedom. It is easier to go to jail or fight for freedom than to run a Government.”

It is clear from the Quaid-i-Azam’s words that once we have come into our own as a free nation our whole approach to every problem of life, individual or collective, has to be conceived in a constructive and responsible spirit.

DEEDS NOT SLOGANS

Not slogans but deeds, not aggressiveness but service, not fanaticism but sympathy and tolerance have to be our watchwords. There is enough politics in the country. I certainly do not decry politics as something ugly or detestable. But I do believe that there is lamentable dearth of the spirit of quiet unostentatious work of constructive value.

While political parties and programmes give rise to excitements, rivalries and controversies it is the less spectacular but more durable social work performed in a missionary spirit in the daily round of life that lays a sure foundation for the super-structure of national advancement and glory.

The power and success attained by advanced nations is not a sudden phenomenon; it is not the work of politicians or administrators alone; it is made possible and is kept up by the unwearied, selfless labours of that silent band of social workers and unassuming men and women who do good for its own sake. Their best reward is the satisfaction felt by their own conscience that they have done something to discharge their obligations towards their less fortunately placed fellowmen.

NO ROYAL ROAD TO PROSPERITY

Of this spirit unfortunately there has not been much evidence since we attained freedom. Believe me there is no royal road to power and prosperity. Those who receive the blessings of education and can think for themselves have to imbibe the spirit of selfless service and go through the will as it were. A lot of spade work, a lot of apprenticeship has to be gone through before you can claim a position of leadership or authority to be able to command obedience or influence the course of events.

You should aim at developing social consciousness and a spirit of constructive thought and endeavour which would at once provide a healthy channel for your energies, enlarge your mental horizon and sympathies, and prepare you for the future role of leadership which would eventually be yours.

I have already pointed out to you the undesirability of adopting a course which throws you prematurely into the vortex of politics. You should refuse to be used as tools by any political groups or politicians who have their own designs. The high spirit and the energy of the youth is too precious to be squandered away in the arena of party politics.

The heroic part played by the youth in the Muslim freedom movement in pre-partition India bears no analogy to present-day conditions. That was a movement of national liberation and called for total effort; today it is party politics. You should, therefore, beware of those who would exploit your enthusiasm for their own ends. Of course, it does not mean that the youth should take no intelligent interest in the observation and study of political forces and events. In their own interest they have to take care that their time and energy are primarily utilized in equipping themselves with the knowledge and training which could fit them for their proper role in society upon entering responsible life.

CHARACTER BUILDING

Another important matter to which I would particularly draw your attention is character building. After all what is character and when are foundations laid? Without going into any abstruse definitions I may say that character is a recognition of adherence to certain moral standards and values under all circumstances. These standards and values have to be imbibed and cultivated at the time of your which is the most impressionable and formative period of life. Character not only shapes individual life, it has a far-reaching effect on national effort and destiny.

No system, no ideology can by itself prove to be of any avail. In the hands of men of character even a defective system can be made to yield good results, to say nothing of a good system. Most of the troubles in our society today are due to want of character. Much of our misery would go if we develop character and learn to subordinate selfish interests to the common good.

It is not everyday that one gets an opportunity off taking part in the building up of a new State. The youth of this generation are fortunate to have this opportunity. It is for you to rekindle in our people a sense of legitimate pride in our cultural heritage albeit with a broad outlook and a readiness to assimilate all that is healthy and wholesome in modern life and that accords with the fundamentals of our faith.

Without this pride and this breadth of outlook no real regeneration and no progress is possible. You should approach the people in a spirit of humility and service and win their confidence. Social and economic uplift, it is to be of enduring value, is always a gradual process. Behind the seeming diversity of race, language and customs there runs a thread of unity which binds the people of Pakistan together. Let us concentrate on factors that unify. It should be our endeavour to spread the true values of Islamic Culture in an ever-widening circle. Selfless service performed in missionary spirit is the surest way of providing closer union and cohesion.

DANGEROUS TREND

Before I close I would like to draw your attention to a very unhealthy, even dangerous trend which has of late raised its ugly head. I refer to the tendency in certain quarters to view even basic national issues from the provincial angle. I cannot find words strong enough to condemn this tendency, for it cuts at the very root of the basic concept of Pakistan.

If provincialism prevails the Pakistan of our dreams, the Pakistan for which millions of men, women and children laid down their lives, will have no future.

Discussion and controversy is not a bad thing. But for heaven's sake let all discussion be raised to the national plans. Let all issues be discussed, considered and settled keeping in view the basic concept of Muslim nation-hood and Islamic ideology which brought Pakistan into existence and which alone can keep it alive.

A POISON

God forbid that our narrow parochial feelings and outlook should undo the work of the Father of the Nation who called provincialism a poison. Where many of our elders have failed to give an effective lead our youth may well come to the rescue of the nation.

This downward trend must be arrested and no one can do it better than the youth. Their minds are absolutely unclouded by any narrow ideas or parochial feelings. They can bring a fresh and wholesome outlook to bear on all problems. The best service they can render at present is to fight the provincial outlook and make the real national feeling and outlook permeate the body-politic of the country.

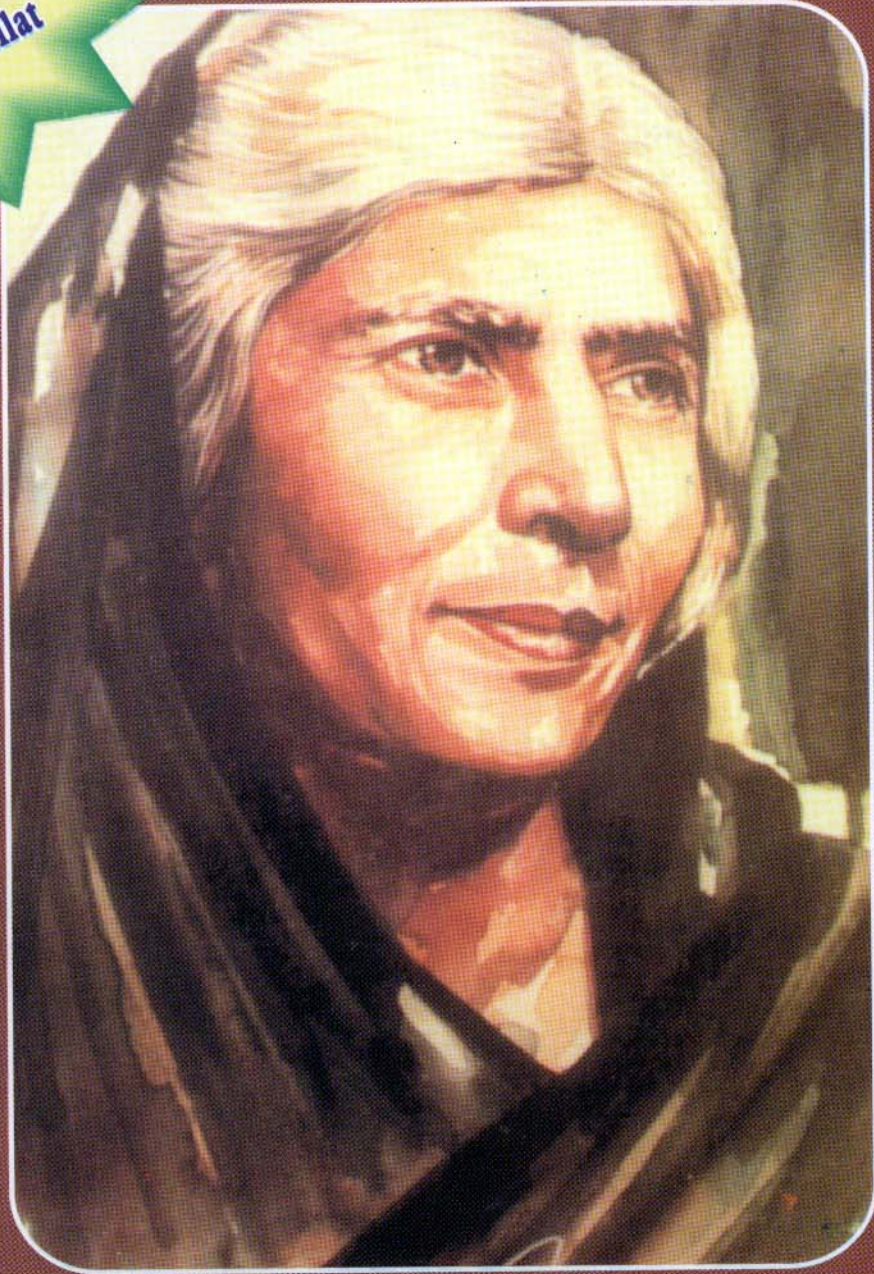
I again thank you and I offer congratulations to all those who won prizes and awards for their achievements in the academic and extracurricular activities.”

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SPEECH AT RAZA ALI COLLEGE, 1956

Mohstarama Miss Fatima Jinnah delivered this speech while inaugurating Raza Ali College Student Union, in January 1956.

“Effective education deals directly with current problems. Without courage and sacrifice we can achieve nothing and I pray and hope that the students of this college will develop those characteristics which are essential for the betterment of individual as well as the Millat.

A modern state is a welfare state, which has to look after the basic needs of the people. Education is not only a primary need but is also one of the strongest pillars on which progress of the country depends. But the paucity of educational facilities has become so acute that education has been largely commercialized even in big cities like the Capital itself.

Good schools and colleges in sufficient number are lacking. The beginning of each academical year witnesses a gate-crash of anxious parents for admission of their children and a host of disappointed guardians. The only way to meet it is to remove these difficulties with a will and determination.

It is only when every single educated man and woman, puts his shoulder to the wheel and performs his duty of helping the nation to get educated, that the object will be achieved. It is therefore with great pleasure that I take this opportunity of congratulating the organizers of this college, which imparts education both in science and arts.

It is a common place of the real Muslim society that education is indispensable to the maintenance and growth of freedom of thought, faith, enterprise and association. Thus the role of education is at once to ensure equal liberty and opportunity to all the individuals and to enable the citizens to understand, appraise and redirect forces, men and events for the benefit of the country. In performing this role education will necessarily vary its mean and methods but it will achieve its ends more successfully if its programmes and policies are relevant to the characteristics and needs of our society. Effective education would deal directly with current problems. Without courage and sacrifice we can achieve nothing and I pray and hope that the students of this college will develop those characteristics which are essential for the betterment of the individual as well as the Millat.

IMPORTANT TASK

With the provision of adult franchise as the basis of election to our representative bodies including the highest parliament of the land, it is obligatory upon us to educate every single adult of this country because it is ultimately in his hand that the Government of the country vests. If he is educated, he is in a position to guide and he can always refuse to be led astray. It is therefore a very important task for the fulfillment of the destiny of this country. We have proudly proclaimed to the world that we are the inheritors of the noble ideology, principles and traditions. Education alone can help us to translate that ideology into practice. Education does not of course mean mere book knowledge.

It is the training of the mind, building of character and inclusion of truly patriotic spirit and love for Pakistan, which includes love for its ideology and principles on which its conception was founded. No educational institution which ignores these fundamentals has any right to claim credit for its existence.

DUTY

Every educated Pakistani ought to deem it his duty to discharge the burden of eradicating illiteracy from this land. I have always advocated the need for an adult literacy drive. In a new country, determined to share the political power with every adult citizen, a campaign of literacy drive must be set up. Political independence brings in its trail the political power. Given a proper direction this power is potentially sufficient to create conditions of a better and more contented life. To wield this power you must have sound sagacity and robust common sense, coupled with an intimate knowledge of the current happenings both in your midst and around you. To have this knowledge, you must be able to create a nation of literates able to read, understand, appreciate, analyse the events of the day and think independently. No greater service will pay.

CULTURAL INTERESTS

Education looks both to the nature of knowledge and to the good of man in society. If education is to be comprehensive, it should be organized in such a way as to unify the most fundamental cultural interests of the society in which we live. It is indeed regrettable that our present society tolerates social evils in a liberal way. I want the youth of the nation to put down any social evils which may make their inroads in the society.

With these words I wish your union all success and I hope and pray that in course of time it may become a nursery of true selfless patriots, who will bring credit, honour and glory to their country.”

SPEECH AT URDU COLLEGE, KARACHI, 1956

The following is the text of Mohbtarama Fatima Jinnah's speech delivered at the College Day and prize distribution function of the Urdu College, Karachi in March 1956.

"I am glad to be here this afternoon to preside over the annual prize distribution function of Urdu College. I have been watching the development of your pioneer institute with great interest and I am gratified to see it progress steadily from year to year.

Independence of a country has no meaning unless it is assertive in all the departments of its life. But it is regrettable that adequate attention has not been paid, after the achievement of Pakistan, to reorganize the educational system according to our requirements.

It is a common place of the real Muslim society that education is indispensable to the maintenance and growth of freedom of thought, faith, enterprise and association.

Thus the role of education is at once to ensure equal liberty and equal opportunity to all the individuals and to enable the citizens to understand, appraise and redirect forces, men and events for the benefit of the country.

In performing this role education will necessarily vary its means and methods but it will achieve its ends more successfully if its programmes and policies are relevant to the characteristics and needs of our society.

Education looks both to the nature of knowledge and to the good of man in society. If education is to be comprehensive, it should be organized in such a way as to unify the most fundamental cultural interests of our people.

TRADITIONAL GLORY

Orient has unfortunately lost its traditional glory in the sphere of education. population steeped in ignorance is no asset to a free country. The Government in modern times is an extremely complex and complicated organization, requiring the highest talents to inure its sound working.

Therefore, the Government of a free country ought to be shaped and dictated by people thereof. Education alone can equip the people to shoulder this important task of vigilance.

Uneducated and under educated people may even turn a menace to the very existence of the State, nay its ill effects may traverse to generations to come.

The education in our freedom loving country has to be thoroughly revolutionized so that it can play a vital role in shaping the destiny of the country according to our national aspirations. This requires that the medium of instruction should be our own lingua franca. Thus only the progress of education can be accelerated, enveloping not only the children but the youth and adults also.

We want to see Pakistanis treat each other as equals, that is, as persons who have equal rights to life, liberty and the pursuits of happiness. There need be nothing contradictory in the attitude of man to his duty to himself or to his community or the wider society.

SELFISHNESS

The root cause is selfishness. There is a defect in the prevailing ideas about conduct. Somehow in the complex circumstances of life, solicitude about what happens to others is lost in selfishness.

I must say towards all this each one of use owes a personal responsibility. The idea of responsibility contains the essence of morality and must have honesty for its hall mark.

There is the idea of duty in it, namely that which one person owes to others and at the same time it means that the matured individual has the right to make his own decision as to what his duty is.

This clearly reveals that responsibility is linked in our thought with the idea of man's personal freedom in organizing our institutions. We must take closer account of their relation to the contemporary work and that students should be taught things which are useful for living and working.

PURPOSE CLEAR

In life you have to participate actively as an individual and responsible citizen in solving social, economic and political problems of your community and the nation. Whatever the methods developed, the purpose of life is clear.

The objective of our education should be to fit men and women to understand broad cultural foundation, the significant accomplishments and unfinished business of their society, to participate intelligently in community life and public affairs.

In this context I must also draw your attention to the necessity of universal literacy. We must destroy illiteracy.

LITERACY CRUSADE

The time element is important. The effort must be concerted and sustained. It is your duty which you owe to your country and to your Millat to see that your unfortunate brethren, who are not literate, are made literate by your efforts. I mean your personal efforts. The literacy crusade is a national job and requires special attention of every individual.

Let me assure you that you can play a significant part in restoring the right moral values and the spirit of enthusiasm needed to pull the country out of the prevailing gloom.

Let every one of us take a resolve that we will, both by precept and practice, make the people realize that they must recapture their souls. You have nothing to fear; your destiny is in your own hands.

MORAL FORCES

Moral forces, the force that spring from integrity and character and willingness to suffer and sacrifice for a just cause is greater than any other force and always prevails in the end. That is the great lesson taught to us by history and by the example of the Pakistan Movement and the Quaid-i-Azam. Let us translate this lesson again into practice.

With these words I congratulate the winners of today's prizes. There is no doubt that the development of this institution into a full-fledged university will be a mile-stone in the field of education. I, therefore, associate myself with this aspiration of yours and wish your college and the Foundation Week all success."

SPEECH AT SHAH ABDUL LATIF COLLEGE OLD BOYS ASSOCIATION, 1956

Mohstarama Fatima Jinnah delivered the following speech at the inauguration ceremony of the Shah Abdul Latif Government College Old Boys Association at Mirpurkhas in March, 1956.

“I have great pleasure in addressing you today on the inauguration of the Shah Abdul Latif Government College Old Boys Association. I was very much touched by the sincere and pressing invitation to come to Mirpurkhas and I am glad to be in your midst on this occasion.

Shah Abdul Latif has been the fountain-head of inspiration in these areas. He has left behind an indelible impression of his personality and moulded the thought, aspirations and ambitions of the people of this region. His name being associated with your institution is in itself a sufficient inspiration for the old boys as well as the present students of the college to serve, as Shah Abdul Latif did, the people around and to inspire them to serve others. Shah Abdul Latif's philosophy needs to be inculcated not only by the people of this region but by all the people of Pakistan.

REAL LIFE

My young friends; you are on the threshold of a new but real life. The delightful and carefree youthful days are no more. You will now come in contact with hard realities of life, far different from the cosy edifice of rose and honey that you may have built for yourself. But let nor your courage fail you. The trails and tribulations of early life prepare you for a brighter and better future which no one will deny to you if you refuse to swerve from the path of righteousness and honesty, whatever the temptations, I hope and sincerely pray that the time you have spend in acquiring knowledge would enable you to face the destiny that is in store for you with courage and conviction.

You are lucky today that there is no obstacle barring your way to the highest ambitions which you may have nourished for yourself, but I hope these will be coupled with love, loyalty and service to your country and the Millat. Your nation and you have to fulfil your destiny. This you can do only if you have faith in yourself. I pray that the courage of your conviction will help you to face the enemies of the country, may they be from within or from without. Fight through life and life's difficulties at every stage, without josing your heart and God will help you to success. You must play your part and carry out your responsibilities and duties entrusted to you, so that in every branch you may come out as an emblem of the great and able Pakistani youth.

SPEECH AT GOVT. GIRLS HIGH SCHOOL, MIRPURKHAS, 1956

Addressing the students of the Government Girls High School Mirpurkhas, Mohtarama Fatima Jinnah delivered the following speech in March 1956.

“It is always a source of great pleasure for me to have an opportunity of visiting educational institution, and I am glad to be here this afternoon to address you on my first visit to Mirpurkhas.

After the establishment of Pakistan our life has taken a rebirth and we should equip and mould ourselves according to new requirements and conditions. Do not forget that we have a glorious past and are possessors of a great cultural heritage, and our contribution to the development of universal culture and civilization has been of no mean importance.

The progress made by our ancestors in the subjects of mathematics, philosophy, astronomy, architecture and medicine, etc., is a recognized fact. Their patronage of the learned, their efforts in expanding education, their labour in research work and their establishing hundreds of educational institutions, where people use to come from distant lands to acquire knowledge, is not mere fiction but forms a bright chapter of world history and you can rightly be proud of it. But when they took to luxuries and worldly comforts, according to the laws of nature and traditions of history, they lost their independence and sovereignty and these achievements also became a matter of the past, so much so that even its memory has been effaced from your minds.

You must not be unaware of anything else, but are certainly unaware of your past glorious history. It was in these circumstances that Quaid-i-Azam stood up to guide our destinies and by working day and night, he miraculously achieved this land for you. Now yours is the responsibility to receive such education and training which may enable you to fulfil your mission.

ACHIEVEMENTS

In Pakistan you come across a wide-spread clamour against corruption, inefficiency, poverty and ignorance. In a society that caters or clings to these evils for long, there must be something radically wrong with the system of education or lack of it. Muslims cannot be dubbed inferior to any body else. Their brilliant achievements have been recorded in golden letters in the pages of history. In these records women have not failed to play a dazzling role beside their menfolk at times.

We have many gigantic problems facing us today. Independence of a country is not in itself the panacea of all ills. Independence only opens out a vast vista of opportunities for the youth of the land in order to help the country to remodel the social order and the economic and political set-up in conformity with their ideals and national requirements. Political freedom is a basis for achieving the freedom from want for the common man. This requires incessant effort and work on the part of the youth.

FOREIGN RULE

We have a good deal of lee-way to make up. One hundred fifty years of foreign rule have created a sense of lethargy and dependence upon others. Progress of the country is hampered by this idea of dependence. Each one of us must do his or her best towards building up Pakistan. We have unlimited resources and we must quickly utilize them. The world is progressing so rapidly and with such terrific speed that we cannot afford to lose time. But these targets will be a distinct goal unless we unite to construct and to build a State worthy of our great heritage, so that history can look back upon our time as a time of great people who did not fail to do their duty. You cannot write pages of history in letters of gold unless you are prepared not only to shed perspiration but also to undergo tears and toil. You have to practice self-denial, give up self-aggrandisement and think not of self but more of the Nation to which you belong. This is only possible by work and more work.

To you, therefore, my most sincere appeal is to lend your shoulders to the wheel of the progress of Pakistan by putting in as much constructive work as you possibly can. The speed with which the youth will galvanise itself to this noble task, will ultimately determine the pace of progress of Pakistan. To the youth, Pakistan is the great legacy of their beloved Quaid-i-Azam. Quaid-i-Azam has in his last message directed the people of Pakistan to utilize the abundant resources of Pakistan for its betterment and it is for you to pay heed to those noble words and by constructive work and effort to achieve that goal.

GREAT ACHIEVEMENT

We shall soon be a Republic, where Pakistan's sovereignty will be accepted without fetters – symbolical or actual. This therefore is a great achievement. It shall have far-reaching consequences in the political sphere as well as on the psychology of our people. We cease now to draw inspiration from across the seas. Our unequivocal demand has at last borne fruit and I congratulate the people of Pakistan.

The Pakistan movement was directed in a democratic spirit by democratic ends, namely the establishment of a free social order wherein the will of the people would prevail and wherein they would be free from fear, want and distress. Pakistan can and Insha Allah will live and survive by constantly keeping in view these broad objectives which alone can inspire and enthuse the people and lead them to the path of effort and if need be suffering and sacrifice. We are a nation of 80 million people with a glorious past, rich with traditions of sacrifice and noble endeavour.

The Constitution has been framed, which will have to be followed by general elections. Great responsibility rests on your shoulders to see that the right, selfless and honest representatives of the Nation and elected, who will serve the people and the country in a spirit of true service.

Because of unity, born of unwavering faith in Islamic ideology we brought Pakistan into being. Now we cannot think in the terms of Islamic renaissance in the world of today, if our own house is divided, if our strength is not dissipated by creating flanks amongst ourselves, if we do not divert our energy to fighting our own differences and dissensions, if we do not emphasise trivial and temporary matters but sacrifice them at the alter of abiding faith in the future if we do not oblige our opponents and our enemies, surely there is no force in the world that can arrest the march of this caravan to its destination.”

leading and inspiring them. It is not due to innate inferiority. It is due to a faulty system of education that we have inherited.

By education I do not mean only book education but the training and the mental outlook which is developed on the present system of education. Notwithstanding high intellectual attainments, it tends to impair the healthy spirit of human energy, soundness of judgment and to produce selfishness and a deficient sense of national service and solidarity.

Certain elements appear to be encouraging private advantage to the disregard of national good. This injury to national life has succeeded in engendering an unhealthy spirit of selfishness in public life also. Knowledge appears to be acquired not for its own sake but for the glory of its professor, who lives in the lands for his own individual or material glory.

Another great defect of the present system of education is that so much stress is laid on knowledge for its own sake that physical development, building of character and the power of determination are altogether neglected.

Youth appears to have quenched his thirst with crystal clear water from which health-giving ingredients have been unconsciously removed. Education of this sort should have no place in an independent community.

LIFE OF SOCIETY

Every hour, every day and every year that we waste, creates a further gap between us and the fast developing world. Planning does not help, if it does not take the existing ills of the society into account. Education should denote an attempt on the part of the adult members of society to shape the development of the coming generation in accordance with its own ideals of life and its culture.

In a country where large numbers are steeped in ignorance, we must take revolutionary steps in eradicating this ignorance immediately or else it will hamper the progress of the State. We must not forget that establishment of Pakistan was also such a revolution. In a span of seven years Quaid-i-Azam's determination shook and thundered to make Pakistan a reality. Make up your mind to tread the path of glory with faith, courage and determination and your efforts will be crowned with success.

I find that there are no colleges for girls here. Therefore the higher education the girls is handicapped very much. Effort should be made to establish colleges for girls in all big cities. I hope the people of Mirpurkhas will take the initiative and establish a girls college. I wish you all success."

SPEECH AT S. M. COLLEGE, KARACHI, 1956

The following is the text of Mohtarama Miss Fatime Jinnah's speech at the S. M. College, Karachi, made in April 1956.

"I thank you for the honour you have done me by inviting me to address you on the occasion of the Annual Day of your College.

History will record with letters of gold the magnificent events leading the Muslim India to the achievement of their goal. But these magnificent pages of history should not be allowed to be tarnished by our lack of faith in our ability to preserve what has been achieved after tremendous difficulties, and sacrifices. History of Pakistan is the history of trials and triumphs. Those who wish Pakistan to triumph must be prepared to suffer tears, toils, trials and tribulations. They must be prepared to perish so that Pakistan may flourish, it is in the spirit of self-effacement that they can make history the pages of which will be as glorious as the pages of the period which helped us to achieve our goal. I have had the good fortune to be in the thick of the struggle of independence by the side of Quaid-i-Azam and have gone through various stages, ups and downs of our movement. Most of you who were then school children also have gone through the good fortune of participating in the sacrifice. The greatest joy for all of us today is that we are enjoying the fruits of our labour in achieving our freedom and independence.

ETERNAL VIGILANCE

The proclamation of the Republic is a further and logical step towards the strengthening and consolidation of its independence. As I remarked recently, it represents the triumph of the will of the people. It is a fulfillment of their ideological aspiration. But you must not run away with the idea that with the establishment of the Republic your task is over and you can rest on your laurels. Freedom and independence cannot remain in a nebulous or amorphous stage. You have to clothe it with flesh and blood. Freedom has to be translated into the terms of a society. An economy and a polity animated by Islamic ideals which alone had inspired and stirred millions of our brethren to undergo the greatest hardships and sacrifices. Eternal vigilance, as you must have heard is the price of freedom. Every nation which values its freedom and wishes to keep it as a live and operative factor in its life has to pay this price.

During the transition period following the attainment of freedom every nation has to guard itself against all those forces-internal or external which seek to

undermine its unity and solidarity, to cripple its moral and self-confidence and to reduce it to a state of apathy and dependency. Real freedom consists in the inner ability and strength to pursue your ideas, to work out your destiny and to build up a happy, healthy and prosperous life for all your people without let or hindrance.

FOOD SHORTAGE

Currently there is a food shortage in the country. It is a matter of sorrow that a country which till a few years ago had food surplus should have been reduced to the state of deficit. It is a moot point whether the food shortage is real or is the result of anti-social practices, but the fact remains that there is a shortage of food and we are obliged to ask for outside aid to meet our requirements. In these circumstances, it is nothing short of national crime that a section of the people indulge in extravagance and feasting involving enormous wastage of food. All such extravagant feasting should be stopped until we are self-sufficient. Let me tell you that the people are always ready to respond to the right lead. They are capable of the biggest sacrifices. Only set an example and guide them aright.

If you can convince the people that by putting up with hardships and inconveniences over a period of time, they can lay sure foundations for the future prosperity of the country, you will certainly be able to evoke whole-hearted response from them. You cannot kindle any spark of enthusiasm in their hearts, if you remain cooped up in your narrow grooves of self-seeking and self-aggrandisement. You have to work for and among them.

You owe it to yourself and to posterity to see to it that the country which came into existence as a result of truly democratic urge does not drift away from the path of true democracy. The force of public opinion has at last prevailed and your will is reflected in the proclamation of the Islamic Republic of Pakistan. You have proved that you will have nothing less than full-blooded democracy and will not countenance any checks on your democratic freedom.

The country has been passing through vicissitudes and we cannot yet claim that we are entirely out of the woods. You have to remain vigilant and guard your democratic rights. It does not behave a free people to be mute spectators of what goes on in the country. They should realize that their destiny is in their own hands. Only if they knew how to make proper use of their inherent powers. There is a very unhealthy tendency among our people to sit back and indulge in mere idle gossip and criticism. But when the time comes to make up their mind, they turn away from the hard realities and remain inert and apathetic. This is not the mode of behaviour of a free independent people.

ELECTIONS

Freedom casts responsibilities in you from which you cannot get away. Sooner or later you will have general elections, that will be an occasion which will provide you with the opportunity of using your democratic rights; it will also be a test of your political consciousness.

To ensure the successful working of your democratic institutions, you have to use your franchise in such a way that your elected representatives truly represent your opinions and interests and properly perform their duties in the legislatures.

You have to see to it that the men you elect do not run after Ministers and officials for personal favours. The constituency of an elected representative must keep a constant watch on him and hold him to account for discharge of his public duties. It is not the function of a legislator alone but of all thinking people to consider all issues and problems of national life and to form and express their opinions freely and fearlessly. Having made up your mind you have to take a stand and make your choice as to the government that must serve you and the policies and programmes it must follow. This is a responsibility which people in every democratic society shoulder. The exercise of this responsibility calls for clear thinking, character, courage, fearlessness and sacrifice. You have to develop these qualities if you wish to live as respected citizens of a free state.

EDUCATION SYSTEM

Our educational institutions also have to play an important part in this behalf. They have to re-adjust themselves so as to conform to the conditions and requirements of a free independent Pakistan. The role of educational institutions in independent Pakistan has to be different from what it was in pre-partition India. The system of education should be so designed as to produce men with powers of original and free thinking, initiative, judgment, selflessness and missionary zeal to promote national good. With the attainment of freedom the whole concept and purpose of education must undergo a radical change. In the first instance your education must be closely related to national ideology culture and aspirations. It must be closely related to perform with energy and efficiency every task in the service of the nation and the state. It must bring about a psychological change, a change of outlook. A democratic state has to be a welfare state. In whatever capacity you may be called upon to work whether as a Minister or an administrator, and executive a soldier or a technician, you have to conduct yourself as one who wishes to serve his people from an inner urge and not to rule or dominate over them.

MENTAL SERVILITY

With the end of political servitude, the servile attitude of mind also must go. It is as much a sign of mental servility to accept and imitate everything that bears the stamp of the West and of modernity as to stick to everything coming from the past and sanctified by tradition, ideas, values and modes have to be tested and assessed in the light of your knowledge and the fundamentals of your faith. Education does not consist in burdening your mind with a dead weight of inert and lifeless ideas and facts figures. It is rather a process which must stimulate your power of thinking and your latent faculties and energies. It is a process which must help mould your character and equip you with moral qualities like integrity, selflessness, courage, fellow-feeling, sympathy and willingness to put the national good above the personal interest.

A WORD TO PARENTS

Here I must address a word to parents and guardians also. It was the glory of the Muslim society that the home was the pivot on which the entire social and cultural super-structure was rested. It was in the home that lasting foundations were laid for the building of character and the development of moral qualities. I would not say that our homes now are not functioning as effectively in the strengthening of character and moral fiber as they used to do before. This is indeed a serious matter deserving of urgent attention from all parents and guardians who are interested in ensuring a happy future for the rising generation. You cannot neglect your duty and obligation towards your youth and leave everything to the educational institutions. Character-formation and training of the youth must start at home; it should be reinforced and polished up in the educational institutions.

My young friends, your nation looks to you to build a glorious future for your country. You cannot do so unless you develop a spirit of self-confidence and pride in your cultural heritage. It is valuable heritage on the basis of which you can build a brighter, a fuller and a richer life for your people and bequeath to posterity a culture and society of which they would be proud. You will soon be stepping out of the cloistered safety of your college into the world of strife and hard realities. Let not your spirits droop or your feet falter. If you stand by your convictions and ideals, show character, courage and moral strength and refuse, you are bound to emerge successful from the struggle ahead of you.

Your nation and you have to fulfil your destiny. This you can do only if you have faith in yourself. I pray that the courage of your convictions will help you to face enemies of the country, may they be from within or from without. Never compromise on questions of principles. Those who have attained greatness would

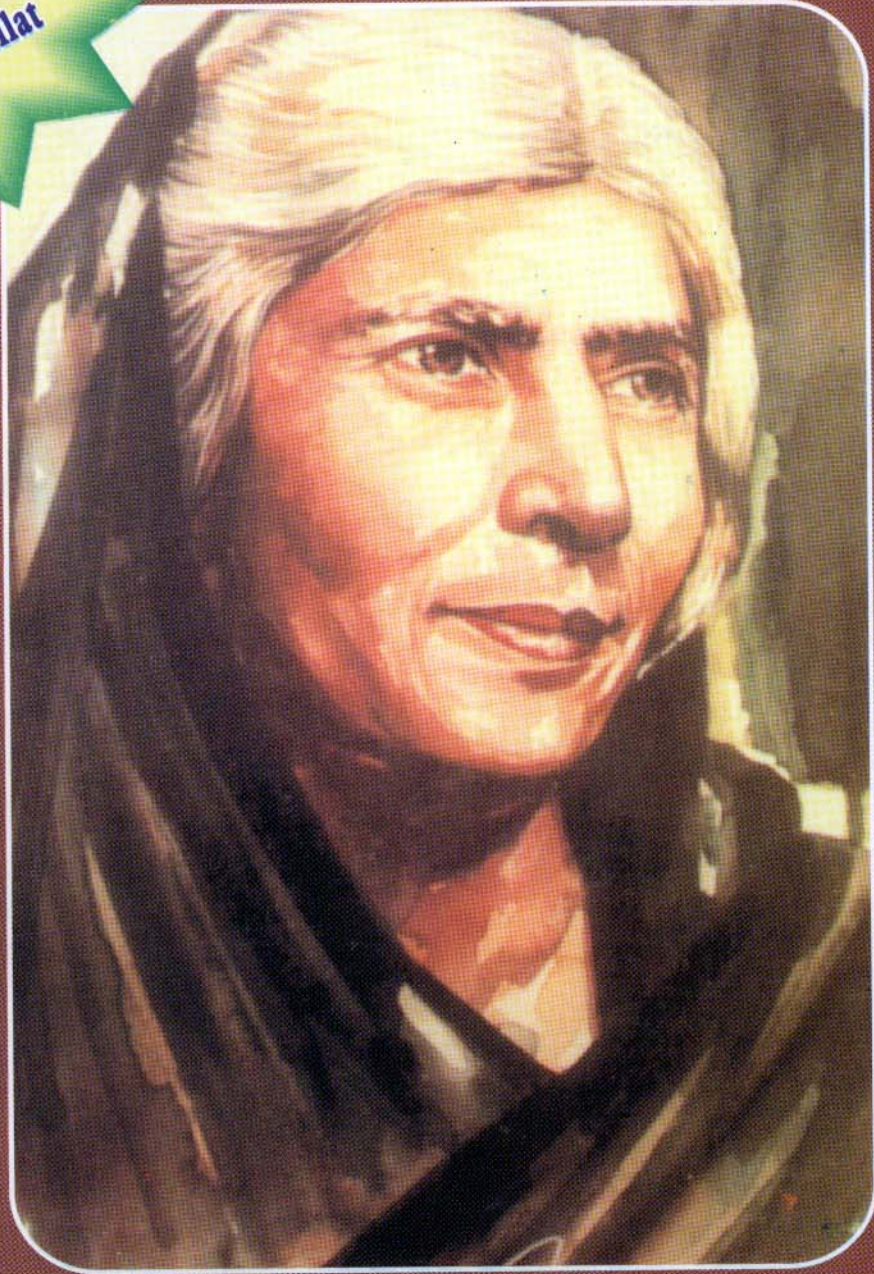
not hesitate to sacrifice their al and draw the sword whenever a question of principle was involved. They would rather lose tier lives than lose principles. No temptations that this world could offer ever interfere with their conduct. Quaid-i-Azam also followed that noble principle. You know that on the question of Pakistan he never compromised. I would, therefore, appeal to you and impress upon you that it is also your sacred duty to your God, to your country and to you Millat that you do not waver, you who are the inheritors of the greatest spiritual and worldly heritage shoulder never compromise your principles whatever may be the temptations offered or sufferings threatened. These principles you must apply to your own personal struggles in life as well as those of your country. May God help and protect you.”

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Special Issue on
Madar-i-Millat



Allama Iqbal Open University
Islamabad - Pakistan



SPEECH AT BAHADUR YEAR JANG GIRLS SCHOOL, 1956

Following is the text of Madar-i-Millat's speech delivered at the prize distribution function of the Bahadur Yar Jang Girls Secondary School.

“The great dearth of educational institutions in the country is causing heavy burden on the existing institutions. Your report shows that this school is doing its bit to meet the needs of quite a number of girls and its results are also satisfactory.

I take this opportunity to express my general appreciation at the high positions obtained by some of the girls in various examinations this year. This only indicates their capacities and their serious attitude towards their studies. It is also a blessing for Pakistan that after its establishment, the youth of the country particularly the girls have shown enthusiasm for education, which promises a bright future for the country.

Great emphasis has been laid in the report on the change of medium from Urdu to English. Let me make it clear that emphasis on English alone will not carry the students very far. What is really needed is the reorientation for the whole system of education, which may change their mentality and enable them to shoulder their responsibilities as free citizens of a sovereign State. It is necessary that we do not import habits and customs from outside but bring up the young minds according to your own genius.

The present system tends to impair the healthy spirit of human energy, soundness of judgment and to produce selfishness and a deficient sense of national service and solidarity. It also neglects physical development, building of character and the power of determination. Education of this sort should have no place in an independent country. Education should denote an attempt on the part of the adult members of the society to shape the development of the coming generations in accordance with its own ideals of life and its culture in a manner consistent with present day changes so that they may be proud of it.

With these words I congratulate the prize winners at their achievements and hope that they would further improve their academic and other records. I wish you all success.”

SPEECH AT JOSEPH COLLEGE, KARACHI, 1956

Moharama Miss Fatima Jinnah delivered the following speech at the Joseph College, Karachi in December, 1956.

“You are thus the custodians of a sacred trust – the best in the cultural and spiritual heritage of your nation. That trust you can only discharge if you are properly equipped for the task of home – making according to the concepts and values which your nation holds dear.

It is in your hands to make or mar a whole generation, to water a culture so that it blossoms and fructifies or allow it to wither and disintegrate. True culture consists in spreading the benefits of knowledge and enlightenment you have received in an everwidening circle.

No one is better fitted for this task than the educated woman, because she goes in for education not so much from the utilitarian point of view as for the enlightenment and edification it affords.

Incidentally I must warn you against the tendency of snobbishness which educated people develop when they contrast themselves with their less fortunate fellow-creatures. This tendency is the very negation of education and culture. Education means nothing if it creates in you egotism and a superior attitude, because that renders you unfit to be of any service to your nation.

This brings me to the wider question of establishing a harmony between education and the national ideology and aspirations of the people to whose needs that education is supposed to cater. It is axiomatic if education is removed from the broad stream of national life it becomes putrefied and valueless.

Education like all other forms of endeavour must have its roots in and take inspiration from the life of the people. After all the aim of education is to cultivate, develop and discipline the mental, spiritual and physical faculties of the youth and to build character with a view to training them for useful citizenship and for their rightful role in the cultural advancement of their nation. For this training to be of any value it is essential that the youth's outlook should be fully in harmony with national ideology, culture and needs. Without such harmony education will continue to have an air of unreality about it.

The educated people cannot stand as a class apart and distinct from the people. They have to mingle their hopes and fears, interests and aspiration with those of the people. Thus alone will their creative impulses be evoked; thus alone will they be able to give of their best in the service of the nation.

You have referred to the futility of cramming and memorizing as a method of winning a cheap degree. No academic award is worth having unless it is the fruit of earnest and serious effort. Knowledge acquired through cramming is dead knowledge, it does not matter so much what percentage of marks you secure in examination. What really matter is the disciplining of your mind and emotions, so that you develop a well-integrated personality and become a worthy citizen. Your education should awaken your higher self and then only all your accomplishments will catch the spark of vitality. It is not soulless imitation but original thinking and action that lead your life into purposeful, constructive channels.

I strongly support your plea and one should attach greater importance to 'giving' and 'receiving.' It is only those who in the first instance are prepared to give something in the way of discipline, service and sacrifice that can expect to receive something in return. If your education has not instilled this spirit in you, it is wasted.

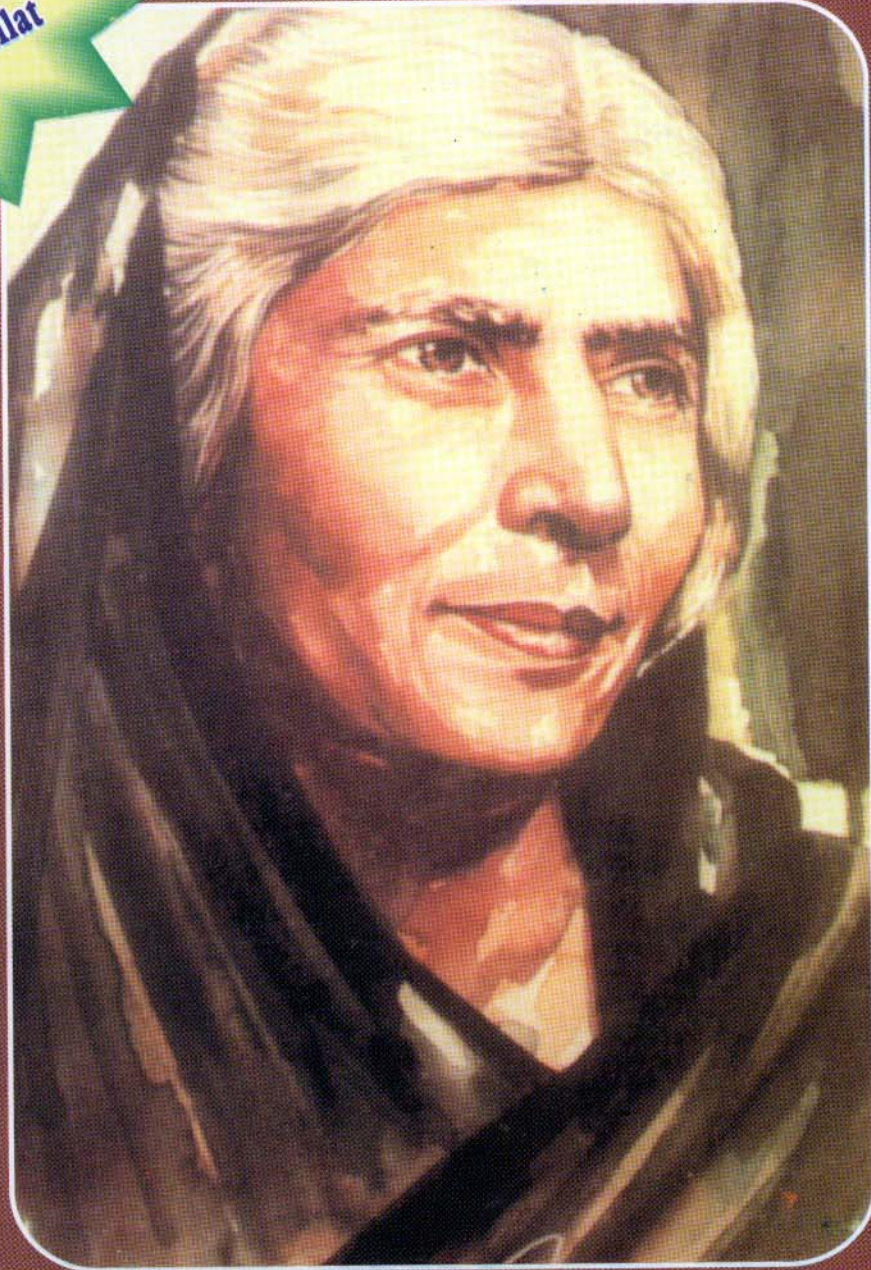
Pakistan is passing through a very critical stage of its existence. The crying need is for young men and women who would identify themselves with the weal and woe of the country and use all their attainments and accomplishments in a mighty effort to serve the people. I hope you will use your opportunities wisely and well."

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SPEECH AT JINNAH COLLEGE, KARACHI, 1957

The following is the text of Mohtarama Miss Fatima Jinnah's speech at the annual function of the Jinnah College, Karachi in January, 1957.

“I thank you for the opportunity you have given me of addressing you today. Your College is an example of voluntary effort to promote education. Quaid-i-Azam always laid stress on self-help and organized voluntary effort as the best means of tackling national problems.

All credit for the inception of this college goes to the Anjuman-i-Islamiah, which had originally planned to start this college in Agra and had also collected some funds for this purpose before Partition.

I am glade that after the dawn of independence the Anjuman being conscious of the primary need of the youth of a free country, succeeded in transferring the funds and starting this college in a building of their own. I deeply appreciate the efforts of all those connected with this noble task and assure them that they are making a very solid contribution towards building up your younger generation and I hope you will make untiring efforts to build up this college as worthy of its name.

CRITICAL TIMES

The world has reached a stage where one crisis follows another in quick succession and normally seems to be the exception rather than the rule. You are passing through critical times and you have to develop that toughness of spirit and that moral fibre which would enable you to face these abnormal vicissitudes. It is only by looking within yourself and cultivating, disciplining and harmonizing your emotions and faculties that you will achieve the self-realisation and self-affirmation so essential for both individual and collective success and well-being.

You are faced not only with a material or economic crisis but what is more serious by a crisis of the spirit. If you lose faith in your ideology, your fundamental sense of ethical values and your ability to work out your destiny according to your genius and idealism, nothing can save you from decay and ruination. Need I remind you of what heights of success you achieve when you capture your soul and reassemble your scattered forces and energies? Pakistan itself is a living example of this process. But Pakistan was never meant to be an end in itself; it is a mean to an

end-the building up of a freer, fuller and larger life which extends its benefits to all people coming within its ambit.

CONSTRUCTIVE SPIRIT

This is an ideal no less inspiring than the one which led to the creation of Pakistan as an independent State. If any thing, it is more exacting, for it demands of all of us a constructive spirit and patient, sustained effort. As Quaid-i-Azam said, "it is far more difficult to construct than to have militant spirit for the attainment of freedom." In your case this constructive spirit must manifest itself in a determined effort to equip and qualify yourself and to develop a strong character and an integrated personality which will accept every challenge and refuse to yield to any demoralizing forces.

Situated as you are, you cannot afford to pursue knowledge for the sake of knowledge which is an outmoded theory. Knowledge to be worthwhile should have a living link with the life around you. It can be a vitalizing factor if you develop a keen perception and awareness of the problems facing the society of which you are a part. To be a student is a privilege which the society offers you. To be worthy of this privilege you must develop a keen sensitive mind and a warm sympathy which would react instinctively to every ill that afflicts the society. You cannot be indifferent to the happenings around you. Your approach to the problems however, has to be different from that of the demagogue. Your approach has to be thoughtful, critical and scientific.

Your country presently is beset by a serious situation in regard to food, the most basic necessity of life. You must put yourself the question as to why a territory which was justly regarded as the granary of the sub-continent has turned into a food deficit area. Whether the shortage and scarcity is real or manipulated, the fact is there that millions are facing great hardship and distress.

POOR CONFORT

I affords no comfort to a poor man having to feed a number of hungry members to be confronted with an impressive array of statistics and calculations showing that food prices in this country are still the lowest.

A reference to food prices is meaningless unless it is set side by side with the level of incomes and the buying capacity of the people. Again, it is no use comparing the food prices of a preeminently agricultural country with those of the highly industrialized countries. Why should a country potentially capable of producing all its food requirements enter into a price race with other countries which do not

produce enough food for their requirements? It should not be overlooked that the slightest rise in the price of the staple food of the people has an immediate repercussion on almost all articles of necessity which places an intolerable burden on them.

No one can be taken in by the pleas that the rise in the prices of food-stuffs would benefit the producer never benefits: it is the landlord, the middle-man and the black-marketeer that gains. That is the curse of the present agrarian system.

By ignoring the basic problems of drastic change in the agrarian system and resorting to devious methods of balancing the budget you can never solve the problem of making available adequate supplies of foodstuffs at prices fair to the producer as well as the consumer.

Every reform, social or economic, must need touch one vested interest or the other. When the interests of millions of common men are suffering because of the vested interests of a few it is the former that must get precedence. That is the dictate of common sense, that is the teaching of our Faith.

TWO PROPOSITIONS

The problems to my mind boils down to two propositions-how to provide the proper incentive to the cultivator to put in his whole-hearted effort for maximum production; how to bring about a balance between the interests of the producer and the consumer? The second depends on the first. Your industrial progress itself can only be built up on strong agricultural foundations, and sound agricultural consolidation can only rest on an equitable agrarian system which eliminates parasitism and exploitation.

If you continue to ignore these basic considerations you will invite increasing good shortage, rising prices, growing misery and distress. You economic problems of your country, especially the problems of agricultural economy. The main objective before every patriotic Pakistani should be how to develop the resources of the country so as to make it self-reliant and self-supporting.

At a time when such acute distress prevails the people naturally are worried if they see evidence of any extravagance or wasteful expenditure. They have a right to ask whether the large amount of expenditure incurred on frequent peregrinations and pleasure trips out of public fund is in the national interest.

It is wrong to assume that the prestige of the country demands display of wealth or maintenance of standards and modes of living absolutely unrelated to the conditions of the common people. The respect which a country commands depends on the general standard of living, the level of education and the extent of welfare services it provides for the common man and not on the pelf and luxury of a small privileged class.

It is for your to create a climate of opinion which would ensure greater respect for the people's rights and interests and a more sympathetic understanding of their difficulties and needs.

I earnestly hope your education will lead to a broadening of your outlook and your sympathies, so that you may play a part in the wider life that in the comity of nations.

Finally I congratulate the winners of today's prizes and wish you all success."

SPEECH AT PESHAWAR UNIVERSITY, 1957

Mohatma Miss Fatima Jinnah delivered the following speech on the occasion of the inaugural ceremony of the Students Union of the Peshawar University in May, 1957.

“College life provides a very happy and fortunate period in the life of an individual. It is the time when mental faculties reach a degree of maturity, adequate enough to undertake responsibilities. Assimilation of knowledge along with the utilization of faculties for shouldering responsibilities is, therefore, a necessity at this particular period in life.

While he has to attain a fair amount of intellectual capacity, he must also be given an opportunity to prepare himself for shouldering other responsibilities of life. The Union of students in this scheme of things is, therefore, a very important means of inculcating in them a sense of responsibility besides affording them the experience to run institutions.

Every youth of today is a potential leader, parliamentarian, legislator and ambassador of tomorrow. In those capacities it would be necessary for him to work in public institutions and social organizations. The achievement of Pakistan was a struggle of persistence and perseverance, which ultimately led us to success under the leadership of the Quaid-i-Azam.

This should be an inspiring lesson to the nation as a whole, which shows how persistent efforts, firm determination, courage and unflinching faith in your cause can overcome adversities, however great they may be for a nation. You must so train yourselves as not to run away from the difficulties of life but to face them with courage.

GENERAL ELECTIONS

Freedom casts responsibilities on you from which you cannot get away. Sooner or later you will have general elections. That will be an occasion which will provide you with the opportunity of using your democratic rights. It will also be a test of your political consciousness.

To ensure the successful working of your democratic institutions, you have to use your franchise in such a way that your elected representatives truly represent your opinions and interests and properly perform their duties in the legislatures. The

constituency of an elected representative must keep a constant watch on him and hold him to account for the discharge of his public duties.

CHOICE OF GOVERNMENT

It is not the function of a legislator alone but of all thinking people to consider all issues and problems of national life and to form and express their opinions freely and fearlessly. Having made up your mind you have to take a stand and make your choice as to the Government that must serve you and the policies and programmes that must follow.

PURPOSE OF EDUCATION

With the attainment of freedom, the whole concept and purpose of education must undergo a radical change. In the first instance your education must be closely related to national ideology, culture and aspirations. It must equip and prepare you to perform with energy and efficiency every task in the service of the nation and the State. It must bring about a psychological change, and a change of outlook.

In whatever capacity you may be called upon to work whether as a minister or an administrator, an executive, a soldier or a technician, you have to conduct yourself as one who wishes to serve his people from an inner urge and not to rule or dominate over them.

With the end of political servitude the servile attitude of mind also must go. It is as much a sign of mental servility to accept and imitate every thing that bears the stamp of the West and of modernity, as to stick to everything coming from the past and sanctified by tradition. Ideals, values and modes have to be tested and assessed in the light of your knowledge and fundamentals of your faith.

I am glad to know that the fire lit by the Quaid-i-Azam still burns in your young hearts and, if an emergency arises in which the integrity and sovereignty of our country is threatened, the student community will be prepared to play a vital and decisive role.

Pakistan was not created to provide a hunting ground for seekers of power and self who fatten on the sweat and toil and tears of the teeming millions. It was established to provide room for the realization of the ideals of social justice, equality, brotherhood, common weal, orderly and harmonious progress, peace and tranquility.

The story of Pakistan is the story of these high ideals; struggle is not yet over. You are not completely out of the woods. No doubt, you have succeeded in carving out a separate independent State, and its foundations to some extent have been strengthened. But the dynamic and vitalizing social order inspired by your cherished ideals is yet to be reared. There is no room for complaisance.

There are forces, external and internal, which are always on the look out to weaken your faith, underline your moral and cripple capacity for constructive endeavour and ceaseless effort. You have to guard against these forces and move forward with courage and fearlessness, sustained by the vision of the glorious Pakistan which the Quaid-i-Azam Conjured before you. Let me tell you that no one can ever do you any harm provided you remain true to your faith and ideology.

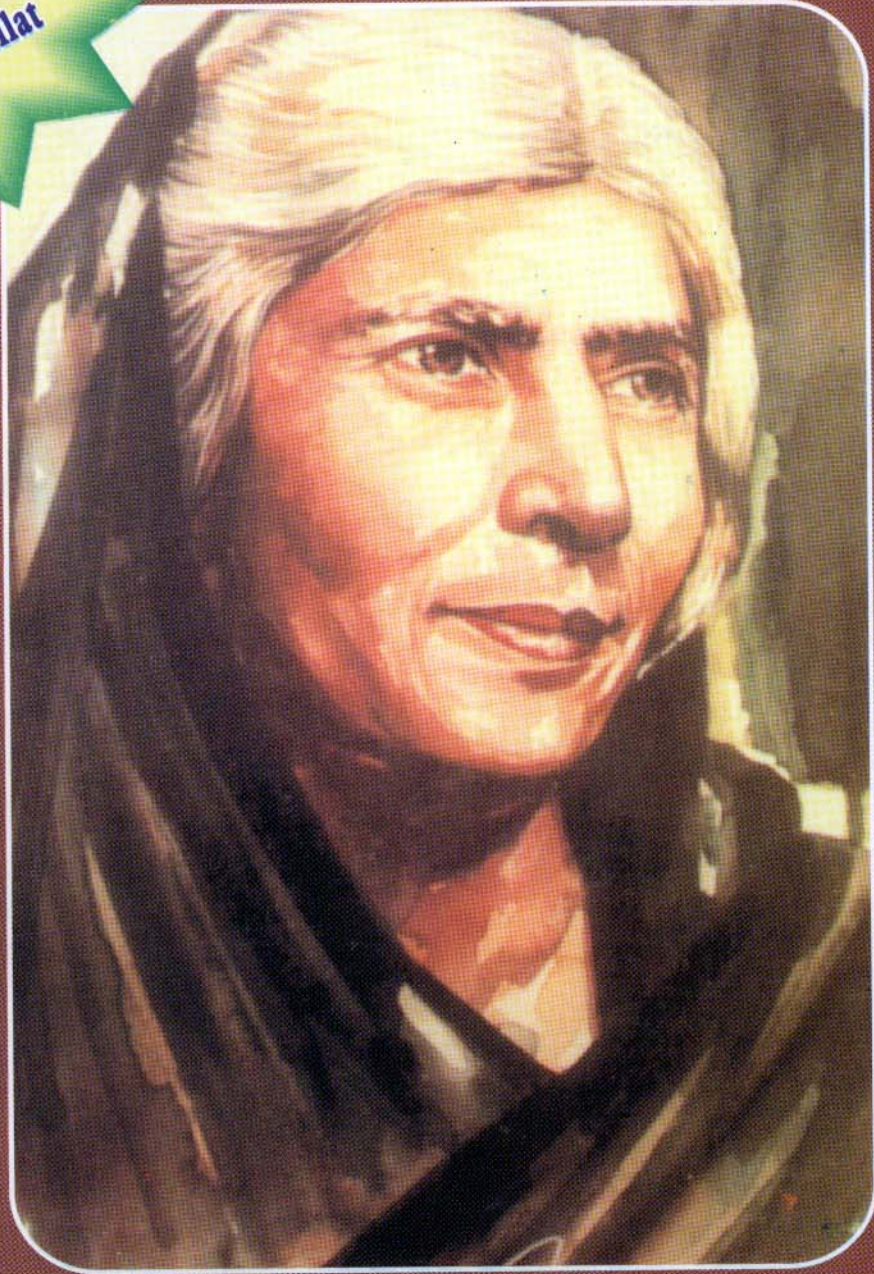
Under the will of the Quaid-i-Azam Islamia College Peshawar, is one of the residuary legates entitled to one third of the residuary estate. In my capacity as the sole surviving executive, I have decided to effect interim distribution of the residuary estate. Accordingly, I announce to hand over Rs.3,50,000/- (Rupees three lacs and fifty thousand) to the Islamia College, for which it was specifically give.”

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Allama Iqbal Open University
Islamabad - Pakistan



SPEEC AT FORNTIER COLLEGE FOR WOMEN, PESHAWAR, 1957

Following is the text of Mohtarama Miss Fatima Jinnab's address to the staff and students of the Frontier College for Women, Peshawar in May, 1957.

“Women are the custodians of a sacred trust – the best in the cultural and spiritual heritage of the nation. That trust you could only discharger if you were properly equipped for the task of homemaking according to the concepts and values which your nation holds dear.

No one is better fitted for this task than the educated woman, because she goes in for education not so much from the utilitarian point of view as for the enlightenment and edification it affords. Man, according to the Holy Quran was the trustee of a free personality which he accepted at his peril, but this stature could only be fully developed if one plunged himself into a vigorous life with all its difficulties and compensations.

This however, was not an easy thing to do. It required considerable courage, character and self-possession – qualities which developed in man the essential human resistance against temptation – qualities which were accumulatively known in Islam as the self.

It was this self that helped on to miscalculate in oneself that necessary discipline, which assisted one to rise above fear and above flattery. It gave one the strength to fight the little battles of life. It imparted perseverance, determination and boldness. It gave one the depth of character, and, hence, that delightful politeness and humility which prepared one as an integral and useful part of society.

Home was the pivot of all happiness and welfare. A well-managed and harmonious home was the foundation on which was reared the whole edifice of national progress and prosperity.

The woman's role and responsibility in the making of the home needed no emphasis. Whatever else you might be, and whatever you might do in your extra time, your primary and essential task was to build your home as a heaven of rest and happiness.

Your home reflects your cherished sense of values, your cultural aspirations, your mode of living, and your emotional and spiritual longings. You are thus the custodians of a sacred trust – the best in the cultural and spiritual heritage of your

nation. That trust you can only discharge if you are properly equipped for the task of home-making according to the concepts and values which your nation holds dear.

It is in your hands to make or mar a whole generation, to water a culture so that it blossoms or allow it to wither and disintegrate. True culture consists in spreading the benefits of knowledge and enlightenment you have received in an ever-widening circle.

NATIONAL IDEOLOGY

This brings me to the wider question of establishing a harmony between education and the national ideology and aspirations of the people to whose needs that education is supposed to cater. It is axiomatic that if education is removed from the broad stream of national life it becomes purified and valueless.

Education like all other forms of endeavour must have its roots in and take inspiration from the life of the people. After all, the aim of education is to cultivate and develop the mental, spiritual and physical faculties of the youth and to build character with a view to training them for useful citizenship and for their rightful role in the cultural advancement of the nation. For this training to be of any value it is essential that youth's outlook should be fully in harmony with the national ideology, culture and needs.

You have to mingle your hopes and fears, interests and aspirations with those of the people. Thus alone will your creative impulses be evoked, thus alone will they be best in the service of the nation.

Your education should awaken your higher self and then only all your accomplishments will catch the spark of vitality. It is not soulless imitation but original thinking and action that leads your life into purposeful, constructive channels, just as you played your part in the achievement of Pakistan, so I hope you will contribute your full share towards building up the nation."

SPEECH AT SWAT COLLEGE, 1957

While replying to an address of welcome presented to her by the President of the Swat Union at a reception at the Jabanzeb College, Miss Fatima Jinnah delivered the following speech in June, 1957.

“Our youth have inherited a spirit, a tradition and a responsibility pertaining to Pakistan and its future which must be carefully diverted into constructive channels. They have to be conscious of the additional obligations that devolve on them to see that Pakistan moves steadily towards the fulfillment of the mission and the ideal for which it stands.

Your constructive spirit must manifest itself in a determined effort to equip and qualify yourself and to develop a strong character and an integrated personality, which will accept every challenge and not yield to any demoralizing forces.

You cannot afford to pursue knowledge for the sake of knowledge, which is an outmoded theory. Knowledge, to be worthwhile, should have a living link with the life around you. It can be a vitalizing factor if you develop a keen perception and awareness of the problems facing the society, of which you are a part. To be a student is a privilege you must develop a keen sensitive mind and a warm sympathy, which would react instinctively to every ill that afflicts the society. You cannot be indifferent to the happenings around your.

Your approach to the problems, however, has to be different from that of a demagogue. Your approach has to be thoughtful and scientific.

The trail and tribulations of early life prepare you for a brighter and better future, which no one will deny you if you refuse to swerve from the path of righteousness and honesty, whatever the temptations. I hope and sincerely pray that the time you are spending in acquiring knowledge would conviction. You are lucky today that there is no obstacle barring your way to the highest ambitions which you may be nourishing for yourself. But I hope these will be coupled with love, loyalty and service to your country and millat.”

SPEECH AT KARACHI COLLEGE, 1957

The following is the full text of Mohtarma Miss Fatima Jinnah's speech which was delivered in a function at Karachi College, in October, 1957.

“It is always a source of pleasure for me to be able to visit this college and address its students. As the oldest College of Karachi you owe a duty to give a lead for tradition and sound thinking on national problems. You have the good fortune of being students in the setting of a free and independent country. As such you have the opportunity of participating in the joyful and thrilling adventure of studying the problems of a free society which is on the threshold of a great development and expansion and contributing your share in a practical manner to the tackling and solving of these problems. You have to equip and qualify yourself by serious study and hard work.

Ours is a country of millions not of millionaires. The system of education which produced lettered individuals and unlettered millions must give a place to a new dynamic, easy and cheaper system which rests on ideals and ideology. It must be able to equip the people with burning zeal for selfless and devoted service in the cause of Pakistan. They must be trained and inculcated with the quality of leadership in all spheres of public and private life whether civil or military, technical or academical, high or low. It should be no longer the duty to play second fiddle to unsympathetic, apathetic, or exploiting persons. Time that is passed has already inflicted a severe loss and we must wake up before the damage done becomes irreparable.

CURRENT PROBLEMS

Effective education would deal directly with current problems. Therefore may I take you away from your pleasant surrounding and draw your attention to some of the problems that are facing the country in the shape of poverty, ill health, illiteracy and unemployment. I would like to marshal your help in facing these problems. Without sacrifice we can achieve nothing and I pray and hope that the students during their stay in this institution have developed those characteristics which are essential for the betterment of the individual as well as the Millat.

The first essential is loyalty to our country which is young in age but rich with traditions. This loyalty cannot come by acts of law and legislature or ordinances but let it come from within as an effusion of love for something we hold dear and in trust for posterity. We want to see Pakistanis treat one another as equals that is as

persons who have equal rights to life. Liberty and the pursuits of happiness. There need be nothing contradictory in the attitude of man to his duty to himself or to his community or the world society of the world.

In the environment of a free country there is no room for sloth, lethargy or indifference on the part of the people particularly the young intelligentsia. You cannot take shelter behind the plea, as you did in pre-independence days, that you have no freedom and no opportunity to get things right and you can do nothing. You strove and struggled, under the Quaid-i-Azam's leadership, to achieve a democratic State in which the will of the people would reign supreme. Although this ideal and objective was never in doubt so far as the people are concerned, a varying chain of factors and forces intervened to retard and clog the process of natural evolution of a democratic order. It certainly speaks for the innate vitality and essential soundness of heart of our people that the efforts to keep the country down in a constitutional abyss were defeated.

For a free and independent people there can be no resting on laurels. You have to be constantly on your guard. The real shield for your cherished freedom and your prized values is your own vigilance and circumspection. You must create a sound organized and sensitive public opinion which would not be bamboozled by subtle attempts to mislead you or wean you away from the sheetanchor of your ideology. You must develop the capacity to distinguish the grain from the chaff. It is for your to ensure that those who claim to represent you do not treat their representative capacity as a business commodity for sale.

Above all, it is the duty of the intelligentsia to set an example of clear thinking. You must learn to view all problems, and issues in their proper perspective. Do not allow confusion to prevail. There is a time for every issue to be judged and tackled. Beware of the attempts which are make to keep your mind in a constant state of flux and uncertainty with the result that no problems is solved and frustration overtakes you. Ten years have elapsed since the attainment of your freedom. It is time that you develop some maturity in your political thinking and political attitude.

Your destiny is in your hands provided you know how to use the rights and opportunities that are yours. Too long has your destiny been the play-thing of behind-the-scene maneuverings. You must insist on everything being decided above board and in the full view of the people. The corruption of the public life can only be cleansed by submitting all issues and claims, whether of individuals or parties, to the arbitrament of public opinion. Whoever hesitates to submit to this arbitrament or

seeks to evade it is no friend of the country and does not deserve your confidence and support.

You will soon be on the threshold of a new but real life. The delightful and carefree youthful days will be no more. You will soon come in contact with hard realities of life different from the cosy edifice of rose and honey that you may have built for yourself. You should from now onward prepare yourself to shoulder the responsibility that will fall on you. The trials and tribulations of early life prepare you for a brighter and better future which no one can deny if you refuse to swerve from the path of righteousness and honesty whatever the temptations.

NO ROYAL ROAD

There is no royal road to success and glory but that of devotion to duty and to the high principles of moral values set out by Islam. Faith in your own ability and in your ideal, courage of your convictions and above all righteousness of your cause will ultimately triumph. No matter what your difficulties fight through life and life's difficulties at every stage without losing heart and God will help you to success. The whole world is watching you and you must play your part and carry out your responsibilities and duties entrusted to you so that in every branch you may come out as an emblem of the great and able Pakistani youth.

Quaid-i-Azam in one of his last messages had said that Pakistan has everything, it is for you to build and build as quickly as you can. He had all the people of Pakistan no less than youth in his mind when he made that statement. Quaid-i-Azam has left behind a young country and a dynamic youth to look after each other and fulfil his dream of mighty and powerful Pakistan worthy of our traditions and future.

Before I conclude I should like to impress on you the necessity of correlating your studies to the social and economic problems of your country. The knowledge you acquire should no longer remain a theoretical accomplishment to be enjoyed at leisure. You are members of a free nation which has to lend all its energies to the solution of its own problems. Who else will give the lead in this respect if not the young students. As science students especially it should be your privilege to apply your knowledge to the fullest explanation of those wonderful resources with which nature has so plentifully endowed your country. Acquire knowledge and use it in a spirit of dedication to the highest interests of your nation. I wish you all success in your endeavours."

SPEECH AT ISLAMIA COLLEGE FOR WOMEN, LAHORE, 1957

Addressing the students of Islamia College for Women, Lahore, Mohitarama Miss Fatima Jinnah delivered the following speech in November, 1957.

“You have the good fortune of being students in a free society, free from the cramping influence of foreign rule. Although the system of education under which you study, has not been overhauled to suit the needs and demands of an independent country, yet you have at least the privilege to breathe in an atmosphere of freedom and feel that the problems confronting you are your own problems which it is your privilege and responsibility to think over and tackle according to your own lights.

This is an opportunity which does not come to every generation and you are fortunate to be the members of a rising generation who have in their power to lay sound foundations for the cultural and social progress and future happiness of posterity. I hope you have a full sense of appreciation of the opportunities and responsibilities that are yours.

After all what is said and done, the profound truth remains that the nucleus of all progress, prosperity and strength is the home; and whatever else she may do, home-making is the prime and most creditable function of the woman. The disequilibria and resulting misery and unhappiness you witness today is due mostly to the disregard of this axiomatic truth.

You cannot build the edifice of national progress and prosperity, except on the sure foundation of happy and harmonious homes. In the ultimate analysis it is the home that reflects your cherished sense of values, your cultural aspirations, your modes of living and your emotional and spiritual longings. It is for you to keep this ideal constantly before you and to correlate it to all your studies and accomplishments.

CUSTODIAN OF TRUST

The woman by common consent is the custodian of a sacred trust, namely the best elements in the spiritual and cultural heritage of the nation. To be able to discharge this trust you have to be fully qualified and equipped for the task of home-making, according to the cherished values and concepts of your nation.

You have it in your hands to make or mar a whole generation. If you respect your cultural heritage and nurture it with the light and knowledge you gain, your

culture will blossom into a living organism which will satisfy all your inward urges, provide fruitful channel for your creative impulses and win you a proud place in the comity of nations.

Remember, no nation has ever achieved or contributed anything worth-while unless it followed its distinctive ideals and expressed its own genius in significant forms of thought, action and life.

Any education and activity which leads you to imitate and be third-rate copies of any alien culture or way of life, is not only wasteful but injurious. It is not only intellectually degrading but also spiritually suffocating. Nothing can compensate for the loss of soul and faith.

If you delve into your social, cultural and intellectual history you will find sources of inspiration which will spur you to creative thinking and purposeful activity.

SENSE OF APPRECIATION

It does not mean that you should shut yourself from the bracing influence of new forms of knowledge and new intellectual trends. Far from it. What I means is that you should have a due sense of appreciation and even a sense of pride in your cultural heritage, because it was really the product of your special genius and on its basis you should build your new life, taking advantage of all the good things that modern knowledge and science have to offer.

It is for you to exercise your judgment and discrimination to select the good and reject the undesirable from the standpoint of fundamental principles of your ideology. That alone can evoke original thinking and creative activity on your part.

It is of the utmost importance to establish complete harmony between education and the national ideology and aspirations of the people to whose needs that education is supposed to cater.

Education fails in its purpose if it is removed from the broad stream of national life; it must have its roots in and take inspiration from the life of the people.

AIM OF EDUCATION

Any super-imposed education is only a form of snobbishness and tyranny. The aim of education is to cultivate, develop and discipline the mental, spiritual and physical faculties of the youth. The other aspect of education is to build character to

train the youth for useful citizenship and for their rightful role in the cultural advancement of the nation. Your outlook must be fully in harmony with national ideology, culture and needs.

Without such harmony education has an air of unreality about it, you cannot and must not look upon yourself as a class apart and distinct from the people, because snobbery is the very negation of the spirit of education and culture. You have to mingle your hope and fears interest and aspirations with those of the people. Thus alone will your creative impulses be evoked and you will be able to give of your best in the service of the nation.

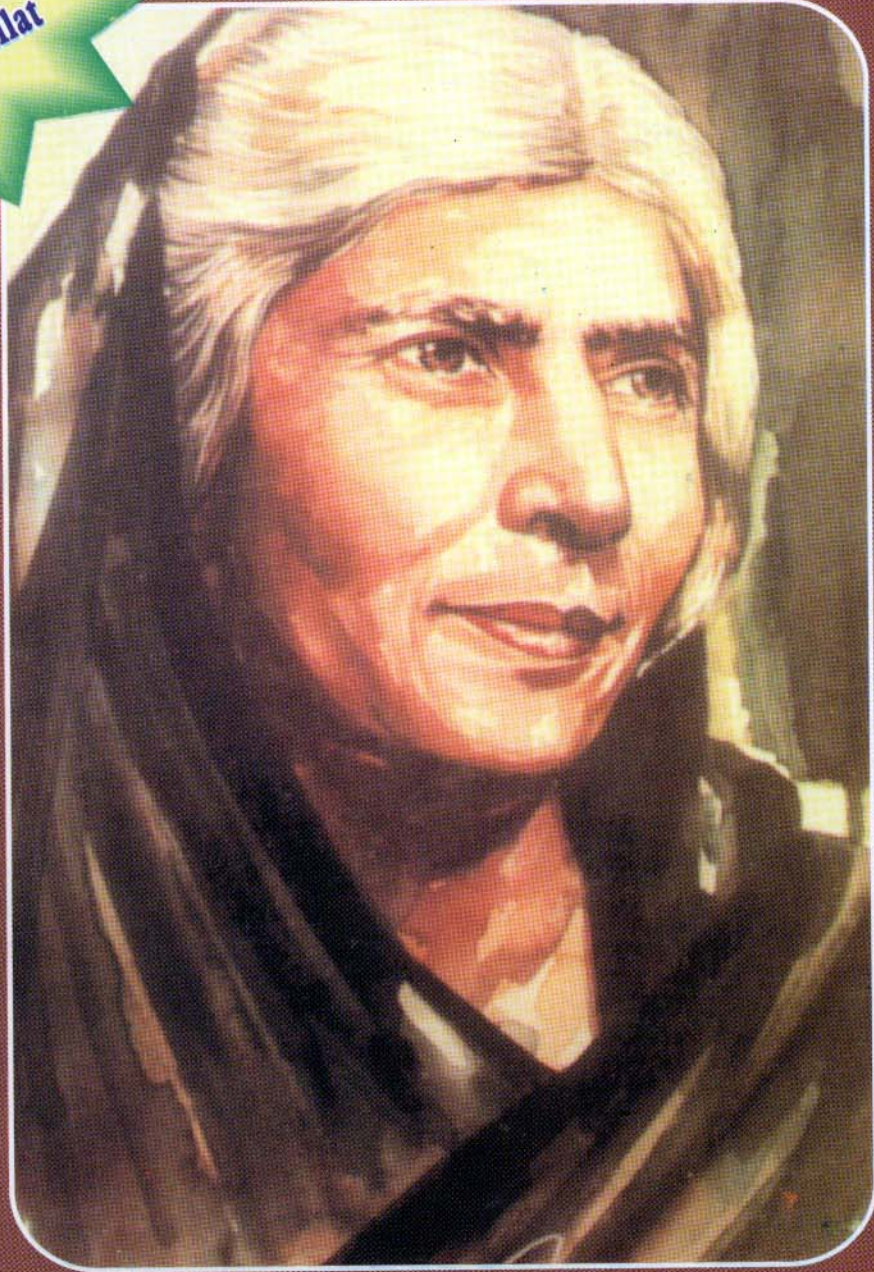
I would like to stress the necessity of giving a somewhat practical bias to your education, while it is all very well to enlighten your minds and familiarise yourself with ideas and theories, it is also important to learn to do things with your own hands. There is dignity in labour and it is a soul satisfying pursuit to do and make things which would turn one's home into a heaven of rest and happiness. Muslim womanhood has a proud tradition in this respect and it is for you to keep up this tradition."

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SPEECH AT ISLAMIA COLLEGE, LAHORE, 1957

The following speech was delivered by Mohbtarama Miss Fatima Jinnah while addressing the students of Islamia College, Lahore, in December, 1957.

“I thank you for the opportunity you have given me of addressing you today. College life provides a very happy and fortunate period in the life of an individual. It is the time when mental faculties reach a degree of maturity adequate enough to undertake responsibilities. Assimilation of knowledge along with the utilization of faculties for shouldering responsibilities is, therefore, a necessity at this particular period in life.

While he has to attain a fair amount of intellectual capacity he must also be given an opportunity to prepare himself for shouldering other responsibilities of life. Every youth of today is a potential leader, parliamentarian, legislator and ambassador of tomorrow. In those capacities it will be necessary for him to work in public institutions and social organizations which will give him the desired basic training to equip him adequately when he closes the door of the college upon him to get him into the area of much wider arena of much wider work in his future life. Scientists particularly will be able to blend social and political life of the country with the scientific system.

The system of education must be able to equip the people with burning zeal for selfless and devoted service in the cause of Pakistan. They must be trained and inculcated with the quality of leadership in all spheres of public and private life whether civil or military, technical or academic, high or low.

SECOND FIDDLE

It should be no longer their duty to play a second fiddle to unsympathetic, apathetic or exploiting persons. Time that is past has already inflicted a severe loss and we must wake up before the damage done becomes irreparable.

With end of political servitude the servile attitude of mind must go. Ideas, values and modes have to be tested and assessed in the light of your knowledge and fundamentals of your faith. Education does not consist burdening your mind with a dead weight of inert and lifeless ideas and facts and figures.

It is rather a process which must stimulate your power of thinking and your latent faculties and energies. It is a process which must help mould your character

and equip you with moral qualities like integrity, selflessness, courage, fellow feeling, sympathy and willingness to put the national good above the personal interests.

NO LUXURY

Remember that Pakistan is an ideological State. To fulfil this ideological purpose you have to follow a hard way of life. Pakistan, if it wished to develop into the type of State that its founder visualized – a citadel of peace, progress and prosperity – cannot afford to be a nation of milksops given to ways of ease and luxury. We must depend on your own work and practice austerity instead of living on doles.

The threat to your ideological integrity you can meet by reinforcing your faith in postulates and fundamentals of the movement that created Pakistan. Remember it is always possible to repair physical or material weakness but there can be no remedy for the weakening of faith in the national ideology. Enlightened vigilance alone can be the guardian of this ideology which provides the dynamic force for your national existence and progress.

The Pakistan Movement was directed in a democratize spirit by democratic methods towards democratic ends namely the establishment of a free social order based on Islamic principles wherein the will of the people would prevail and wherein they would be free from fear, want and distress.

Let me tell you with all the emphasis at my command that political stability and certainty is the basis of national strength and stability in all spheres of life. What we see before us today is anything but the right step towards the realization of Quaid-i-Azam's vision of Pakistan.

LATENT POWER

I want to remind you not to forget the power that lies latent in you. After all it was by your united voice and organized strength and the force of your opinion that you wrested Pakistan out of unwilling hands.

The spirit and ideals of Quaid-i-Azam are there, his examples and his precepts are there. They beckon us to shed all selfishness.

Freedom casts responsibilities on you from which you cannot get away. Soon you will have general elections that will be an occasion which will provide you with the opportunity of using your democratic rights.

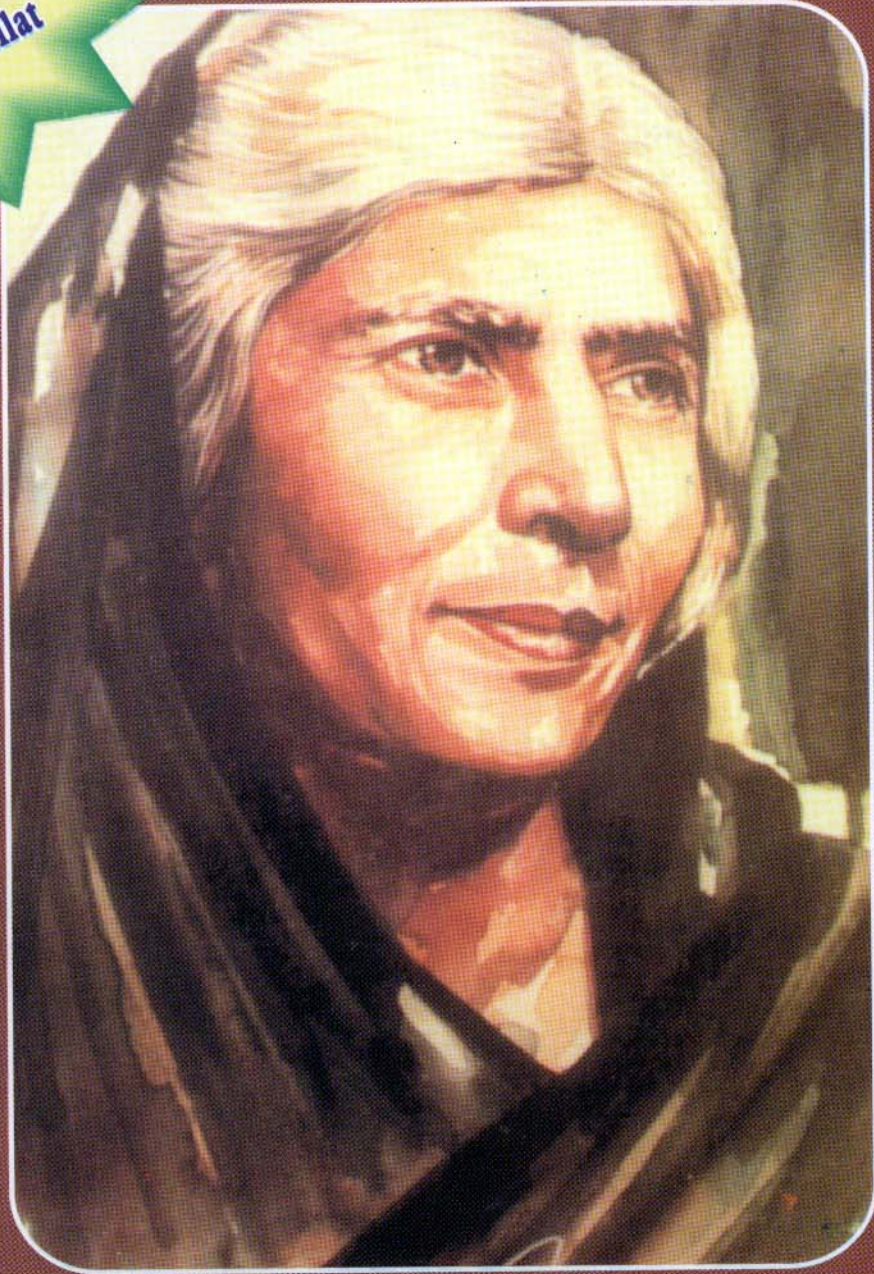
The candidate you elect should be a person who has the capacity effectively to represent your views, wishes and needs and intelligently to judge and pronounce opinions on the issues coming up before the legislature. He should use his membership of the legislature as a medium of service of the people, the reward of which is bound to come to him in the shape of public confidence and support."

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SPEECH AT K.E MEDICAL COLLEGE, LAHORE, 1957

Moharama Miss Fatima Jinnab delivered the following speech at the annual prize distribution ceremony of the K.E. Medical College, Lahore in December, 1957.

“Yours is the noble profession which gives relief to the suffering humanity and you will have opportunities to serve your people in their plight and suffering. There is a dearth of doctors in our country and I hope that the number will be increased in the near future so that relief may be afforded to a larger number of people than at present.

I agree with you that there is great need of opening a research unit. I hope that you will soon be able to establish one so that the progress of medical science may improve and the facilities will be available to undertake high class research work.

Yours is one of those old institutions which have traditions behind them. You are in a privileged position. What with your magnificent buildings, playgrounds and other amenities, you enjoy exceptional facilities of education and training. I hope you are also alive to the responsibilities and obligations which your privileged position casts on you.

After the attainment of freedom the entire context of conditions surrounding your life has changed. As a citizen of a free State, you face new outlook and sense of values. You no longer live in a static society where social and economic conditions remained more or less unaltered and all you had to do was to equip yourself with few outward accomplishments which would keep you in the forefront of an inert society.

NEW CONDITIONS

The tempo of life is now fast. Conditions are dynamic. People are coming into their own and realizing more and more their rights and responsibilities. They are demanding with increasing vigour a re-appraisal of the decadent social and economic patterns which have had the effect of retarding their progress and prosperity.

This is as it should be in a free and independent State. The question is what role are you going to play in the new avenues of thought and action that are opening out in the country? Your college cannot be a cloistered hearth unaffected by the rumblings of life outside and your education cannot isolate itself from the pressing problems besetting your nation.

Believe me, there is nothing more soul satisfying and more honourable than to use all your talents, accomplishments and energies towards promoting the good of the people of whom you are part. To be a student is a privilege which the society affords you. To be worthy of this privilege you must develop a keen sensitive mind and warm sympathy which could react instinctively to every ill that effect the society. You cannot be indifferent to the happenings around you. Your approach to the problems, however, has to be different from that of the demagogue, your approach has to be thoughtful critical and scientific.

While you are going through the process of education and training, it is your duty constantly to keep in mind the interests and problems of the people. Culture and enlightenment are very good things but they should not be used for the mere pursuit of self-aggrandizement and self-enjoyment. They should rather induce you to work towards ensuring a better and fuller life for the common people.

You have plenty of opportunities for building up character and imbibing qualities of discipline, team-work and resourcefulness. Your greatest weapon in life which helps you overcome all difficulties is your own character, strength of will, honesty, truthfulness, moral courage and willingness to suffer for your convictions and ideals. It is always possible to make up for material losses or repair damages of fortune, but if you once lose your character or morale, you can be of no use to yourself or your nation.

Quaid-i-Azam's foremost achievement and asset was his own impeccable character which enabled him to face two of the mightiest forces and wrest freedom for your nation. His example should be an unfailing source of inspiration to you.

Pakistan is a young country. It needs a band of earnest selfless, industrious young men devoted whole-heartedly to the task of developing its resources and promoting the well-being of its people.

I hope and sincerely pray that the time you have spend in acquiring knowledge, would enable you to face the destiny that is in store for you with courage and conviction.”

SPEECH AT KARACHI UNIVERSITY, 1957

While inaugurating the Microbiological Society of the Karachi University Miss Fatima Jinnah delivered the following speech in December, 1957.

“The Quaid-i-Azam inspite of his multifarious activities and busy routine life, always found time to spare for the students, and for me also nothing is more pleasing than to respond to their call.

You are fortunate to be among the pioneers of Microbiological Society in Pakistan. In establishing this department in your University it is a great step towards progress, besides being a fascinating subject of study it has a great utility in the present context of things.

One of the greatest achievement of scientific knowledge in our time has been the complete annihilation of some of the most dreaded infectious diseases. Microbiology has its wide applications in public health and preventive medicine.

Among the fields of application, sanitary, water supply, sewerage disposal control or prevention of diseases are most important. In public health and hygiene, microbiology plays an important role in the manufacture of vaccine and sera. Inspection of contaminable food also comes under the scope of this subject.

TRAINED GRADUATES

One of the greatest outcomes of the microbiological research and education is the production of trained graduates, capable of carrying the pathological test. We in this country are extremely handicapped for pathological laboratories and those that exist are out of the reach of the common man. This situation will be greatly alleviated if trained graduates from our universities are made available. The importance of microbiology as a subject of study and research for the human welfare, industrialization and greater agriculture output in Pakistan hardly needs to be stressed.

One of the greatest needs in Pakistan today is well-equipped laboratories and research institutes. We shall need large technical personnel where this work can be carried out and conducted in keeping pace with the latest invention and progress made in various branches of microbiology.

Youth is future builders of the nation. Students deserve our care, attention, affection and above all our support so that they may in time contribute towards building up Pakistan, the desire of the Father of the Nation, pride of the friends and dread of the enemies.

You will have to soon take the place of your elders. It is for you to prepare to preserve and develop Pakistan. Do not rest content with glories in recorded history. You live in the present for future. Past only affords you the requisite inspiration. As the intellectual preserve of the nation, it is for you to make history befitting a free, independent, sovereign State. It should be your ambition to catch the eyes of the future historians by dedicating yourself to the preservation and development of your country.

Never lose sight of your foremost duty towards your fatherland. Pakistan is an achievement unprecedented in the world history and has great potentialities for the future. Remember, life is a struggle and no sacrifice should be too great to march towards your goal. Develop Pakistan politically, economically, educationally and socially for these are the four strong pillars on which the edifice of Pakistan will remain for ever. Many are the important issues that call for your attention today, but nothing is more important than the consolidation, development and preservation of your country. And so wield your undoubtedly great power to the well-being of Pakistan.”

SPEECH IN SIND MUSLIM COLLEGE, 1958

The following is the text of Mohtarama Miss Fatima Jinnah's speech delivered on eve of the Annual Day of the Sind Muslim College, Karachi in March, 1958.

"I thank you for the honour you have done me in inviting me to address you on the occasion of your Annual Day. I have had this privilege before and if I accept your invitation again it is because I appreciate how much the future of the country depends on your accomplishments during this formative period of your life.

STUDENT ROLE

More than a decade ago your nation broke the shackles of political subjection and achieved emancipation from foreign rule. I recall with pride the role which the student community played in the great movement of national liberation for which they received a well-deserved tribute from no less a person than Quaid-i-Azam himself.

Let me tell you, however, that the Pakistan of Quaid-i-Azam's dream is yet to be realized. His fight for Pakistan did not have for its objective the acquisition of a mere piece of territory. His vision of Pakistan was a society based on solid foundations of social justice and Islamic socialism which emphasizes equality and brotherhood of men.

He visualized a social and economic order in which want, distress and injustice would stand eliminated, everyone would have equality of opportunity and joy, the fruit of his labour, and the creative impulses of the people would find the widest scope of expression and achievement in the moral, spiritual, cultural and material spheres.

STODIAN OF DESTINY

The fight for Pakistan is still on. You are the cream of the nation and the custodians of its future destiny. Your approach to the problems besetting the nation is to be different from that of the demagogue. This is the time when you can acquire and develop the quality of clear, rational and disciplined thinking in all your endeavours to train, equip and qualify yourself. You have to keep in view the wider perspective of the life of a free and independent people.

It is not individual career alone but the part you can play in the development and expansion of national life that must claim your attention. Thus, with an enlarged

mental horizon you have to approach and fulfil your task. If you pass from the individual to the collective, from the material to the transcendental, you will feel all your thoughts and actions ennobled and your energies sublimated to a higher plane. This will be an inspiring and soul-stirring experience which is not something mystical but well within the grasp of everyone of you.

Your one great advantage is that your hearts and minds are free from the corrupting effect of self-seeking and self-aggrandizement. Your sensitive minds certainly cannot be impervious to the happenings around you, especially when you see vast numbers of your countrymen labouring under the stress of social and economic iniquities.

As youths you are blessed with generous emotions, and you undoubtedly feel the urge to step forward and your bit to solve the problems. But you have to be on your guard lest you are misled into channels where your energies may be exploited or frittered away.

QUAID'S ADVICE

While it is your duty to keep yourself fully in touch with the conditions around you and to observe and study the political, social and economic developments in your country and even abroad, you must avoid being entangled in what is called practical politics or party politics.

Let me recall to you the sound advice given to the student community by the Father of the Nation Quaid-i-Azam who always had the greatest affection for you. He said, "Your main occupation should be in fairness to yourselves, in fairness to your parents and indeed, in fairness to the State to devote your attention solely to your studies. It is only thus that you can equip yourselves for the battle of life that lies ahead of you. Only thus will you be an asset and a source of strength and of pride to your State. Only thus, can you assist it in solving the great social and economic problems that confront it and enable it to reach its destined goal among the most progressive and strongest nations of the world.

If you use your time and opportunity wisely and well you will undoubtedly be in a position to serve your people when called upon to do so. However, even while you are students you can serve the cause of the people in one important respect namely you can assist in creating and developing an intensive and strong public opinion which will ensure respect for well-recognised principles of political life and public conduct.

I am not referring to the specific policies and programme of particular political parties. But there are certain limits within which parties and public men have to function so as to ensure the growth of a healthy democratic order. You can help in this behalf by promoting an enlightened public opinion which will demand from all public men and parties scrupulous fulfillment of pledges, adherence to party mandate and discipline, conformity to freely accepted principles and policies.

You should educate the people to realize that the successful working of democracy also depends on their conduct as electors. They have to resist not only intimidation and undue pressure but also all kind of temptations and inducements to purchase votes. Their duty does not end with the casting of the vote. They have to keep a constant watch on the activities of their representative. If he goes back on his pledges and forfeits the confidence of his constituents in the discharge of his public duties they should be able, by the sheer weight of collective opinion, to compel him to vacate his seat.

By educating public opinion on these lines you do not involve yourself with the interests or expediencies of any party but you certainly help the evolution or traditions and conventions which are essential for the successful working of democracy.

Remember, Pakistan itself was the creation of faith and determination, and by unflagging faith and determination alone you can build and develop it into the State of your dreams. However discouraging the circumstances, however depressing the conditions around you, there is really no reason for you to be dismayed or disheartened.

Look at your history. At every crucial stage it is their faith and willingness to put up with sufferings and affliction that has saved the Muslims. You are certainly better placed now to face and overcome difficulties than you were when you successfully fought for your freedom against two hostile forces.

FAITH AND STRENGTH

All you need is to have faith in your destiny and create your own inherent strength. In Iqbal's words.

“The flame of life cannot be borrowed from other, it must be kindled in the temple of one's soul”.

Finally, I wish and pray that God may bless you with success and happiness and also grant you opportunities for true and selfless service to your nation and your community”.

SPEECH AT SIR SYED GIRLS COLLEGE KARACHI, 1958

The following speech was delivered by Mohtarama Miss Fatima Jinnah while she was inaugurating the Students Union of Sir Syed Girls College, Nazimabad, Karachi, in November, 1958.

“I am grateful to you for inviting me to the inaugural function of your College Union. It is always a pleasure for me to associate myself with an institution devoted to the cause of imparting right education and training to the youth who would build up a glorious future for their country; and I am glad to know that your college is making appreciable progress. No doubt your foremost problem today is the lack of a proper building, and I hope and pray that you will succeed in your efforts to construct a building of your own.

The Union occupies a significant position in the life of the students of every university and college. It would be no exaggeration to say that the training imparted by Union Societies has enabled many people to play leading roles in running the affairs of their country. The Union is not only a forum for debate and discussion where you learn the art of speaking; it is or it should be also a centre which brings together youth with different ideas, tasks and aptitudes and enables them to rub shoulders and exchange ideas with one another, evolve healthy traditions and develop common outlook, loyalty and sympathy. It stimulates their talents and faculties and releases their energies along healthy channels. I sincerely hope that your Union is developing along these lines and you are making the best use of the opportunities offered by it.

STANDARD OF EDUCATION

One of the most important things to which we should apply our mind today is the standard of education. It is a far reaching disaster when standards fall and students who have merely crammed a limited syllabus can claim to be graduates of their university. There is an oft-quoted jingle to the effect that when everybody is somebody, then nobody is anybody. A degree too easily gained rapidly becomes a paper. If it is true that a truly educated and cultured woman is a better wife and mother and a better citizen, it is equally true that a student who has lazed her way through college merely seeking to obtain some sort of examination label in the shortest possible time, with the least possible amount of work, is the worse for such expenditure of the precious years of youth. The practice of cramming bazaar notes, of seeking to ‘spot’ the likely questions of memorizing matter which is not understood, and of which no understanding is sought, leads straight to defeating the very aim and object of true education. Far better to know one thing really well than

to have a smattering of six; far better to be a really good homemaker than a half-baked B.A.

Education is not only a primary need but is also one of the strongest pillars on which progress of the country depends. It is education which enables the citizens to understand, appraise, and redirect forces, men and events for the benefit of the country. In performing this role education will necessarily vary its mean and methods but it will achieve its end more successfully if its programmes and policies are relevant to the characteristics and needs of our society. It is an irony of fate that our educational problems have not been approached so far with that honesty and earnestness which they deserve.

We can no longer throw the responsibility of our ills on the shoulders of others. Let us work ceaselessly and honestly to build up a Pakistan of our ideals. Luxury and slumber is the other name of death, whereas struggle and endeavour is action, which is life. Success is yours and there is nothing to come in your way provided you make it your habit to work regularly and unceasingly. Remember that high hills grow less as we ascend them.

WORD TO WOMEN OF PAKISTAN

Let me now, through you, address a few words to the women of Pakistan in general. You have to shoulder great responsibilities towards the betterment of your nation, and, therefore, you have to equip yourselves for the tasks that lie ahead. Let not the historian of the future say you failed to rise up to the Quaid-i-Azam's expectations after he had left to you such a glorious heritage as Pakistan. With active co-operation and hard work you can help a great deal to expedite the progress and prosperity of the people and the country. In Pakistan, there is a great need today of inculcating a spirit of complete self-sacrifice, restraint and subordinating individual interests to those of the national ones.

In conclusion I would say – have faith and determination, be true and loyal to yourself and your country, and success will be yours. I thank you again for giving me this opportunity of meeting and addressing you and I wish you a bright future.”

SPEECH AT JOSEPH'S COLLEGE FOR WOMEN, KARACHI 1958

Miss Fatima Jinnah delivered this speech while addressing a Mothers Day gathering at the St. Joseph's College for Women at Karachi in November 1958.

"I thank you for your invitation on the occasion of the Mothers' Day and am glad to participate in the function this afternoon. Such social functions go a long way in bringing together the mothers and the college staff, and provide good opportunities for establishing closer contacts.

Today, we cannot escape the notion that parents depend too much on educational institutions in the upbringing of their children, whereas the responsibility of this all-important task lies equally well on the teachers as well as on the parents. A school or a college can impart classroom instruction, but it cannot be a substitute for home training. No doubt if the teachers and the parents equitable share their responsibilities, good results can be expected.

Here I would like to say that there are many ways in which women can contribute to growth and strength of the nation. The destiny of the nation lies more in your hands than in any other. It is the women who are principally responsible for upbringing of the children and shaping of their character. As the progress and stability of the State ultimately depends on the character of the people, it merits your fullest attention.

UNCOMMON VALOUR

Our history abounds in the instances of the women, who for the glory of the nation and the cause of truth, set up standards of uncommon valour and sacrifice. The role played by our women in the struggle for the achievement of Pakistan will go down as a great and mark in the annals of history and I am sure that you will shoulder your responsibilities and contribute your share towards building it up.

If the spirit of service and sacrifice is shown, conditions in Pakistan will be so transformed that you will create a new faith and joy amongst the people and remove the feelings of despair and frustration and thus enable them to look upon life with renewed hope and confidence.

NOT DEGREE LABELS

The Quaid-i-Azam always emphasized that without education it is darkness and it is education that can bring light. The word education does not mean acquiring

of a mere examination label – in its real sense it means the attainment of that ability through which you may be able to redirect the forces of events according to your standards of values.

I hope that you will pay a great attention towards the education of your children which in itself will be a great service to the nation.

I appreciate the step taken by the St. Joseph's College to create closer unity and co-operation among the mothers and the staff. Finally I thank you once again for inviting me to this social function.”

SPEECH AT S. M. LAW COLLEGE, KARACHI, 1960

Mohstarama Fatima Jinnah delivered the following speech on the eve of the annual function of the students of the Public Speaking Class of S. M. Law College, Karachi in February, 1960.

“I thank your for inviting me to address the Public Speaking Class of students and to give away prizes to the winners of the competition.

I am glad to see that for the first time since the establishment of Pakistan, members and students of Law College have realized the necessity and have opened a Public Speaking Class. Public speaking is an art which can be developed. Therefore, this will provide an opportunity for you to develop this art. Public speaking, apart from bringing into close touch individuals and society, also stimulates talents and faculties and releases their energies along healthy channels. I sincerely hope you will make the best use of the opportunities provided.

Being invited by the Law College I would like to take this opportunity to touch the subject on the faculty of law of which you are the students.

Administration of justice is one of the primary and fundamental functions of any State. It has been well recognized that separation of judiciary from the executive is almost essential - nay, it is a prerequisite for the free and unfettered administration of justice. The process of obtaining justice must also be quick, as far as possible, because justice delayed is justice denied. Yours is a profession in which you can play an important role in alleviating the sufferings of those who are in need of your advice.

It is mainly from your midst that statesmen and politicians have been born and it will continue to do so. The best service you can render is to ensure the highest standards of integrity, efficiency and devotion to individual and national good.

OBJECTIVE OF PAKISTAN

Throughout his life, Quaid-i-Azam stood for liberty and rule of law. He consistently fought against curtailment of liberties. He defined the objective of Pakistan State as follows:

“it should be our aim not only to remove want and fear of all types but secure liberty, fraternity and equality as enjoined upon us by Islam. It has been the

glory of Muslim history that utmost respect has been shown to the sanctity of law and judiciary has always occupied an honoured and independent status.

Quaid-i-Azam turned the course of history by founding in the teeth of fierce opposition, a State on ideological basis and achieved his objective through constitutional means.

On your shoulders devolves the great responsibility, yours is not merely a career to earn your living or alleviating the sufferings by giving legal advice, but the most important thing for you is to equip and qualify yourself, develop strong character and personality that will accept every challenge but not yield to any demoralizing forces. You will have to preserve justice and integrity. Therefore, you must learn to have a keen perception and awareness of the problems facing the society of which you are the member.”

SPEECH AT JINNAH COLLEGE, KARACHI, 1960

The following speech was delivered by Mohtarama Fatima Jinnah at the installation ceremony of the Jinnah College Science Union at Karachi in February, 1960.

“I thank you for the honour you have done in inviting me to the installation ceremony of the Jinnah College Science Union.

Your College, situated in beautiful surroundings and having large grounds has great future indeed. Although recently established, I am glad to see, it is making progress in the way of new construction of building and in general all round. I hope you will continue the work till you achieve all requirements.

Our education before partition was not to create free independent mentality within independent State. After the establishment of Pakistan our life has taken a rebirth and we should equip and mould ourselves according to new requirements. Do not forget that we are possessors of a great cultural heritage.

FACULTY SYSTEM

It is not due to innate inferiority: it is due to faulty system of education which tends to impair the healthy spirits of human energy, soundness of judgment and to produce selfishness and deficient sense of national service and solidarity. Much stress is laid on knowledge for its own sake and physical development, building of character and the power of determination are altogether neglected. Youth appears to have quenched his thirst with crystal clear water from which health giving ingredients have been un-consciously removed. Education of this sort should have no place in an independent country.

It is our good fortune that nature in her beneficence has endowed our country with latent resources embedded in earth which only awaits the investigation of scientists and skilled labour of the technicians to yield their benefits for the prosperity of the people. There are vast deposits of various minerals and metals in different parts of the country which have to be exploited to the advantage of the common man. Their potentiality for the overall economic development of the country is immeasurable. Therefore, you the science students, should turn to new avenues which are necessarily for the development of our various industries. Ours is a new country not fully developed. During last 12 years, no doubt, our country has made good progress towards industrialization in spite of many handicaps, but much remains to be done.

The present generation must turn their attention towards the latent resources and work hard and make sacrifices so that they may have the satisfaction that the posterity will benefit. The need of the hour is to do every thing whereby you can have more and more production.

You have before you the inspiring examples in the glorious period of Islamic history who devoted themselves to the study, observation, investigation of natural resources and made unique contribution. In order to achieve some distinction in your line, as in any other scientific pursuit, you will have to keep yourself abreast with the latest and day today progress being made abroad. It is just possible that one disappointment after another may fall to your lot and you may have to work hoping when there is not a ray of hope. But perseverance coupled with the mastery of your subject and its proper application will finally pay you the dividend and what seemed impossible a moment ago will suddenly become possible.

I wish you all success in your study and I fervently hope that your knowledge and experience will always be employed towards the promotion of the development and prosperity of your country. We cannot hope for any progress and prosperity in future unless younger generation is trained and brought with the sense of legitimate pride in national culture and national attainments and passionate desire to serve the country and develop its resources so as to win for it a place of honour in the comity of nations.

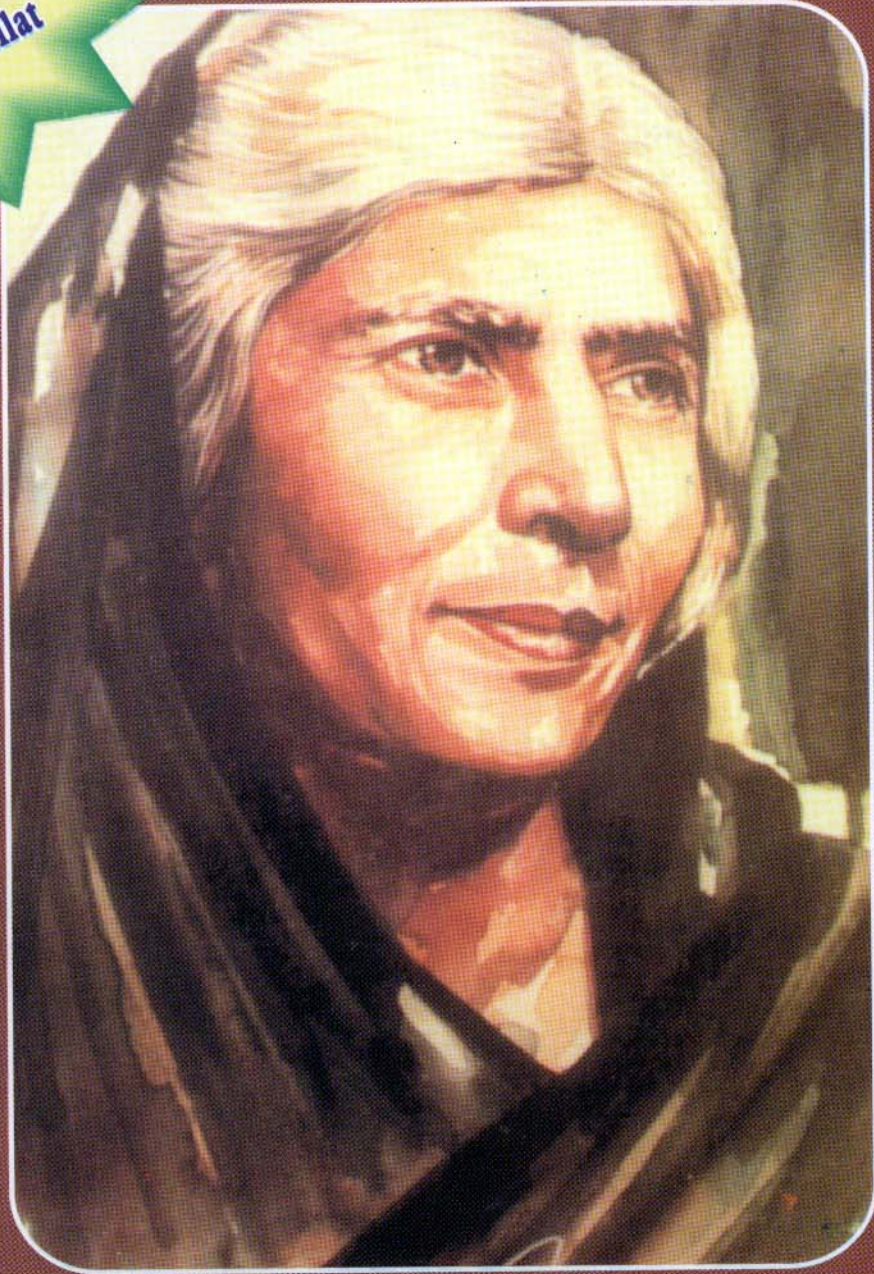
With these words, I announce a contribution of Rs.50,000 to Jinnah College.”

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SPEECH AT JINNAH COLLEGE, KARACHI, 1960

The following speech was delivered by Mohtarama Miss Fatima Jinnah at Jinnah College, Karachi in November, 1960.

“I thank the Governing Body of the Jinnah College for the kind invitation and deem it a great pleasure and honour to perform the opening ceremony of your Science Block and lay the foundation-stone of the Technical Block.

Yours is an institution which is a remarkable example of voluntary effort and self-help. Starting from humble beginning your college has grown into a leading institution catering to the educational needs of a large number of the youth of Karachi. The sponsors of this college deserve hearty congratulations for the success which has attended their zealous and sustained efforts. They have, by their example, shown that private effort can achieve by dint of faith and patient endeavour. It is an example which deserves to be emulated all over the country.

The provision of well-equipped science laboratories is a step in the right direction as it meets a vital need of the time. Too long have our people dissipated their time and energy in mere theoretical knowledge and impractical pursuit under a defective system of education. It is high time that they turned their attention more to scientific studies and other subjects of practical value. It is the age of science, the age of conquest of space and time and of the forces of nature. Any nation which neglects or lags behind in these studies does so at its own peril. It will be left behind in the march of progress and prosperity and will not have a respectable place in the comity of nations.

DISCIPLINE OF MIND

The study of science is not merely acquisition of knowledge of certain facts and phenomena; it is a discipline and an attitude of the mind. The scientific training enables one to observe, to think rationally, to deduce right conclusions from observed phenomena, remaining free from preconceptions and prejudices. It instills in you an objective approach to problems. If you imbibe the scientific spirit and approach you cannot only order your own life on sound foundations but also make a significant contribution to the evolution of national life on right lines. What the country needs is freedom from confusion and obscurantism and clear constructive thinking coupled with a practical approach to problems. It needs an army of young, scientifically trained workers imbued with the spirit of sustained and constructive endeavour to national good.

Remember, the opportunities for scientific education now opening out before you are a privilege which the country offers you in the hope that after completion of your training you will not think merely of building up a personal career but play a worthy part in the development of the country's resources and its economic life for the benefit of all its people. That is the right spirit and purpose of all education and training.

RESPONSIBILITIES OF YOUTH

This brings me to the larger question of the role which you are expected to play in the national life of the country. As you know the Quaid-i-Azam had a special regard and affection for the youth of the nation. He had high expectations in them. Your college bears his name. You owe it to his memory that you conduct yourself in a manner so as to fulfil his expectations. You are on the threshold of cataclysmic changes in the world. Great opportunities and even greater responsibilities are going to fall on your lot.

It is only those who have a strong moral fibre and equip themselves with the fullest scientific knowledge and technical skill that you can face the mighty challenge of the time. You must have confidence in yourself and faith in your own ideology and sense of values. You must have confidence in yourself and faith in your own ideology and sense of values. You must have the spirit of self-reliance and self-help. While ready to assimilate the best that modern science and learning have to offer you must hold fast to your own cultural and spiritual moorings which will undoubtedly help you steer safely through the storms of rapidly changing world.

As the rising generation, you have a grand opportunity to show your mettle as architects of a national edifice which combines the best elements of the wisdom of the past with the skills of today. You can set an example of how scientific and technical knowledge can be combined with moral and spiritual values and harnessed to a peaceful and beneficent purpose, namely betterment of the lot of suffering humanity.

I would like to say a few words about the Technical Block of which you have asked me to lay the foundation-stone today. With the tremendous prospect of economic and industrial development before the country, technology takes on an added importance. The country needs young men who, in addition to good grounding in the science, also acquire technical training in various sphere. It is our good fortune that nature in her beneficence has richly endowed our country with latent resources which only await the investigation of the scientists and skill and

labour of the technicians to yield their benefits for the prosperity of the people. I am glad that your college has taken this step forward to give technical education. Remember the wealth of the nation entirely depends on its industry and the "know how" of its technical personnel. I wish your venture every success and I hope your needs will evoke a sympathetic response from the well-to-do people.

Your demand for allotment of land to your college for expansion is legitimate and you have my full sympathies. Your institution is voluntary effort and self-help and you have shown by hard work and results. Therefore your demand is justified and I hope you will be able to secure the land so that you have enough scope for expansion and your ambition is fulfilled.

I am glad to know that fire kindled by Quaid-i-Azam still burns in your hearts and if ever an emergency arises in which the integrity and sovereignty of our country is threatened the student community will be prepared to play a vital and decisive role."

SPEECH AT SIND MUSLIM SCIENCE COLLEGE, 1961

Moharama Fatima Jinnah delivered the following speech at Sind Muslim Science College at the opening ceremony of Students Union in December, 1961.

“I thank you for the honour you have done me in inviting me to be your chief guest at today’s function. I have had this privilege before and if I accept your invitation again it is because I appreciate how much the future of the country depends on your accomplishments during this formative period of your life. More than a decade ago your nation broke the shackles of political subjection and achieved emancipation from foreign rule I recall with pride the role which the student community played in the great movement of national liberation for which they received a well deserved tribute from no less a person than Quaid-i-Azam himself.

Let me tell you, however, that the Pakistan of Quaid-i-Azam’s dreams is yet to be realized. His fight for Pakistan did not have for its objective the acquisition of a mere piece of territory. His vision of Pakistan was a society based on “solid foundations of social justice and Islamic socialism which emphasizes equality and brotherhood of man.” He visualized a social and economic order in which want, stress and injustice would stand eliminated, everyone would have equality of opportunity and enjoy the fruit of his labour and the creative impulses of the people would find the freest scope of expression and achievement in the moral, spiritual, cultural and material spheres.

WIDER PERSPECTIVE

The fight for Pakistan is still on; you are the cream of the nation and the guardian of its future destiny. Your approach to the problems besetting the nation must be different from that of the demagogue. This is the time when you can acquire and develop the quality of clear, rational and disciplined thinking in all your endeavours.

To attain, equip and qualify yourself you have to keep in view the wider perspective of the life of a free and independent people. It is not individual career alone, but the part you can play in the development and expansion of national life, which must claim your attention. Thus with an enlarged mental horizon you have to reach and fulfil your task.

If you pass from the individual to be collective, the material to the transcendental, you will see all your thoughts and actions ennobled and your energies

sublimated to a higher plane. This will be an inspiring and soul-stirring experience which is not something mystical but well within the grasp of everyone of your.

It is indeed very distressing to see that even after 13 years of the establishment of Pakistan, there are thousands of people still living under sub-human conditions in huts, which now and then catch fire. Devastating not only the belongings of these poor people, but at times costing them their lives also. The recent fires in Karachi are the instance in point. Of course generous-hearted citizens have come forward and made voluntary contributions for the temporary relieve of these suffering people. The refugee-tax is still being levied and a very large amount must be accumulated the proceeds of which must be utilized for the permanent settlement of the refugees.

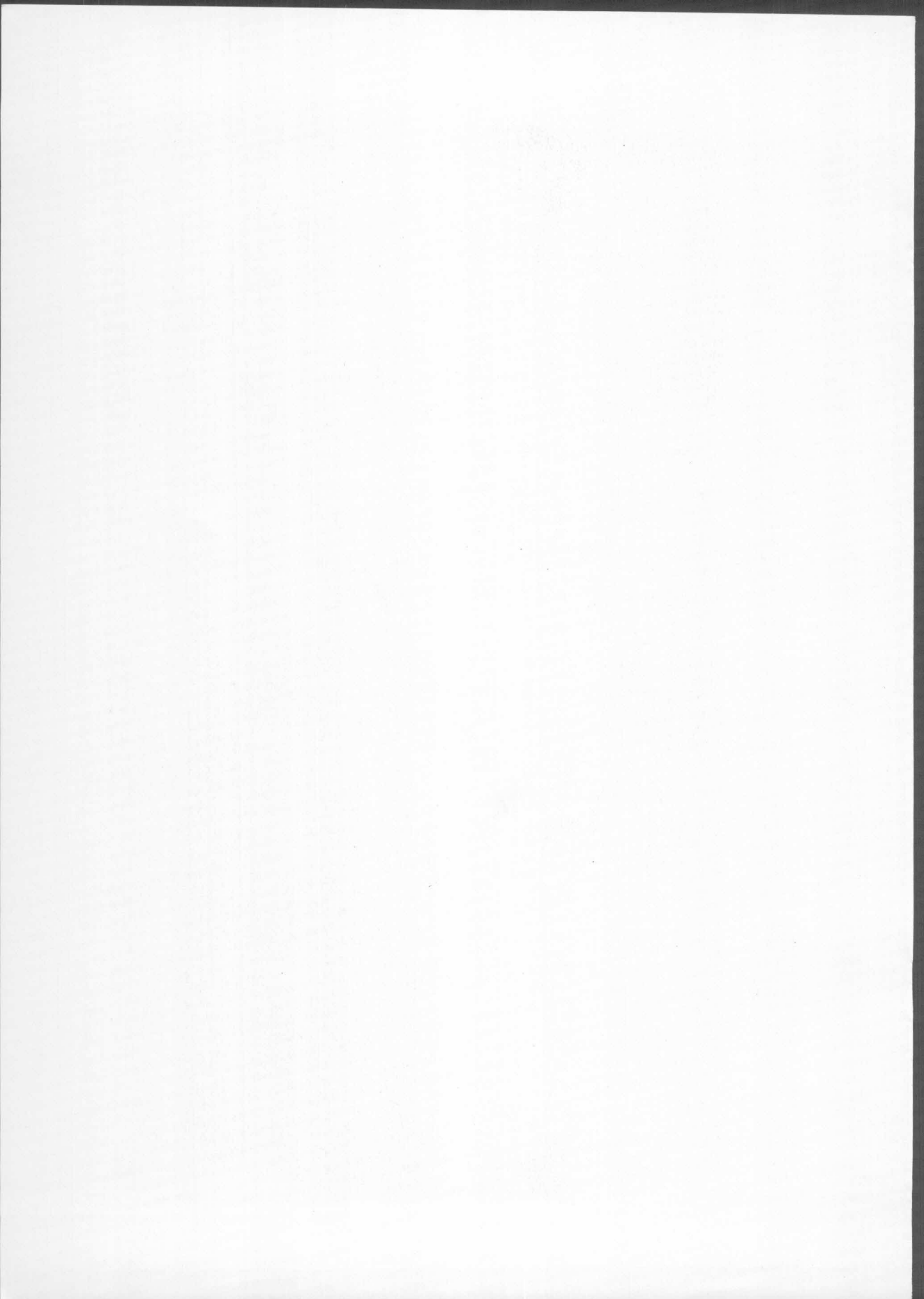
COLLEGE LIFE

College life provides a very happy and fortunate period in the life of individuals. Assimilation of knowledge along with the utilization of faculties for shouldering responsibilities is therefore a necessity at this particular period in life. Mere devotion to books does not equip the person to shoulder the onerous task lying ahead of him in his private, social or political life.

While he has to attain a fair amount of intellectual capacity he must also be given an opportunity to prepare himself for shouldering other responsibilities of life. Union of students in this scheme of things is therefore a very important means of inculcating in them a sense of responsibility besides affording them the experience to run common institutions.

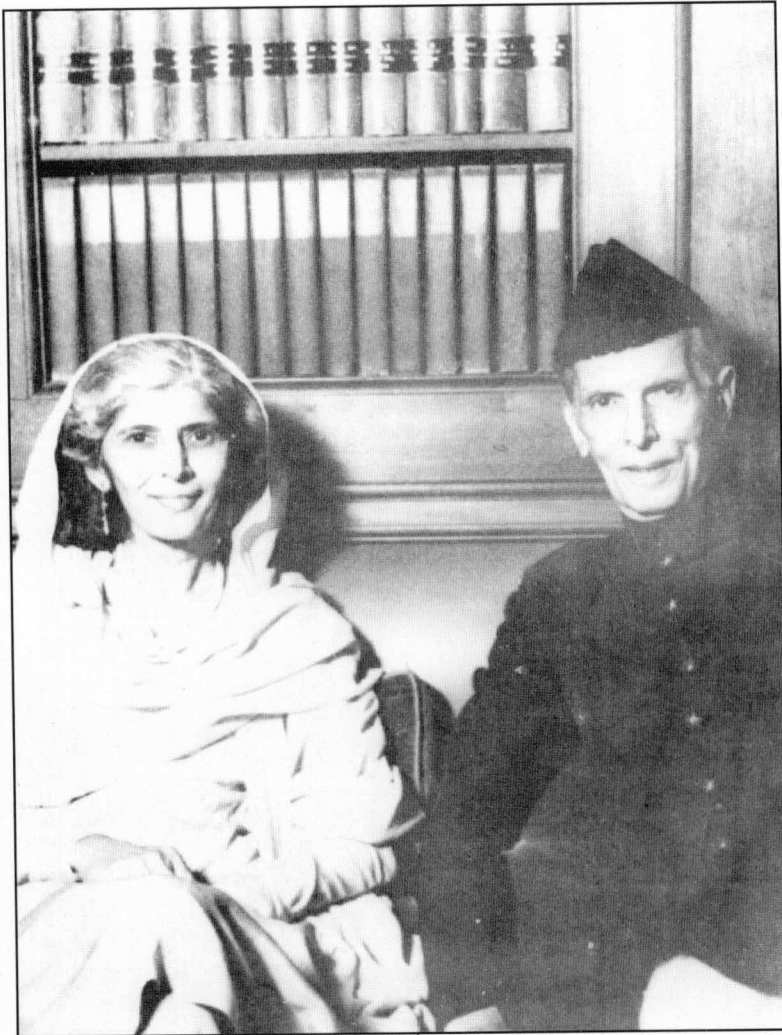
Thirteen years have elapsed since the attainment of your freedom. It is time that you develop some maturity in your political attitude. Your destiny is in your own hands, provided you know how to use the rights and the opportunities that are yours.

In your address you have mentioned that you are in great need of a students' reading Library. I fully appreciate your demand and agree with you. It is for the Sind Madrasah Board who are in charge of running your institution, to take a note of this and at the earliest opportunity provide this facility for you."

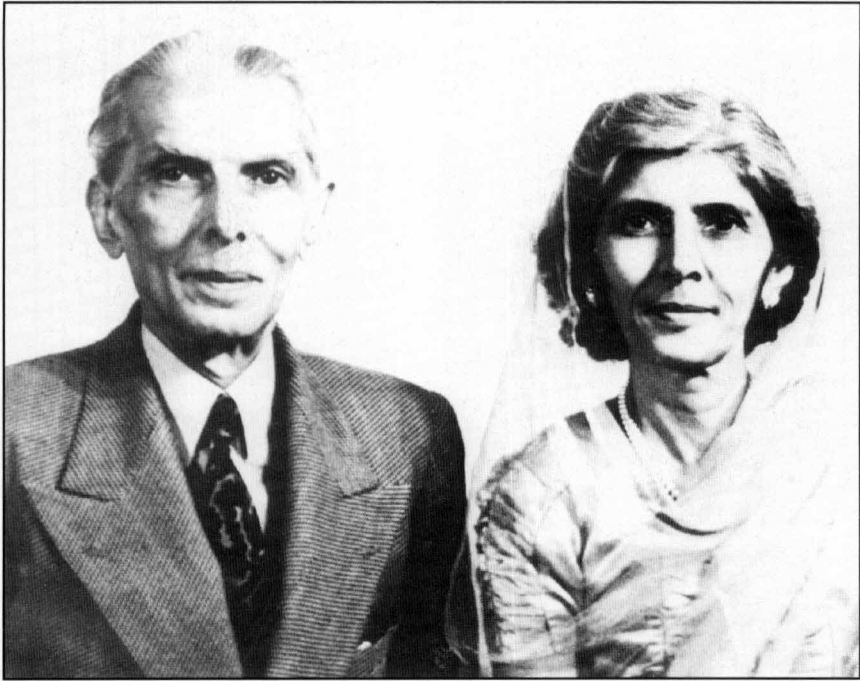




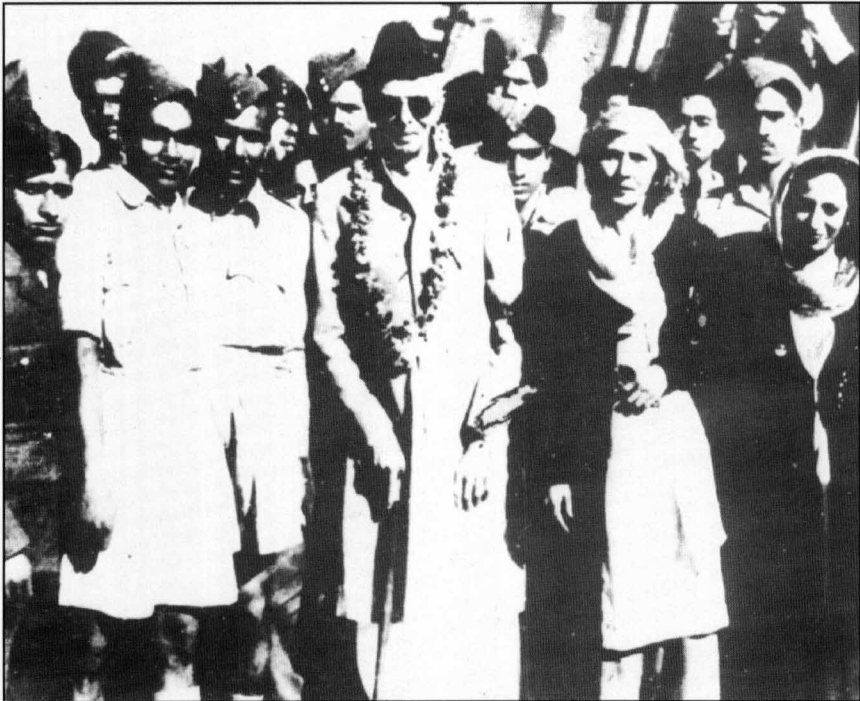
Mohtarama Fatima Jinnah and Quaid-i-Azam with a group of ladies.



The Quaid along with his sister.



The Quaid along with his sister.



Governor General of Pakistan, Quaid-i-Azam Muhammad Ali Jinnah and Mohtarama Fatima Jinnah at Risalpur Heliport.

QUAID'S WILL ABOUT FATIMA JINNAH

1. This is my last Will and testament; all other wills testaments of mine stand cancelled.
2. I appoint my sister Fatima Jinnah, Mr. Mahmomedalli Chaiwalla, Solicitor, Bombay, and Nawabzada Liaquat Ali Khan of Delhi as my executrix and executors and also my trustees.
3. All shares stocks and securities and current accounts now standing in the name of my sister Fatima Jinnah are her absolute property. I have given them all to her by way of gifts during my life time and I confirm the same, and she can dispose them of in any manner she pleases as her absolute property.
4. I now hereby bequeath to her my house and all that land with appurtenances, out-houses, etc., situated at Mount Pleasant Road, Malabar Hill, Bombay, including all the furniture, plates, silver and motor cars in its entirety as it stands absolutely and she can dispose it of any manner she pleases by will, deed or otherwise.
5. I also direct my executors to pay her during her life time Rs.2,000/- two thousands per month (for maintenance and other requirements for her).
6. I direct my executors to pay per month Rs.100/- one hundred to my sister Rahemat Qassimbhoy Jamal during her life time.
7. I direct my executors to pay per month Rs.100/- one hundred to my sister Mariam Abdenbhoy Peerbhoy during her life time.
8. I direct my executors to pay per month Rs.100/- one hundred to my sister Shereen during her life time.
9. I direct my executors to pay per month Rs.100/- one hundred to my brother Ahmed during his life time.
10. Direct my executors to set apart Rs.2,00,000 (two lacs or (two hundred thousands) which will at 6% bring an income of Rs.1000/- one thousand and pay the income thereof whatever it be to my daughter every month for her life or during her life time and after her death the corpus of two lacs so set apart to be divided equally between her children, males or females, in default of any issue the corpus to fall into my residuary estate.
11. I direct my executors to pay the following by way of gifts to the institutions mentioned:
 - A. I bequeath Rs.25,000/- Twenty five thousands to the Anjumane-Islam School, Bombay, situated at Hornby Road, opposite Boribunder Station, and next to THE TIMES OF INDIA buildings.
 - B. I bequeath Rs.50,000/- Fifty thousands to the University of Bombay.
 - C. I bequeath Rs.25,000/- Twenty five thousands to the Arabic College, Delhi.

12. Subject to the above, all my residuary estate including the corpus that may fall after the lapse of life interests or otherwise to be divided into three parts – and I bequeath one part to Aligarh University, one part to Islamia College, Peshawar, and one part to Sindh Maddressa of Karachi.

REFERENCE

1. Shamsul Hasan, Syed: *Plain Mr. Jinnah* Karachi, 1976.

BOOK REVIEW

AN INFORMATIVE BOOK ON MADAR-I-MILLAT

Title: Fatima Jinnah: Life and Works
Author: (Urdu) Dr. Agha Hussain Hamadani
Translated into English: Dr. Mahmudur Rahman
Pages: 116
Publisher: National Book Foundation,
Ministry of Education, Islamabad.

At the outset of my review I would like to quote a couplet of the noted Persian poet Rumi. Its English renderation runs as follows:

Due to unworthy and inexperienced hand
You've become ill and indisposed;
Now it's time to come towards mother,
So as to get yourself cured!

This very thought of the poet of 13th century inevitably implies on the cherished and chequered personality of Miss Fatima Jinnah who had cured the ailing nation at the time of its immense groan and intense grief. As a result she was adorned with the title of *Madar-i-Millat*.

It is on record that after the death of her elder brother, Quaid-i-Azam Mohammad Ali Jinnah who had carved out a Muslim state on the world map, Fatima Jinnah devoted her life for the development of Pakistan and the prosperity of its people. She even endeavoured hard to establish democratic rule in the sacred land. It was the person who extended helping hand to the Quaid-i-Azam while he was absolutely alone and even ailing with chronic disease. Because of her care and attention given to the Quaid, he became able to steer the ship of the Ummah towards a safest shore.

But, ironically, this sincere devotee to the cause of Independence Movement and loving sister of the Founder of Pakistan, was intentionally ignored, impeached and put on the thorns of torture and tirade.

After a lapse of more than three decades, the credit now goes to the Prime Minister of Pakistan, Mir Zafarullah Khan Jamali, who has realized the lofty and

worthwhile works and achievements of Miss Fatima Jinnah and declared 2003 as *Madar-i-Millat* Year. In this regard, the government organizations, the public institutions and all NGOs have been directed to celebrate this year with much reverence, zeal and enthusiasm.

Keeping in view the significance of the year, the National Book Foundation has decided to publish the English version of an Urdu book *Madar-i-Millat*, written most scholarly and authentically by Dr. Agha Hussain Hamadani about 25 years ago. It vividly highlights all aspects of Miss Fatima Jinnah's life and works. On NBF's request, Dr. Mahmudur Rahman, an academician of Allama Iqbal Open University, has rendered the said book into English.

Through this publication, the NBF pays glowing tributes to Madar-i-Millat Mohtarma Fatima Jinnah, the younger and loving sister of the Father of the Nation. This book deserves to be read by those who intend to know the background of this lofty and revered family of Jinnah Poonja.

Reviewed by Ubaidullah Mumtaz



Miss Fatima Jinnah

I acknowledge with gratitude the kind words said of my sister by the host of the evening. Miss Fatima Jinnah is a constant source of help and encouragement to me. In the days when I was expecting to be taken as a prisoner by the British Government, it was my sister who encouraged me and said hopeful things when revolution was staring me in the face. Her constant care is about my health. I am gratified by the good words said of her by Mr. Ghulam Hussain Hidayatullah to whom I express my thanks for his hospitality.

*Speech at the Dinner party given by
Mr. Ghulam Hussain Hidayatullah,
at the Karachi Club, the 9th August, 1947.*