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Special Issue on Quaid-i-Azam



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ISLAMABAD**

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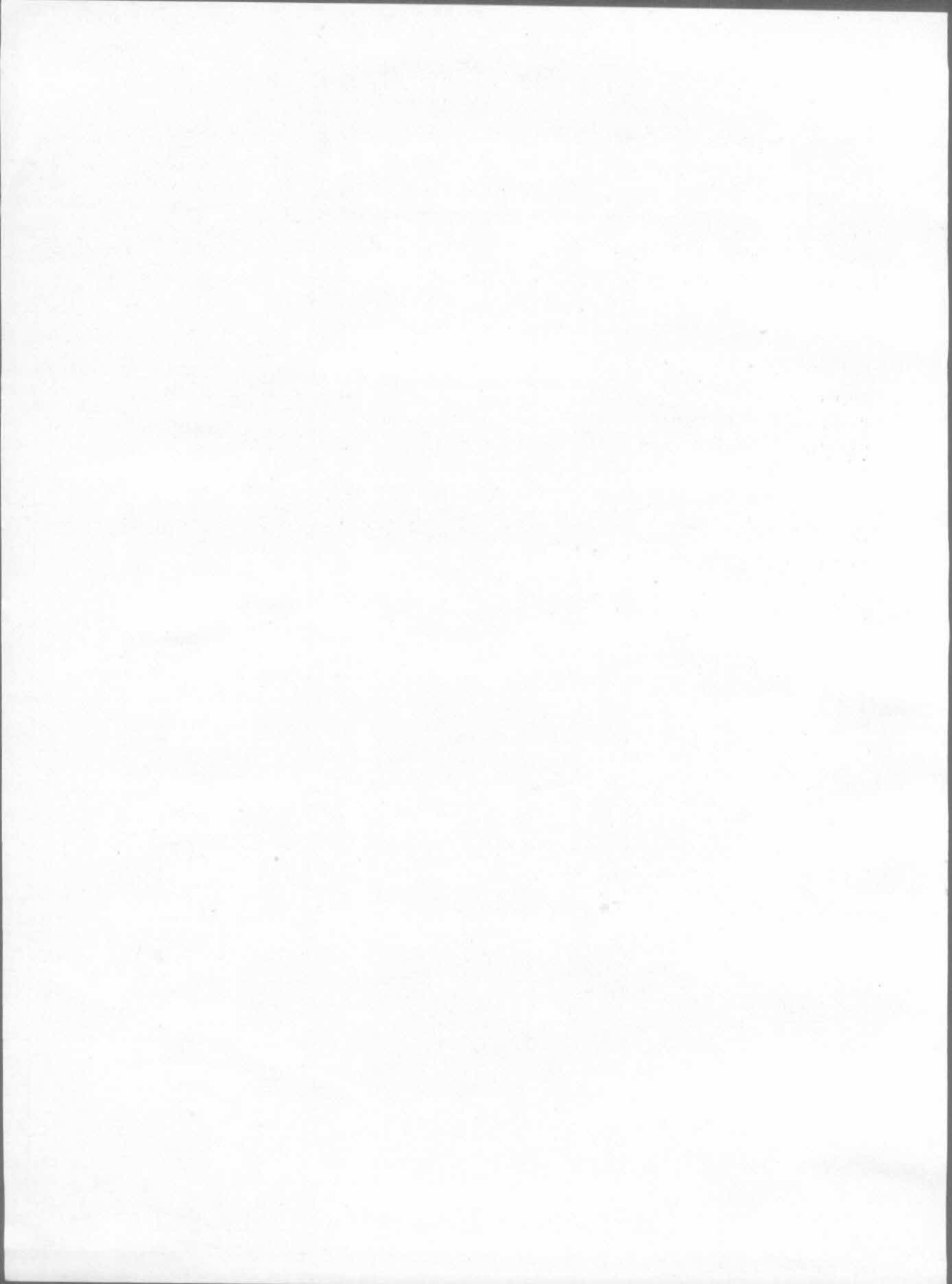
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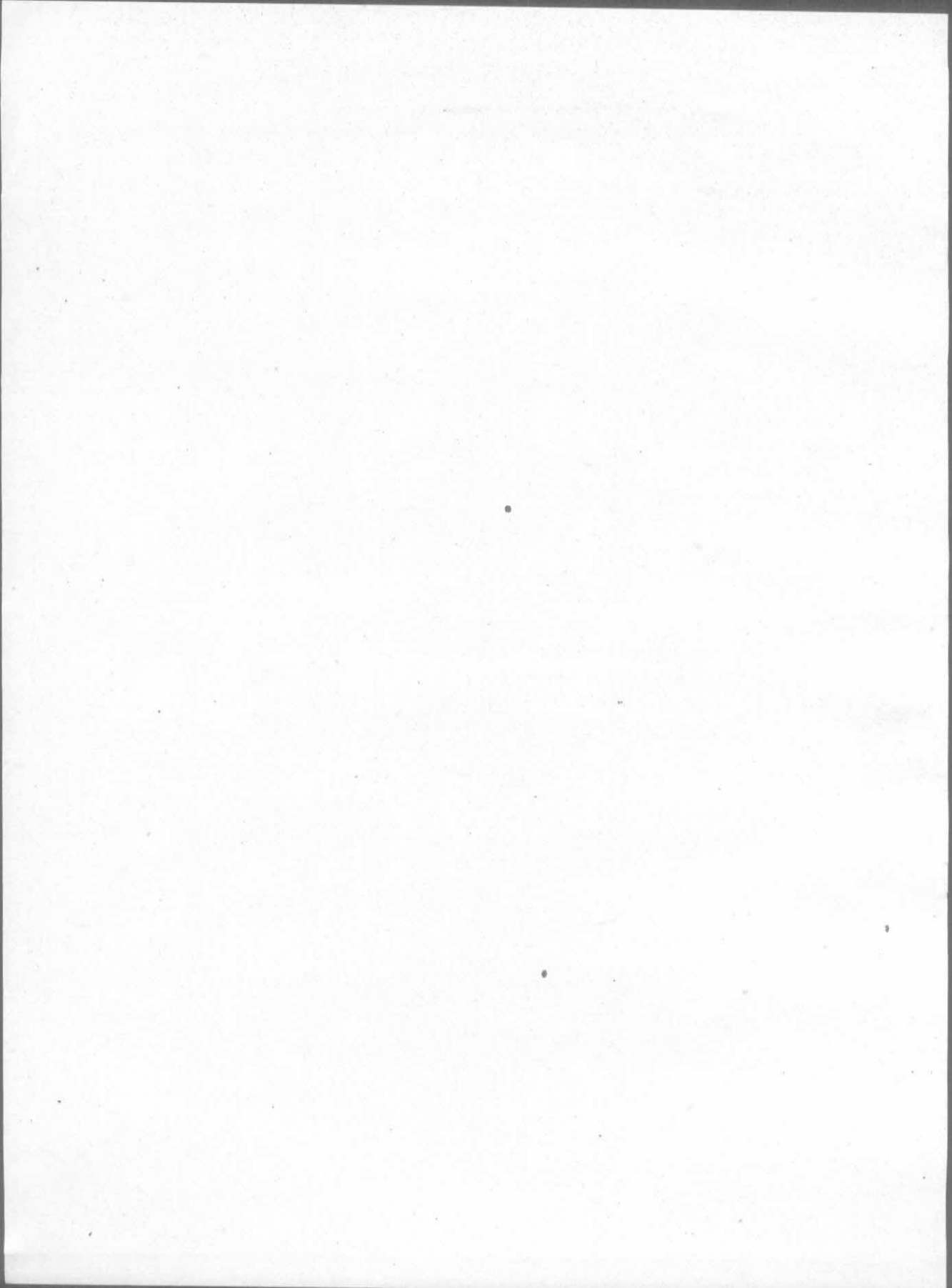
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Quaid Year: Special Issue

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EDITORIAL

QUAID, THE FATHER OF THE NATION

The Quaid-i-Azam was such a fearless, fatigueless and farsighted leader who had devoted his all belongings towards translating the dream of Allama Iqbal into reality and laid the foundation of a state, unique and unmatched in the entire Muslim world in respects of its material resources, natural panorama, historical heritage and spiritual ideology.

Without any fear of contradiction it may be said that there have been few leaders in history who could weld so utterly disjointed and oppressed a people into a full-blooded nation in so short time and make the owner of a vast, wonderful, gigantic and great land, called PAKISTAN.

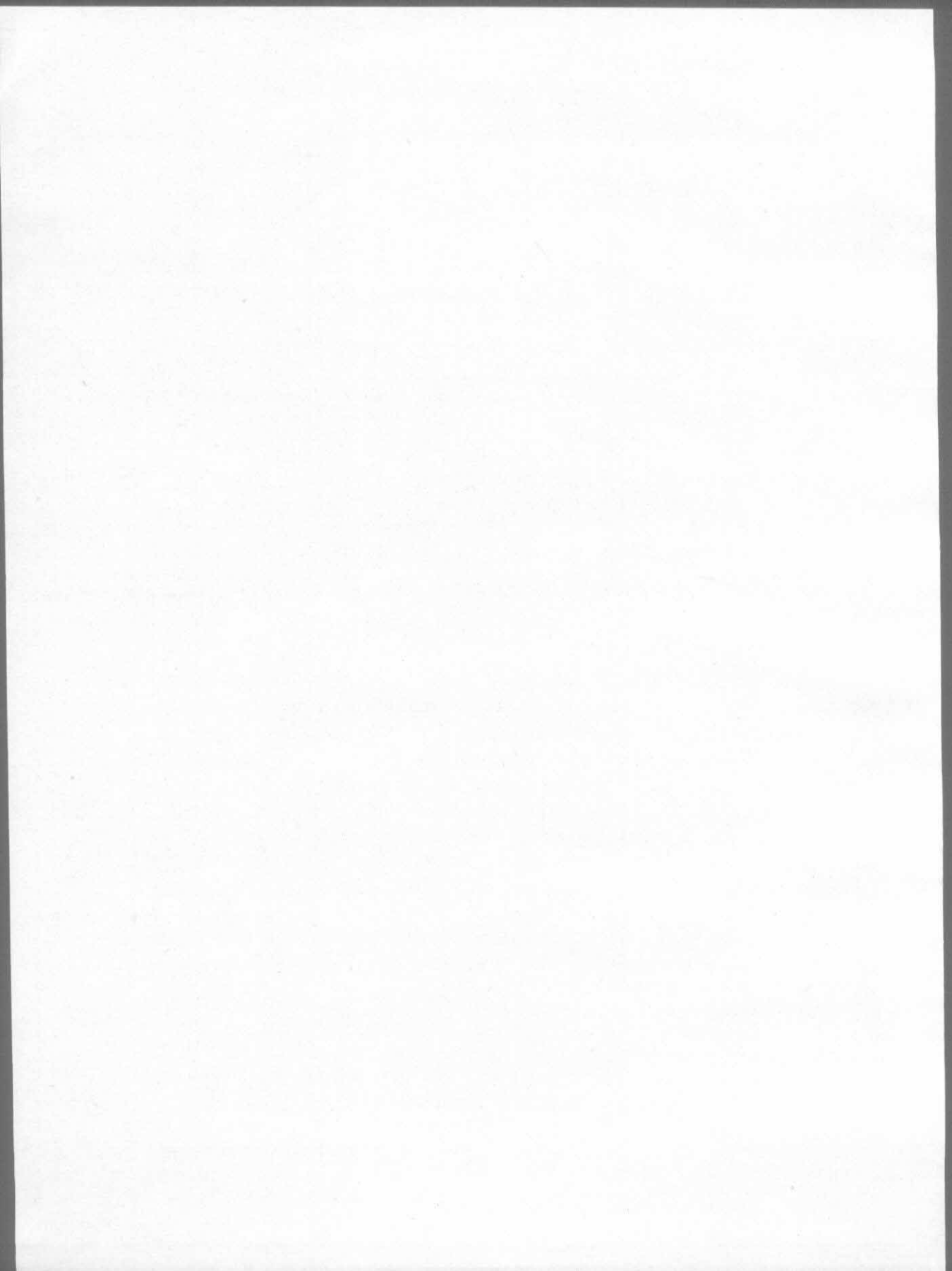
The atmosphere of freedom, the sense of security, the environment of enthusiasm and the avenues of progress and prosperity in which we are peacefully breathing today, are entirely the fruits of unbounded endeavours and sustained struggles of that great fighter in the cause of human liberty.

The lofty ideals for which Quaid-i-Azam Muhammad Ali Jinnah lived and died were embodied in only one word — **Pakistan**. He struggled with unbounded courage and unflinching devotion to make the idea of Pakistan a reality, and after this was achieved, he gave every drop of his blood to make it a great, strong and stable country.

Let us all pray to Almighty Allah to enable us to follow in the footsteps of our revered leader and may his integrity, sincerity and patriotism serve as our **Beacon Light** Amin!

To pay homage to the memory of the Father of the Nation, the government of Pakistan has declared the year 2001 as **Quaid Year**. In accordance with the government's announcement, our Vice-Chancellor, Prof. Dr. S. Altaf Hussain, who is also the Patron-in-Chief of this journal, has decided to bring out a special issue on Quaid-i-Azam. In the light of his instructions, letters were sent to renowned educationists, scholars and writers to submit write-ups on Quaid's life and events. We are pleased to observe that our sincere request was acceded to, and the reward of response is embodied in this volume. We are thankful to all!

Dr. Mahmudur Rahman
Editor



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JINNAH, THE FOUNDER OF PAKISTAN

By

Prof. Dr. S. Altaf Hussain

*Not gold but only men can make
A Nation great and strong,
Men who, for the truth and honour's sake,
Stand fast and suffer long,
Who dare, while others fly
They build a nation's pillars deep
And lift them to the sky.*

Emerson

"The architect the state and the father of the world's largest Muslim nation, Mr. Jinnah was the recipient of a devotion and loyalty seldom accorded to any man."

Muhammad Ali Jinnah has a special place in history. His achievement was unique, and by no means smaller than that of either Washington or Bismarck, although he did not resort to force of arms. He did fight, so to say, on two fronts simultaneously, and each adversary was many times stronger. On the one hand there were the British, who, despite the exhaustion of six years of a world war, still held their empire, and were in a position to enforce their wishes on India. On the other were the Hindus, who were numerically three times more than the Muslims, and far ahead educationally, technologically and industrially, firmly entrenched in government services and possessing a strong press at home and important connections abroad. In the last days of the Raj, both joined forces to defeat Jinnah; but by bold initiatives, unmatched skill and a superb sense of timing, the Quaid, despite every handicap, triumphed against both.

Jinnah's achievement was great by any standard, but what makes it even greater was his adherence to clean methods. He would never, even when driven into a corner or deserted by his colleagues at a critical juncture, compromise on the high moral principles he had adopted as his guide.

* The writer is Vice-Chancellor of Allama Iqbal Open University and Patron-in-Chief of this journal.

Quaid-i-Azam Muhammad Ali Jinnah was a luminary in three walks of life. He was one of India's leading legal practitioners; he was one of India's leading legislators; and he was one of India's leading politicians. But it is as a politician that he attained world stature and won a permanent place in history. He won independence from colonial rule for bringing an altogether new independent country into existence against seemingly impossible odds.

Jinnah was undoubtedly a leader of the rarest caliber. Despite the fact that he towered head and shoulders above his colleagues he seldom bullied his followers into submission on any issue. As Lord Pathic Lawrence stated that "the Quaid-i-Azam was equal in political and moral stature to George Washington and Winston Churchill."

The Constitution of the All India Muslim League had invested him, as the President of the League, with vast authority over organizational matters. He was 'the principal head of the whole organisation' and was to exercise all the powers inherent in his office and be responsible to see that all the authorities work in consonance with the Constitution and Rules of the All India Muslim League. But the formal provisions of the League Constitution were not the only source of his power. His main strength was based on his undisputed leadership of the Muslim masses. What made him the idol of his people was an ineradicable faith in his courage, candour and fidelity to fundamentals. The Congress High Command included many eminent lawyers and brilliant advocates but no one was Jinnah's peer on the negotiating table. He had, moreover, built up a reputation of being an outspoken champion of Muslim rights who could tell the British Viceroys and Governors to their face what he thought of their policies and plans.

Quaid-i-Azam attained immortal fame as the man who, without any army, navy or air force, created by a lifetime's faith in himself, crystallized into a single bold decision, a great empire of upwards of a hundred million people. Jinnah's power did not flow from the barrel of a gun from his mind where reason reigned supreme. It is not fair to forget that he had no armed strength to back his campaign for Pakistan; he was not a warrior or a conqueror like Napoleon; like Ho Chi-Minh, he had no guerilla fighters at his command nor was he like General Garibaldi waging liberation wars in far-flung lands. His longest and biggest gun, as he often said, was reason. True, he had the fire and faith of Abraham Lincoln but, unlike George Washington "whose passions sometime got the better of his self-control".

Jinnah remained cool and imperturbable in the face of gravest provocation. And if ever there was a conflict in his mind between sanity and vanity, he always let sanity win. Thus, it was easier to understand Jinnah if, like him, one was armed with reason. Addressing some rowdy election meetings, he never begged for support but begged for a patient hearing: "don't vote for me but listen to me" had such a disarming appeal that he always won an applause even from dissident voices. Thus, he never felt the need to resort to gimmicks, slogan mongering and use of popular cliches.

Jinnah was, in fact, a "peculiarly constituted man" as he said about himself, "guided by reason, logic and judicial training". He was a man of strong determination. He had a lofty character. He worked day and night and never bent down even to the greatest temptation. His friends and foe both respected him. It was he who created Pakistan in strong opposition by Hindus as well as British and thus got separate homeland for the Muslims of the Sub-continent.

Quaid-i-Azam, the father of Pakistan, was a realist who never permitted his vision to be obscured by emotionalism. He was an ardent Muslim. He was a statesman and a true leader who always spoke in simple and straightforward manner. He was a cautious man and weighed his pros and cons of a policy before recommending it to anyone. Some of his significant qualities were his independence of thought, courage, integrity and perseverance. His character was above board, his integrity was unimpeachable, and his abilities were unbeatable. H.V. Hudson eulogises Quaid-i-Azam's character in these words:

"Not even his political enemies ever accused Jinnah of corruption or self-seeking. He could be bought by no one, and for no price. Nor was he in the least degree in weathercock, swinging in the wind of popularity or changing the times. He was a steadfast idealist as well as a man of scrupulous honour."

Even Lord Mountbatten for all his animosity towards Pakistan and Quaid-i-Azam, makes the following admission:

"If it could be said that any single man held the future of India in the palm of his hand in 1947, that man was Muhammad Ali Jinnah. To all interests and purposes

Jinnah was the Muslim League and if the dream of Pakistan - the separate Muslim State-ever did come true it would be Jinnah who brought it to life and fashioned it."

According to Richard Symons, "Mr. Jinnah had worked himself to death, but had contributed more than any other man to Pakistan's survival." To quote Lord Pethick Lawrence, Secretary of State for India (1945-47) who headed the Cabinet Mission in 1946, "Gandhi died by the hands of an assassin. Mr. Jinnah died by his devotion to Pakistan."

Last but not the least that Jinnah piloted the Muslim cause at a time, which demanded, in the words of Oliver Wendell Holmes:

***"Great hearts, strong minds, true faith, and willing hands,
Men whom the lust of office cannot kill,
Men whom the spoils of office cannot buy,
Men whom possess opinions and a will,
Men who have honour, men who will not lie."***

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QUAID-I-AZAM, THE GREATEST STATESMAN OF THE 20TH CENTURY*

By
Mahmud Ali**

With every reference to the Quaid-i-Azam, we cannot help recalling to mind the struggle for Pakistan. At once the entire panorama of events that resulted in the creation of Pakistan, the motivation behind the struggle, the vision that galvanised the entire Muslim population into a superb activity, and the purpose which the Quaid-i-Azam unfolded before the nation, instantly become visible. Quaid-i-Azam and Pakistan are indivisible, so are Pakistan and the objective of its creation.

The Muslims were in double bondage when they started the struggle; one was political, imposed by the British, and the other one economic which was created by the Hindus and further tightened by the emergence of a few Muslim mercenaries of feudal character. Simply stated, the motivation behind the Pakistan Movement was freedom from both these forms of bondage, the creation of an independent homeland for the Muslims of the Sub-continent where they could pattern and lead their lives in accordance with their own genius as Muslim nation unhindered by the British and the Hindus. The Quaid-i-Azam emphasised the separateness and independence of the Muslims on the basis of their religion and culture, but the Muslim nation as such was a political entity. The movement, therefore, was a political one, and apart from purely cultural purposes, like all other political movements, it has also socio-economic objectives.

A letter which Allama Iqbal wrote to the Quaid-i-Azam soon after the first general elections under the Government of India Act of 1935 on the basis of Communal Award and in which the Congress won absolute majorities in five provinces, provides an insight into the socio-economic motivation of the Pakistan Movement. Iqbal bluntly stated that the Muslim League would have to "finally decide whether it would remain a body representing the upper class of Indian Muslims or the masses who have, so far, with good

* The paper was read at the conference of the Institution of Engineers of Pakistan held at Allama Iqbal Open University Auditorium on 19/06/2001.

** The writer is an old stalwart of All-India Muslim League and had strenuously struggled for the achievement of Pakistan. Presently he is working as Minister of State.

reason taken no interest in it. Personally I believe that a political organisation which gives no promise of improving the lot of the average Muslims cannot attract our masses."

Allama Iqbal particularly referred to the "atheistic socialism of Jawaherlal was not likely to receive much response from the Muslims. The question, therefore, was how to solve the problem of Muslim poverty," he said, and "if the law of Islam is properly understood and applied, at last the right to subsistence will be secured to everybody." But application of the law, Iqbal felt, was not possible without a free Muslim state or states: "This has been my honest conviction for many years and I still believe this to be the only way to solve the problem of bread for Muslims as well as to secure a peaceful India."

Thus Iqbal underlined the need for solution of the economic problem of the Muslims and linked it with the application of the law of Islam and the creation of an independent homeland for them. In the same letter the Allama asserted that "If Hinduism accepts social democracy", it will cease to be Hinduism. For Islam the acceptance of social democracy in some suitable form and consistent with the legal principles of Islam is not a revolution but a return to the original purity of Islam." Soon after, Allama Iqbal wrote another letter to Mr. Jinnah in which he said: "You are the only Muslim in India today to whom the community has a right to look for safe guidance through the storm which is coming to North-West India, and perhaps to the whole of India. I tell you we are actually living in a state of Civil War."

Now, just mark the words of the Quaid-i-Azam himself when he addressed the 29th session of the All-India Muslim League held in Lucknow in October, 1937 soon after Iqbal's communication to him. After talking at length about the League's party structure and unfolding the heinous designs of the Congress, he said: "To the Musalmans of India in every province, in every district, in every tehsil, in every town, I say: your foremost duty is to formulate constructive and ameliorative programme of work for people's welfare, and to devise ways and means for the social, economic, and political uplift of the Muslamans. We shall not hesitate to cooperate with any party or group in any practical or constructive programme for the welfare and the advance of a province or the country." Welfare of the people was what he considered of paramount importance, and often he talked of a comprehensive programme for the general uplift of the Muslims in all the spheres. The Quaid-i-Azam was conscious of his

nation's backwardness in almost every domain; he was also aware of the grinding poverty of the Muslim masses for the Hindus were responsible. But he wanted to uplift the Muslims in all spheres almost simultaneously. "Educational uplift, social uplift, economic uplift, political uplift and cultural uplift" was the phrases he so often employed.

Quaid-i-Azam returned from England at the right moment; any delay would have caused hardship for the ship of the nation. He was still in England when after the failure of the first Round Table Conference, the British Government had given its own Award commonly known as the Communal Award. Although the multi-national character of India was accepted, the Muslim majority in Bengal and Punjab had been nullified. The Quaid saw the drift of events, felt the pulse of the rulers in England, and realised the confused and frustrated state of mind of the Indian Muslims. He immediately returned to India, toured the entire Sub-continent, awakened the Muslim population to the new dangers inherent in the shape of things materialising in the Sub-continent. When he started this he was already 60. The storm through which he passed during the next 12 years broke his body, he left this world. Was all this struggle, all this sacrifice, the immediate return to the Sub-continent and hectic tours, intended only to separate a strip of land from the sub-continent? Certainly not. To the Quaid-i-Azam, Pakistan did not mean a territory, it meant a total upsurge of the Muslim nation, the extrication of the Muslim masses from the abyss of misery, poverty and frustration, to activate the entire masses of the Muslims as a socio-economic unit, and to convert the new homeland of theirs into a state of bliss and plenty. The politics part of the movement was finalised by the Quaid-i-Azam himself; the socio-economic was to be taken up by those to whom he bequeathed the new state. Unfortunately, this aspect was lost sight of and the nation failed to release new socio-economic forces.

Whether during the Pakistan Movement or for that matter after the achievement of Pakistan as a result of the irresistible impact of the Movement the Quaid-i-Azam did not mince matter. In 1943 at the Delhi Conference of the All India Muslim League he declared: ".....I am sure that democracy is in our blood. It is in our marrows. Only centuries of adverse circumstances have made the circulation of that blood cold. It has got frozen and your arteries have not been functioning. But, thank God, the blood is circulating again, thanks to the Muslim League efforts. There are millions and millions of our people who hardly get one meal a day. Is this civilization? Is this the aim of Pakistan? Do you visualise that millions

have been exploited and cannot get one meal a day? If they are wise they will have to adjust themselves to the new modern conditions of life. If they don't God may not help them. Therefore, let us have faith in ourselves. Let us not falter or hesitate. That is our goal. We are going to achieve it. The constitution of Pakistan can only be framed by the *Millat* and the people. Prepare yourselves and see that you frame a constitution which is to your heart's desire. There is a lot of a misunderstanding. A lot of mischief is created. Is it going to be an Islamic Government? Is it not begging the question? Is it not a question of passing a vote of censure on yourself? The constitution and the Government will be what the people will decide.

In the same way after the achievement of Pakistan he was equivocal when he declared from housetop while laying the foundation stone of the State Bank of Pakistan at Karachi on 1 July, 1948. The economic system of the West has created almost insoluble problems for humanity and to many of us it appears that only a miracle can save it from disaster that is now facing the World. It has failed to do justice between man and man and to eradicate friction from the international field. On the contrary it was largely responsible for the two world wars in the last half century. The Western world, in spite of its advantages, of mechanization and industrial efficiency is today in worse mess than ever before in history. The adoption of Western economic theory and practice will not help us in achieving our goal of creating a happy and contented people. We must work our destiny in our own way and present to the world an economic system based on true Islamic concept of equality of manhood and social justice. We will thereby be fulfilling our mission as Muslims and giving to humanity the message of peace which alone can save it and secure the welfare, happiness and prosperity of mankind.

On any occasion connected with the Quaid-i-Azam, we must try to recapitulate the entire multipurpose activity which signified the Movement for Pakistan as spearheaded by the Father of the Nation. We must try to link it with the genius of the Muslim nation which the Quaid-i-Azam tried to arouse. It was to allow full display of this genius that Pakistan was established it was to relive the past, to recapture the hygone glory, and to reassemble our forces for a leap forward in the highly competitive age of today. Thus, Pakistan was not a ritual; it was an opportunity as well as a warning to reshape ourselves, and also the Sub-continent. Economic and social disparity, uneven society, any idea of sub-nations or nationalities, economic inactivity and social angularities were all to be eliminated, because these are all alien to Islam and hence to the Pakistan Movement.

The state was founded by the Muslims as a whole, particularly, the Muslim masses about whom Allama Iqbal wrote to the Quaid-i-Azam. It was not an allotment to a group of a few individuals; it belonged to the Nation, in the words of the Quaid-i-Azam, for the "educational uplift, social uplift, economic uplift, political uplift and cultural uplift" of the Muslims; thus alone could a complete integration of the mass of the Muslims be brought about.

What would have happened if the Quaid had not returned to the Sub-continent in 1935, if he had cared more for his health than for the nation, and if also the partition of the Sub-continent had been delayed till 1948 as originally announced by the British Government. The Quaid and the time moved hand in hand. In fact, the Quaid did not allow the time to slip by. His calculations were correct, his analysis of the British mind was unmistakable, his estimates of the Congress designs against the Muslim nation were true, and his realisation about the impending changes in the Sub-continent and danger to his community was immense. All these combined to cause the birth of Pakistan. Can such a rare combination and such a unique creation be misunderstood, misrepresented and miscarried? Quaid-i-Azam was feared by his opponents on account of his precision, single-mindedness, unfaltering analysis and ruthless power to demolish all that was irrational and in conflict with his main theme, the theme of Muslims being a nation, a distinct entity, a rightful claimant to separate homeland. He was cool headed and determined, and emotional; he was straight and resolute, and never confused or dismayed; he was imaginative, no doubt, and believed in Islam as the most powerful spiritual heritage of mankind; but he always looked for the concrete, for projecting this spiritualism in the physical, for manifesting it in the conduct of living, visible human beings.

This was the Quaid who gave us Pakistan. Obviously, he did not give it to us to make it a freak of nature; to pass it on into the hands of a few as a weapon of exploitation; to make it a nourishing bound for rank capitalism; to put into the backyard the problem of poverty and hunger of the Muslim masses about whom Iqbal had so earnestly written to Jinnah. The Quaid-i-Azam had more than once articulated his views on the socio-economic pattern of Pakistan. As far as he was concerned, it could not be a land of Birlas and Tatas, of capitalists and moneyed few, of a handful of business and industrial magnates.

After this incident Jinnah was at once a hero. He stood up to the crowd and said:

If, to-day, we can rediscover the purpose of Pakistan's creation as envisioned by the Quaid-i-Azam, we can find a direction even at this late stage. The tragedy at this late stage. The tragedy of 1971 should be an eye-opener but it should not shake our confidence in the destiny of the nation. Already developments in Bangladesh indicate a new realisation there to undo the wrong done to them to retrace the steps that separated them from Pakistan. There is no greater force to effect this than the personality and the programme of Quaid-i-Azam to uplift and move forward the entire Muslim population as a separate, single and united nation. Above all we should remember his motto of **Faith, Unit and Discipline**. At no other time we needed them more than today.

Jinnah was a popular figure - a leader of the people. His admirers contributed thirty thousand rupees to build a Memorial Hall in his name and, in spite of the ravages of Partition, it is called 'Jinnah Hall'.

So far we have seen Jinnah's association with people and how he has tried to overcome the identity-crisis. Now we come to his attachment to newspapers and books. He had a passion for newspapers and had a list sent to him all over the world. He cut pieces out of them, annotated them and stuck them into books. He would do this for hours. In all his life he loved newspapers. In November 1932 Jinnah read a review of W. L. Armstrong's Grey Wolf. He bought the book and for two days was absorbed in the story of Kamal Ataturk. The story of Ataturk had great influence on him: that when he had finished, he handed the book to his daughter - then aged thirteen - and said, 'Read this, my dear, it is good.'

Erickson's sixth stage is the young adulthood wherein the issue of developing intimacy or isolation comes to the fore. Here we become especially concerned about developing intimate, lasting relationships with others. If an individual has established a reasonably healthy and a stable sense of identity, he is prepared to be open with others, to share important parts of himself, and to respond with warmth and caring to the disclosures of others. On the basis of this sharing, close and personal relationships can evolve. Genuine intimacy occurs, according to Erickson only between two life stages.

Jinnah's development of this stage has links with the preceding stage and even has reference to his childhood days when we have a mention of his

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A UNIQUE LEADER

By

Raheela Butt*

Tall, erect, stately, incredibly thin but elegantly dressed, with chiseled features, groomed hair and glittering eyes, Jinnah was hailed as the handsomest hero of the resurgent Indian movement for independence just before the twenties of the century. How he became a cynosure when he was barely forty, what ingredients shaped his character during the formative phase of his life and what moral and political imperatives made him the epitome of 100 million Indian Muslims and how he lost the battle to cement Hindu-Muslim relations is a saga which deserves to be recounted.⁽⁵⁾

The emergence of Pakistan in 1947 was described as "one of the most significant and portentous events in modern times." Many believed that there would have been no state of Pakistan if there had been no Muhammad Ali Jinnah. After he took the first salute as Head of the new Muslim state, Jinnah was asked to name the 'author of Pakistan.' Quick came Jinnah's reply: "Every Musalman." The secret of Jinnah's success story is that he mobilised the hearts and minds of millions of Muslims for the battle of Pakistan; a nation was being nurtured on the soil Jinnah ploughed with his sweat and blood; he inspired his people with love of Pakistan before there was land of Pakistan.⁽⁵⁾

Muhammad Ali Jinnah was "the recipient of a devotion and loyalty seldom accorded to a man."⁽⁹⁾ This was the glowing tribute that President Truman of the United States paid to the Quaid-i-Azam.

According to Allama Iqbal, Jinnah was "the only Muslim in India to whom the community had a right to look up for safe guidance."⁽¹⁰⁾

Aziz Beg, a top-ranking journalist and writer says in his admirable book **Pakistan Faces India:**

* The writer is working as Lecturer, Department of History, Islamabad Model College for Girls, Islamabad.

***"With the fire and faith of a Lincoln the courage and conviction of a Napoleon, the shrewdness and statesmanship of Disraeli, Jinnah rose like a mountain which over-shadowed his worst detractors."*⁽⁵⁾**

It was by his unflinching devotion and sincerity of spirit that he was able to wrench freedom from the unwilling hands of the Hindus and the British.

The Quaid-i-Azam had visualized Pakistan as a modern democratic state based on the essential principles of Islam. That is based on the principle of equality, the principle of fraternity and the principle of social justice. He said, 'there were 'three main pillars which go to make a nation worthy of possessing a territory and running the government.' One is education. The difference between not having education and having it is the same as between darkness and broad daylight. The second is economic and industrial strength because no nation can ever do very much without making herself economically powerful. 'And lastly, when you have got that light by means of knowledge by means of education and when you have made yourselves strong economically and industrially, then you have got to prepare yourself for your defence – defence against external aggression and to maintain internal security.'⁽¹⁷⁾ At another time he added a 'fourth pillar' to the list – 'social and political uplift.'⁽²⁾ The people of Pakistan must be prepared for all sacrifices for the collective good and their motto should be 'unity, discipline and faith.'⁽²⁾

Quaid-i-Azam said that the Muslims of India should not be disheartened because they were a minority in India. He reminded them that 'thirteen hundred years ago, our Prophet (PBUH) had spread not only his Faith in Arabia, Eghpt and Europe, but also brought them under his suzerainty. If a single Muslim can do all this, what is it which 9 crores of Mslims cannot do.'⁽¹⁷⁾

With regard to the form of Government in Pakistan, the Quaid-i-Azam said:

"It is my belief that our salvation lies in following the golden rules of conduct set for us by our own great lawgiver, the Prophet (PBUH) of Islam. Let us lay the foundation of our democracy on the basis of truly Islamic ideals and principles. Our Almighty has taught us that our decisions in the affairs of state shall be

guided by discussions and consultations.⁽³⁾ The constitution of Pakistan can only be framed by the MILLAT and the people; the constitution and the government will be what the people will decide.⁽¹⁰⁾

In his broadcast to the people of the United States, he spoke about the future constitution of Pakistan, he said:

"The constitution of Pakistan has yet to be framed by the Pakistan Constituent Assembly. I do not know what the ultimate shape is going to be, but I am sure that it will be a democratic type embodying the essential principles of Islam. Today, they are as applicable in actual life as they were thirteen hundred years ago. Islam and its idealism have taught us democracy. It has taught equality of men, justice and fair play for everybody."⁽²²⁾

The concepts of equality and of human rights are really two sides of the same coin. Democracy really means equality and human rights. These concepts were unknown to mankind when the Prophet of Islam (PBUH) proclaimed the equality of all men before Allah without any distinction of caste, creed and colour. Emphasizing the revolutionary ideas of Islam, the Quaid-i-Azam on 25th January, 1948, had said:

"Islam is not only a set of rituals traditions and spiritual doctrines. Islam is also a code for every Muslim, which regulates his life and his conduct even in politics and economics and the like. It is based on the highest principles of honour, integrity, fair play and justice for all."⁽¹³⁾

At Chittagong on 26th March, 1948, Quaid-i-Azam told his audience why he struggled and why he suffered to create the great Pakistan. He declared:

"You are only voicing my sentiments and the sentiments of millions of Musalmans when you say that Pakistan should be based on sure foundations of social justice and Islamic socialism which emphasise equality and brotherhood of man. Similarly, you are voicing my

thoughts in asking and aspiring for equal opportunities for all. These targets of progress are not controversial in Pakistan, for we demanded Pakistan, we struggled for it, we achieved it so that physically as well as spiritually we are free to conduct our affairs according to our traditions and genes. Brotherhood equality and fraternity of man – there are all the basic points of our religion, culture and civilization. And we fought for Pakistan because there was a danger of denial of these human rights in this sub-continent.⁽¹⁶⁾

In 1938, the great League of Muslims of the task of Reviver leadership the League was strengthened, organized and built on a sound Jinnah was one of the greatest national leaders that ever lived. He created history and one is tempted to say, altered geography.⁽¹⁴⁾

For the truth is that Muhammad Ali Jinnah was from the beginning to the end an uncompromising patriot and nationalist to the core. He was an enemy of foreign rule in India, and strove, through constitutional means, for the attainment of freedom; yet he was also an admirer of British parliamentary and judicial systems. He believed that the fruits of liberty should be shared by all communities equally. He had no communal bias in his politics; but he realized that the communal problem in India existed and had to be solved. He was unyielding in his opposition to the idea of bringing religion into politics, and his views in this regard never changed. He resisted for a long time the proposal to partition the sub-continent, and when he finally agreed, he desired Pakistan and Bharat to be close allies, not just friends. He honestly came to the conclusion that partition was the only possible solution of the communal question, and was in the interest of the Muslims as well as the Hindus, whose welfare he equally sought.⁽¹⁴⁾

The efforts the Quaid made for the attainment of Pakistan were based on conviction and not emotion condemning the emotional approach to politics he said to the Hindu leaders:

“You try to find out what will please people, and you act accordingly. My way of action is quite different. I first decide what is right and then I do it. The opposition vanishes.”

He was himself the most outspoken example of the advice he gave to the students at Aligarh University in 1938:

"Think a hundred times before you take a decision, but once a decision is taken, stand by it as one man."

When we analyse his political development we find this principle underlying all his activities. In the early stages of his political career, he was a torch-bearer of Hindu-Muslim unity. His faith in Hindu-Muslim unity was not shaken even by Iqbal in 1930. Captain Saeed Abbas, a young Muslim League member describes Jinnah's power over the students in the following words:

"I first saw Mr. Jinnah when he visited Allahabad. For us Muslim students he represented the spearhead of the Muslim renaissance all over India. For Hindu students he was an incorruptible fighter for freedom. He was met with the biggest reception ever given to a political leader – including Gandhi."

When all unity efforts failed and the evil designs of Hindus became clear to him, he had the greatness to accept Iqbal's point of view. Once Quaid-i-Azam was convinced of the authenticity and value of Iqbal's proposals he carried them to the fruitful conclusion of the achievement of Pakistan with the unique zeal, argument and ability of which he was the master. It must go to the credit of the Quaid that he never interpreted Iqbal's proposals as his own and always paid him the tribute of giving the right guideline. After the Pakistan resolution was passed in 1940 he had the nobility of character to say:

"Iqbal is no more amongst us, but had he been alive, he would have been very happy to know that we did exactly what he wanted us to do."

He gave everyone his due share of praise and never tried to get credit which he did not deserve. Such an example of honesty and sincerity would be rare to find in any great politician's life.

The degree of his honesty is revealed in the story of Jinnah, talking one day to an important member of the firm of Tata. Jinnah complained that Tatas give opportunities to young men of every faith except Muslims. The representative of Tatas answered:

"But there are no educated Muslims whom we can take into the firm". Jinnah scoffed at this and said that there were many worthy of the opportunity. The representative said, "Then choose me six and I will take them." It have been a feather in Jinnah's cap, among the leading Muslims, had he named six of their sons. He refused and answered, "No, I won't select them just to catch their favour. You choose them yourself."⁽⁶⁾

Quaid-i-Azam's honesty, integrity and argumentative skill were admired even by those who did not see eye to eye with him in political matters. Sir Staffors Criffs who arrived in undivided India in 1946 to negotiate with the congress and Muslim League leaders regarding the political future of India was a pronounced pro-congressite and had a firm determination to decide in favour of united India as the congress desired, it to be. His motive could not escape Jinnah's penetrating intelligence. With his sound and convincing arguments Quaid-i-Azam demolished the edifice of united India that cripples had built. Although cripples left India, a disappointed man, he could not help remarking:⁽¹⁸⁾

"It was the honesty of his convictions and the clarity of his purpose which marked him as a great leader of his people."

He described him as:

"A man of the highest probity and honour; difficult to negotiate with, for the very reason that he was so determined in his purpose."

Field Marshall Sir Auchinleck said about Jinnah:

"I admired him; his tenacity and tremendous personality – his inexorable determination."

Mr. Ispahani in his book *Quaid-i-Azam As I Knew Him* narrates an incident which amply illustrates Quaid's sense of integrity in political life, though honesty in politics appears to be an amusing paradox in modern times. Mr. Ispahani says that he was contesting an election as a nominee of the league. In 1942-43 Muslim League did not have overwhelming support of the people that it enjoyed a couple of years later and the league

leaders were all out to project their party for the good of the Muslims. In these circumstances, Mr. Isphani's supporters approached his opponent and asked him to withdraw so that Mr. Isphani could be elected unopposed and the League reputation enhanced. The opponent agreed to do so provided Mr. Isphani paid him Rs.250/= which he had deposited as a security deposit. Isphani's supporter were very happy at this bargain and informed him of this arrangement. Incidentally the Quaid was also present when the situation was being explained. He immediately became annoyed and remarked rather sharply:

"Pay money – indirectly bribe a candidate to withdraw."⁽¹²⁾

Then he turned to Mr. Isphani and said:

"My boy, morality in politics is even more important than in private life, because if you do something wrong in public life you hurt far more people who depend on you."⁽¹²⁾

There was in Quaid-i-Azam an unfailing love of truth which dominated all the other considerations. To him man was nothing if dishonest in honesty his character and what is a man without character?

Quaid-i-Azam led no army, fought no military battles, he fought his battles with legal and political weapons and was not involved in any dramatic adventures, he did not adopt a Mahatma like life style – living on goats' milk, dressed in a DHOTI, spinning a wheel and responding to his inner voice – that would invite curiosity. He led a straight life, followed a straight path, talked and acted straight.

The difference between Gandhi and Jinnah was revealed on an occasion when Jinnah considered that Gandhi had broken a promise. Gandhi claimed that his 'INNER LIGHT' had ordered his change of mind. Jinnah turned to his secretary and said: "To hell with his inner light: why can't he be honest and admit that he made a mistake?"

Quaid-i-Azam's personality can be better understood in contrast with Gandhi, his political adversary in the struggle for Pakistan. "These men could not have been less alike: they clashed in mind, temperament and method. While Gandhi lived in a world of vague, philosophical absurdities

and played upon the emotions of the people, Jinnah appealed to reason and shunned emotion and sentimentality. In his political career Jinnah was to share many talks with Gandhi, but the cleavage remained and revealed itself in facetious exchanges of mockery and sharp answers. One day Gandhi said to Jinnah: 'You have mesmerized the Muslims.' Jinnah answered, 'You have hypnotized the Hindus.' Another day when they appeared together before an attack of reporters and press photographers, Gandhi said to Jinnah, 'You like this, don't you?' Jinnah answered, 'Not as much as you do!'

Mr. R.G. Casey, Governor of Bengal met Quaid-i-Azam and appreciated his character and valour in the following words:

"Mr. Jinnah is the only outstanding Muslim of All India stature in Indian politics today. He appears to have the legal mind: he holds his cards very close to his chest. He is not a warm man. However, there is something in his eye that hints at a sense of humour. But he is a man of iron-discipline and has denied himself the luxury of any qualities that might loosen his concentration upon his purpose."

Mrs. Sarojini Naidu has recorded her impressions of Quaid in the following words:

"The true criterion of his greatness lies not in the range and variety of his knowledge but in the faultless perfection of his subtle mind and spirit; not in a diversity of aims and the challenges of a towering personality, but rather in a lofty singleness and sincerity of purpose and the lasting charm of a character animated by a brave conception of duty and an austere and lovely code of private honour and public integrity."

If we follow in his footsteps, there is no reason why Pakistan should not be able to abstain the stature which he had visualised.

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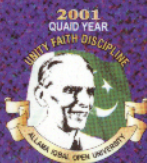
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**ALLAMA IQBAL OPEN UNIVERSITY
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MUHAMMAD ALI JINNAH

A case history of Muhammad Ali Jinnah's life: Analytical Literary Research

By

Dr. Mussaret Anwar Sheikh

While commemorating Year 2001 as the Quaid's year, we Pakistanis are acknowledging our great leader, Quaid-i-Azam Muhammad Ali Jinnah. We must never lose sight of his sterling qualities of leadership which included impeccable integrity, humanism and hard work. It were these qualities which made it possible for the Quaid to successfully confront seemingly insurmountable opposition to carve out a separate homeland, which many had thought to be an impossible dream for the Muslims of South Asia.

The life and achievements of the Quaid testify to the inescapable lesson of history that with faith in the righteousness of a cause, honesty, and perseverance all odds can be surmounted. . It is because of these qualities that he is very right in saying, **Failure is a word unknown to me.** Jinnah's biographies written by the authors of the East and the West also endorse his leadership qualities with an unmatched stance. We owe to the great leader to emulate his example. The research analysis of the case history of Muhammad Ali Jinnah from the literature is a humble effort to contribute to the Quaid Year. The literary life cycle analysis is a very interesting and illuminating experience, which gave the inspiration for looking at the case history of our Quaid. It is being shared here through an analysis of the adult life developmental stages of our Quaid and seeing his growth through each stage.

Research in adulthood has given way to the idea of literary life cycle research. Fictional literature provides a rich source of data for acquiring knowledge about adult development. Martin S. Lindauer speaks:

* The writer is working as Director, Institute of Mass Education, AIOU, Islamabad.

"And what indeed is literature but a record of human behaviour?"

Literature has a lasting and universal appeal because it speaks to the human condition. Literary works are valuable to the psychologists as sourcebooks or case histories.

The analytical literary research on the life of Muhammad Ali Jinnah, Founder of Pakistan, is based on the books of both Eastern and Western writers. The Western authors books are those of Hector Blitho entitled "Creator of Pakistan" (1954). In fact this is the main book used with additional research from Sheila MacDonald's book called Muhammad Ali Jinnah, *Maker of Modern Pakistan* (1970). The Eastern authors books are M.A.H. Isphani's book *Quaid-i-Azam: Jinnah as I knew him* (1966), A.A. Ravooof's "Meet Mr. Jinnah" (1955) and Saiyid Mutlubal Hassan's *Muhammad Ali Jinnah* (1953). The two textbooks used for the analysis of Jinnah's biography are Sheran B. Marriam (1980) and the psycho-social development theory of Erick H. Erickson.

Erickson conceives of development as a series of stages that each person encounters during his existence. He identifies eight stages from birth to maturity. In each of Erickson's eight stages the individual is confronted with a basic crisis consisting of two alternatives, one healthy and one damaging. The crises are turning points that may involve conflict between an individual's own instinctual energy and the people, and institutions he encounters during that stage. Growth and development involve meeting and resolving each of the crises with some degree of success. Development in any stage is greatly influenced by the nature of individual solutions achieved in earlier stages. Before taking the stage development of Muhammad Ali Jinnah an excerpt by Sarojini Naidu describes the adult he is seen:

The relative recency of research in adulthood has given way to the idea of literacy life cycle research. Fictional literature provides a rich source of data for acquiring knowledge about adult development. Martin S. Lindauer speaks of literature: "And what indeed is literature but a record of human behavior?"

Literature has a lasting and universal appeal because it speaks to the human condition. Literary works are valuable to the psychologists as source-books or case histories.

This paper will deal with the literacy life cycle research of Muhammad J Ali Jinnah, founder of Pakistan (Hector Blitho 1954). For further details and illustrated sketch of Jinnah's life, refer to Appendix A, B, C,----the two texts used for the analysis of Jinnah's biography are Sheran B. Marriam (1980) and the psycho-social developmental theory of Erich H. Erickson.

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Never was there a nature whose outer qualities provided so complete an antithesis of its inner worth. Tall and stately, but thin to the point of emaciation, languid and luxurious of habit. Muhammad Ali Jinnah's attenuated from his deceptive sheath of a spirit of exceptional vitality and endurance. Somewhat formal and fastidious and a little aloof and imperious of manner, the calm hauser of his accustomed reserve but masks—for those who know him—a naïve and eager humanity, an intuition quick and tender as a woman's, a humor gay and winning as a child's. Preeminently rational and practical, discreet and dispassionate in his estimate and acceptance of life, the obvious sanity and serenity of his worldly wisdom effectually disguise a shy and splendid idealism, which is the very essence of the man. (Blitho, p.21)

During the first stage, according to Erickson, there is the establishment of trust or mistrust, depending on how we are treated. A newborn child is almost entirely dependent on others for the satisfaction of his needs. If he receives love, care and stimulation, especially consistent attention from his parents, he develops a sense of trust. This sense includes trust in himself and his own ability to successfully deal with his needs. If the

handling he receives when his needs are met is harsh and cold, instead of warm and caring, then he develops a basic mistrust. Those who resolve this first stage in a healthy manner carry with them into adulthood a basic trust that becomes faith in the world and oneself, and finally develops into a belief in the ability to live a meaningful existence. A sense of basic trust is the foundation on which healthy personality development depends.

On Christmas day of the year 1876, which fell on Sunday, was born in the city of Karachi, Muhammad Ali Jinnah to gladden the hearts of his lucky parents, for he was their first-born child. His father, Jinnah Poonja, was a hide merchant. He came from a mercantile Muslim Khoja family that migrated to the Kathiawar Peninsula from the Multan area north of Sind desert long ago. From Kathiwar they moved to Karachi, where they settled and prospered. The house in which the family lived was on Newnham Road located in a congested part of the city with narrow lanes and bi-lanes. Jinnah Poonja had been from his very childhood of tall and slim stature. He thus inherited his first name from a Gujrat word meaning lean or something to that effect and hence it, according to the popular tradition among the Khojas, forms the surname of Muhammad Ali Jinnah. We can very well say that being the first child he received all the attention and care. His parents took great care to give him the best education and did not decide for him a career as their own and had him absorbed in their own business. Being the first child he received extra attention. As a result of these extraordinary attentions he could have very easily turned a spoiled child, but on the other hand his basic trust in his parents laid the foundation of his healthy personality. (Hasan, p.12)

According to Erickson, during the second stage—early childhood—the formation of autonomy or shame and doubt is the issue being resolved. The child who has established a secure sense of basic trust is ready to seek out-side experience away from the security of individuals and familiar circumstances. It is in this stage that the child tries to exercise his individuality by doing things on his own, by asserting his will and by developing an awareness of himself as a separate autonomous being.

Coming back to Jinnah's life, his biographers, in talking to the few people who remember him as a child, have gathered an impression of a somewhat withdrawn but very able boy. A capacity for single-minded, purposeful, hard work seems to have been noticeable in him from his early days. When Jinnah was six years old, he was sent to school in Karachi. when he was ten he went on a ship to Bombay; where he attended the

Gokal Das Tej Primary School for one year. He was eleven when he returned to Karachi to attend the Sind Madrasah High School; and he was fifteen when he went to Christian Missionary Society High School in Karachi. Fatima Bhai, wife of Jinnah's cousin says about him:

He was a good boy, a clever boy. We lived eight of us in two rooms on the first floor of the house of Newnham Road. At the night when children were sleeping, he would stand a sheet of cardboard against the oil lamp, to shield the eyes of the children from the light, then he would read and read. One night I went to him and said, "You will make yourself ill from so much study", and he answered, "Bhai, you know I cannot achieve anything in life unless I work hard." (Blitho, p.5)

This particular statement of Jinnah is a reflection of the second developmental stage of life, whereby the individual asserts his will by developing an awareness of himself as a separate autonomous being.

To assert his will there are many instances in later years. To quote here is the instance when he was drafting a statement with Liaquat Ali Khan and one of his secretaries. He became impatient with their search after fine sentences and said, "I do not care for beautiful language: I only wish to see my idea come through." (Blitho, p.20)

Also his saying, "Failure is a word unknown to me", proves his strong will power and determination.

An example of his autonomy is also evident in early 1900 when he decided to call his sister Fatima from Karachi to join Bandra Convent School as a boarder. The doves of orthodoxy were against this decision, and the innocent young Fatima was the target of wagging tongues, but he stood at her side and to the opposition and made arrangements for her admission.

Examples of his autonomy in the creation of Pakistan are innumerable and for the brevity of the paper cannot all be produced here. However, some elected examples in Appendix-A and Appendix-B will limelight this aspect further.

According to Erickson, those who resolve the issues of this second stage in a healthy manner carry with them into adulthood the courage to be

independent individuals and the ability to guide and determine their own existence. From the examples of Jinnah's life there is no hesitation in stating that Jinnah did resolve this stage in a healthy manner.

The third stage of development is childhood, where we form initiative and guilt. During this period children become more mobile, able to move into and explore previously unreachable places. If the child is allowed to explore his world within reasonable limitations, he develops confidence and a sense of initiative. If he is given an environment with little to explore and lots of "don'ts", then he develops a basic sense of guilt. Successful third stage of development allows us to meet the experience in new flexible ways without constricting effects of excessive guilt.

Little Jinnah was separated from his parents at very early stage of his life and was sent to Bombay to receive his primary lessons. The effect that this early detachment from his family created on the mind of the boy partly accounts for the very prominent trait of the character of the man—the habit of stern independence, self-confidence and self-reliance of the third stage. Perhaps it was at this time of his life that he discovered the secret of single-handed struggle for existence which in later years helped him so much.

At the age of fifteen, when Jinnah was at the Mission School in Karachi, he was married by his parents to a Khoja girl from Kathiawar. His marriage at such a young age speaks of his Eastern cultural respect for the parents' wish. In those days marriage was the matter to be settled by parents. Not refusing to the parents' proposal—shows young Jinnah's avoidance of the sense of guilt—of being disrespectful to the parents' wish and will. While still at school the young student showed such signs of brilliance that an English friend, Sir Frederick Croft, famous businessman of Bombay and Karachi, advised his father that Jinnah should be sent to England to study law. Croft is said to be very uncomfortable in the presence of children, but he liked young Jinnah very much and was impressed by his talents.

An example of Jinnah's initiative is envisaged by Nanji Jaffar in his anecdote of Jinnah's boyhood. One morning when Nanji was playing marbles in the street, Jinnah, then aged fourteen, came up to him and said, "Don't play marbles in the dust; it spoils your clothes and dirties your hands. We must stand up and play cricket." (Blitho, p.5)

Those boys in Newnham Road gave up playing marbles and allowed Jinnah to lead them to a bright field where he brought his bat and stumps for them to use. When he sailed to England at the age of nearly sixteen, he gave Nanji Jaffar his bat and said, "You will go on teaching the boys cricket while I am away." (ibid., p.5)

Muhammad Ali Jinnah was not even sixteen when he sailed for England to his childhood desire, "I want to be a barrister", which he expressed when he accompanied his father to a law court in his boyhood. (ibid., p.9)

In his earliest photographs he appears as a lean boy with high cheek bones and heavy lips that suggest a sensuousness character his eyes with more power than warmth and beautiful slim hands, which he used with an actor's skills even when they were bony and old. There is a picturesque pen portrait, "that tall thin boy in a funny long yellow coat". Though he remained "tall and thin" none dare call his clothes funny any longer, for it was claimed that he was the best dressed man of his times.

Jinnah's ability of meeting new experiences in new flexible ways without the constructive effects of excessive guilt is evident from these words of his:

"I found a strange country and unfamiliar surroundings. I did not know a soul, and the fogs and winter in London upset me a great deal, but I soon settled down and was quite happy".
(ibid., p.10)

An example of Jinnah's initiative seen from the words spoken to a rival politician in later years:

You try to find out that will please people you then act accordingly. My way of action is quite different. I first decide what is right and I do it. The people come around me and opposition vanishes. (Blitho, p.87)

In Erickson's fourth stage of development, the focus is on the emergence of industry or inferiority. If much of what an individual tries to accomplish is done fairly well, he receives encouragement and attention and develops a sense of industry. This involves actively pursuing tasks and feeling confident about being able to handle them well. From the development of a healthy sense of industry comes enjoyment of work, and a feeling of

pride in one's ability to do something very well; this attitude is then carried into adult life. Another characteristic of this stage is that children begin to identify very closely with what they do. They think of their future selves as occupations—lawyers, doctors, etc. Some people remain at this stage throughout life, with their entire being focused on the job they perform. Most move on to the next stage where identity is defined in a more self-conscious way.

The application of this stage fits very well with the developmental stages of Jinnah's life. Jinnah's achievement as a student in his home country, as well as England, had shown signs of brilliance. He had cultivated habits of self-reliance and industry. He had discovered the secret gem of single-handed struggle in the school atmosphere. While in England, his life was marked for diligence, discipline, and deep study. Like the many Indian students he was not after vain pursuits and was never a "problem tenant". He knew that he had gone there for study, and not an excursion or a holiday trip. In those days the ground was rather slippery for the Indians in England and it must be said to the credit of steadfast Jinnah that he was lure proof and beyond all temptious. He passed his examinations in England in two years—he was not eighteen but had to remain in England two more years to complete the formalities of Lincoln's Inn. He was "the youngest student from the Indian sub-continent ever called to the bar". (Ibid., p.8)

His habits in London were narrowed down to lectures in Lincoln's Inn, to the library in the British Museum and to debates in the House of Commons, without any pausing in the national gallery on the way. He was to do two things brilliantly in his life: he was to become a great advocate, and he was to create a nation. His chief passions were in his mind. He tells about his decision to join the Lincoln's Inn. (Blitho, p.9)

I joined the Lincoln's Inn because there on the main entrance, the name of the prophet was included in the list of the great law-givers. (Ibid., p.9)

He spoke of Muhammad (PBUH) "as a great sovereign and great statesman". His appreciation of the prophet was realistic: perhaps his political conscience as a Muslim began to stir while he was in England.

During the two years that he had to spend in London he "utilized it for further independent studies for the political career" he already "had in mind". Jinnah also said:

Fortune smiled on me, and I happened to meet several important English liberals with whose help I came to understand the doctrine of liberalism. The liberalism of Lord Morley was in full sway. I grasped that Liberalism, which became part of my life and thrilled me very much. (Ibid., p.9)

This awakening in politics coincided with personal changes. Up to April 1894, Muhammad Ali Jinnah had used his boyhood name, Jinnahbhai. On April 14, 1894 he adopted the English fashion in names and became Mr. Jinnah, the form he used for the rest of his life. He had also abandoned his funny long yellow coat and adopted English clothes; and perhaps encouraged by the sight of Mr. Joseph Chamberlain in the House, he had bought his first monocle.

After about four years' stay in England, Jinnah returned to India, a finished product. While in England he had lost his young wife and mother. His father had suffered loss in business and became poor. The conditions in Karachi were not favourable and encouraging. He went over to Bombay. Now the whole world lay before him and the young Barrister Jinnah had to fight his way through somehow during the lean years of Bar. In Bombay he had to endure three more years of penury and disappointments before he began to climb. Mr. N.H. Saiyid, who was Jinnah's secretary in later years has written of this lean time.

The first three years were of great hardship and although he attended his office regularly every day, he wandered without a single brief. The long and crowded foot-paths of Bombay, may if they could only speak, bear testimony to a young pedestrian pacing them every morning from his new abode – a humble locality in the city, to his office in the fort, ... and every evening back again to his apartments after a weary, toilsome day spent in anxious expectation. (Macdonald, p.4)

At the turn of the century, Jinnah's fortune changed, through the kindness of the acting Advocate General of Bombay, John Molesworth Mac Pherson, who invited the young lawyer to work in his chambers. Mrs. Naidu wrote of this as "a courteous concession - - the first of its kind ever

extended to an Indian", which Jinnah remembered as a "beacon of hope in the dark of his early struggle".

In 1900, Jinnah applied for the temporary post of the Third Presidency Magistrate. With effort and diligence he secured the job. He held this office for six months and the small salary so earned was enough to relieve him of the encumbrance of the last three years of his bitter struggle. Not only that, he was able to save a little for the future. During this tenure he worked with ability and skill. His proceedings were clear. His judgements were sound.

On the expiration of the term, his services were highly appreciated by the judicial authorities. Sir Charles Olivant, the judicial Member of the Bombay Government, requested him to make his services available for permanent service in the near future on an increased grade of pay rising up to 1500 rupees a month. Young Jinnah declined the offer. He was determined to keep up his independence of character. He resolved to pursue the goal he had set before him. "My ultimate ambition is to earn fifteen hundred rupees a day". Sir Charles thought of him as sentimental. But the young advocate was practical. And he meant exactly what he said.

Jinnah won his early struggle. "Character, courage, industry, and perservance, "says Jinnah, "are the four pillars on which the whole edifice of human life can be build. (Bavoof, P.5) It is industry in the political career and in the creation of Pakistan is beyond doubt. Evidence of it is available in the instances quoted in the stages of development to follow.

Erickson's fifth stage begins around puberty during adolescence and centres on the identity crisis where the question is whether a positive identity or identity diffusion will be the outcome. Typically adolescents are very fickle during the identity crisis because things that are pleasing and seem right for a while can suddenly become unpleasant and no longer fit the individual's changeable self image. Also characteristic of this stage is the need for consistency and stability to off set the confusion and decrease anxiety. Teenage gangs, political groups, social clubs, and religious organizations can be used to provide guidelines and stability for adolescence. If on the other hand, an adolescent is given support by other and encouraged to answer his own questions and seek out what really feels best for himself, the identity crisis begins to move toward a more enduring resolution, a stable sense of experiencing some of the alternatives that are available and discarding those that seem wrong, each

person begins to find certain activities, people's attitudes, and values that fit his own life style and fill his own needs.

As far as Jinnah is concerned, the development of this stage of life started for him while he was in London. In early 1892, Dadahboy Naroji, a Parsee known as the "Grand Old Man of India", stood up for a seat in the House of Commons for Central Finsbury. The intellectual merits of young Jinnah attracted the attention of Dadahboy. He observed young Jinnah with his experienced eye. This lad of seventeen, he thought, would go far. The boy needed guidance and counsel. He singled out young Jinnah for an active role in the elections. Dadahboy's success at the polls was due in no small measure to the support, which his young admirer gave him. Young Jinnah saw this political game for the first time. He came to the inevitable conclusion that every man in democracy is supposed to know the value of his vote, but very few can cash it in terms of actual good for the country. The election campaign had a great impact on Jinnah's political life to follow. He prospered under the influence of Dadahboy, whom he served fourteen years later as a secretary of the Indian Congress. Dadahboy was known for his courage and uprightness. His speeches in the House of Commons give evidence off this (Appendix-C). Also Jinnah took easily to Mr. Gladstone, the British Prime Minister. He learned much from Gladstone's eloquence and statesmanship. In Jinnah's enthusiasms for Pakistan we may detect something of the favour of Mr. Gladstone for Ireland.

In 1906, Jinnah involved himself in active politics during Indian Congress session at Calcutta where he was serving as private secretary to Dadahboy. In this session of Congress Dadahboy, who had fourteen years before talked of British justice and generosity, was declaring for:

We do not ask favours. We only want justice. Instead of going into further divisions or details of our rights as British citizens, the whole matter may be comprised in one word, Self Government or Sawaraj. (Blitho, p.8)

Dadahboy, the once great mediator of the Finsbury electorate in his eighty-first year became a warrior. His slogan, Sawaraj, was written on the new banner of Congress. Behind the banner marched Jinnah at the age of thirty, with most of the attributes of great reformers. Those attributes have been described as immense enthusiasm, a desire for adventure,

powerful persuasiveness, a keen sense of spirit and the requirements of the day and a certain mysticism. (Blitho, p.28)

After Dadahboy the next person to influence Jinnah was Sir Sayyad Ahmed Khan, who is marked for his lonely and independent flight. He was something of a changeling in the Muslim brood - - a realistic, and too cautious to be trapped into frenzy. After the Indian Mutiny he wrote an honest and startling book, The Cause of Indian Revolt, which was to influence and help to change the fortunes of India. When the movement to replace Urdu by Hindi began, Sir Sayyad Ahmed Khan was convinced that Hindus and Muslims would never join wholeheartedly in anything. He made this statement to the British Divisional Commissioner at Benaras and added, "At present there is no open hostility between the two communities, but an account of the so-called educated people, it will increase immensely in future. He who lives will see." (ibid. p.30)

Thus, was born the thought to which Jinnah became the heir, although many years had to pass before he acknowledged that it was his destiny to fill Sir Sayyad Ahmad Khan's disturbing policy.

Gokale was a Hindu leader. The Encyclopedia Britannica fortifies these judgments of his character: Gokale's intense patriotism, powerful grasp of facts and great industry, raised him head and shoulder above his contemporaries, and his moderation, invariable courtesy, and lofty personal character marked him out as one of the last and greatest of the old school of Congress politicians before the age of non-cooperation. (ibid. p.50)

Jinnah and Gokale had liked each other from the very beginning. There was no conflict between their minds and they were not held apart by suspicion. Gokale said of him, "he had a true stuff in him, and that freedom from all sectarian prejudice which will make him the best ambassador of Hindu Muslim Unity." And Jinnah said that it was his own ambition to be "Muslim Gokale." Both Gokale and Jinnah were pleading for the great sea of illiterate, the masses for whom they wanted schools and compulsory education through government grants.

Sir Muhammad Iqbal, the greatest Muslim philosopher and poet of his time, advocated partition: he even demanded, and defined the frontiers of a proposed consolidated Muslim State, "which he believed would be" in "the best interests of India and Islam." Iqbal's influence over the fortunes of

Muslim people, and on Muhammad Ali Jinnah, was profound and lasting. Jinnah did not yield to Iqbal's arguments for almost a decade when he admitted that he had "finally been led to Iqbal's conclusions, as a result of careful examinations and study of constitutional problems facing India."

Besides Jinnah's relations with political figures, his relation with his relatives also needs to be viewed at this stage. The relationship between Jinnah and his sister Fatima endured through the vicissitudes of half a century; to the day of Jinnah's public tribute to her, after the creation of Pakistan, when he said:

... my sister was like a bright ray of light and hope, whenever I came back home and met her. Anxieties would have been much greater and my health much worse, but for the restraint imposed by her. (Blitho, p.16)

At the age of forty-two, in 1918, Jinnah married eighteen-year old Miss Rittenbhai, the only daughter of Sir Dinshaw Petit. The marriage was all romance. The first few months passed in pleasure and harmony. But old cronies called and interrupted them with talk of politics that did not amuse her. His only child, Dina Jinnah was born on August 15, 1919. For Jinnah married life was a solemn duty: for his young wife an opportunity for pleasure. Jinnah had been a recluse for many years and after marriage he had to adapt to a social life that was too merry for his nature.

Early in 1928 Mrs. Jinnah left the house and went to live in Taj-Mahal Hotel. Husband and wife had come to a crisis in their relationship where the difference in ages and their habits made harmony impossible. Once after they parted, an old Parsee friend tried to reconcile them. Jinnah said to him, "It is my fault: we both need some sort of understanding we cannot give." (Blitho, p.91)

His wife fell ill and died at a very young age of not even twenty-nine. Jinnah rushed to Bombay for her burial. When the body was lowered in the grave he buried his head and sobbed. After her death he packed away all the pretty objects, souvenirs and photographs. The only sign of mourning was the black band on the sleeve of his coat.

At the time of farewell to Lord Wellington, the anti-Wellington faction succeeded in boycotting the resolution of his loyalty and appreciation.

After this incident, Jinnah was at once a hero. He stood up above the crowd and said:

Gentlemen you are the citizens of Bombay. You have today scored a great victory for democracy. Your triumph has made it clear that even combined forces of bureaucracy and autocracy could not overawe you. December 11th is a Red Letter Day in the history of Bombay. Gentlemen, go and rejoice over the day that has secured us the triumph of democracy. (ibid. p.78)

After this incident public addresses were presented to him, and garden parties were given in his honor. For the first time in his lonely career, Jinnah was a popular figure - - a leader of the people. His admirers contributed thirty thousand rupees to build a Memorial Hall in his honor and, in spite of the ravages of Partition, it is called "Jinnah Hall."

So far we have seen Jinnah's association with people and how he has tried to overcome the identity crisis. Now we come to his attachment to newspapers and books. He had a passion for newspapers and had them sent from all over the world. He cut pieces out of them, annotated them and stuck them into books. He would do this for hours - - all his life he loved newspapers. In November, 1932 Jinnah read a review of H.C. Armstrong's Grey Wolf. He bought the book and for two days was absorbed in the story of Kamal Ataturk. The story of Ataturk had great influence on him, that when he had finished, he handed the book to his daughter - - then aged thirteen - - and said, "Read this, my dear, it is good."

Erickson's sixth stage is the young adulthood wherein the issue of developing intimacy or isolation comes to the fore. Here we become especially concerned about developing intimate, lasting relationships with others. If an individual has established a reasonably healthy and a stable sense of identity, he is prepared to be open with others, to share important parts of himself, and to respond with warmth and caring to the disclosures of others. On the basis of this sharing, close and personal relationships can evolve. Genuine intimacy occurs, according to Erickson only between two identities.

Jinnah's development of this stage has links with the preceding stage and even has reference to his childhood days when we have a mention of his

being liked by Mr. Croft who never liked children. Then we have his relation with Dadaboy and Gokale. When Gokale died Jinnah lost his only and close friend. He recalled his "liberal and broad-minded statesmanship", and spoke of him as a great Hindu leader and a tower of intellect. When he referred to Gokale three months after his death, he confessed his sorrow and grief. On his sixth death anniversary he spoke in memory of his friend: "It is a pity there are so few men like him to be with us in such a critical time as the present." (Blitho, p.102)

After being disillusioned by his efforts to bring Hindu Muslim Unity, and the deteriorating state of affairs in India, he went to England for three years on a self-imposed exile. He bought a house in West Heath. His sister Fatima resigned from her work to travel to England to be with her brother. He enjoyed the constant companionship of Fatima. From this time to his death she abandoned all other interests to his care and his career. The acknowledgement of his sister's support has been mentioned in the last stage.

At this time the companionship of his daughter Dina also became a delight for both father and daughter.

Jinnah was frank with the students also. In fact, he loved to be in their company. In a speech to Aligarh students of Aligarh in 1938 he did not hesitate in telling them why he had gone to London:

I received the shock of my life at the meetings of the Round Table Conference. In the face of danger, the Hindu sentiment, the Hindu attitude, led me to the conclusion that there was no hope of unity, I felt very pessimistic about my country. The position was most unfortunate - - I felt disappointed and so depressed that I decided to settle down in London. (Blitho, p.100)

Liaquat Ali Khan visited Jinnah in London. Liaquat had the belief that Jinnah was the one man who could save the League and the Muslims. Liaquat immediately made his appeal to Jinnah to return. In fact, Liaquat was the ally Jinnah needed. Liaquat was to be the builder of Jinnah's architectural design. Jinnah found in him the complement to his talents; together they were to be inviolable, because they formed one mind, and the trust between them remained to the end.

Begum Liaquat Ali Khan has spoken of the friendship between Muhammad Ali Jinnah and her husband:

They had known each other from 1928 - - at the Calcutta Conference where Jinnah was so humiliated. You will remember how he was cried down as not being accepted leader of the Muslims. Liaquat was one of those who stood by him: he had always admired Jinnah, and believed in him as much then as he did at the end. (ibid. p.105)

At the end of this meeting at London, Jinnah told Liaquat:

You go back and survey the situation, test the feelings of all parts of the country. I trust your judgement. If you say "Come back", I will give up my life here and return." (ibid. p.106)

Liaquat on his return devoted every day to his journeys and inquiry. Only when he was convinced he wrote to Jinnah and said, "Come."

Besides intimacy with friends of his age, he had intimacy with students and children. An instance of his relationship with students is evident from narrative of Muhammad Noman, Secretary, All India Muslim League. He was very good at mimicry. His imitation of Jinnah was delightful. One day Jinnah sent for him and said:

I am told that you mimic me with great skill. Show me how you do it." Muhammad Noman had to stand before him and do his best. At the end of the impersonation, Jinnah took off his astrakhan hat and monocle, and said, "Very good Take these; they will make it more authentic in future." (Blitho, p.121)

In 1938 when Muhammad Noman told Jinnah that he had applied to Hyderabad government for a grant to enable him to complete his education in England, Jinnah advised him to educate himself with his own strength. He suggested that he write the history of the Muslim League, which he did. He worked with Noman; he gave him all the papers that he needed. Hour after hour he sat with him until the book was finished. His patience with Noman incredible. He remembers Jinnah saying, "You can educate yourself on the royalties from the book." (ibid. p.121)

Jinnah's friendship with children is envisaged in the instances reported here. One summer the son of a friend came with a school companion to stay with Jinnah in his house. On the last night of their visit, they went to bed and were almost asleep when the door opened. The boy, who became Jinnah's ardent follower, has described what followed:

The light was switched on and we saw Mr. Jinnah in his pyjamas and dressing gown. He apologized for disturbing us, then he said, "I could not sleep because you are going away tomorrow." He sat down and talked to us for a long time - - not about politics, but about his life in England and of the earlier years when he was a boy in Karachi. When he got up to return to his room, he said he was sorry he had kept us awake. As he turned out the light he said, "I wish that I had a son."

During the political campaigning in Baluchistan, his hostess at the time had said that he was very friendly with her two year old son. The little boy would run Jinnah's room in the morning calling, "I want dada Jinnah." Then he would sit on his knees and they would gossip together. Whenever she tried to take her son away would say, "No, leave him." He showered him with presents. One day he drove alone to Quetta with the chauffeur and bought a rocking horse for her son. Erickson's seventh stage is the individual's progress throughout the first six stages to settle into a life of complacency, stagnation and lack of growth. During this period people need more than intimacy. They strive for productivity and a true concern for others. The crisis involved in this stage then is the choice between generativity and stagnation. By maintaining meaningful contacts with others, the individual in return receives new stimulation and exciting ideas that prevent him from the ruts and growing stagnation.

The first evidence of this stage of concern for others is in Jinnah's decision to leave England and go to India after he got the signal from Liaquat Ali Khan. Mr. T.M. Ramsay, who was Jinnah's neighbor, has described his farewell:

I remember the day when he came in and said, he was returning home. Several other lawyers had their eyes on his beautiful furniture and they wished to buy it all. There were some beautiful mahogany pieces. One of my colleagues said to Jinnah that he would buy it all, but he answered, "It is

yours! I don't care about these chattels. I am going on a grand mission to India." (Blitho, p.106)

In 1936 when Jinnah returned to India he found that the Muslims were in the greatest danger. It was a tragic period for the Muslims. The Muslim League existed in name only. Besides there were two rival organizations of Muslims, the League and the Muslim Conference. He had an arduous task before him. Organizing the undisciplined mob fell to his lot. Rejuvenating the League was his first concern. So under his magnetic leadership the League was strengthened, organized and built on a sound basis. He was acclaimed as the chief leader of the Muslims - - their Quaid-i-Azam.

In 1937 when Jinnah undertook the organization of Muslims, he did not want to base his leadership on mere emotions. Logic and reasoning were the keynote on which he wished to build up the structure. He has often said, "The right royal welcome you have given me is not for me. I know that this means that you are giving your seal of sanction to the policy of All India Muslim League. (Ravoof, p.32)

Jinnah took in right earnest the consolidation of Muslims. He feared India and delivered a number of inspiring speeches. His comprehensive survey showed that the League was both looking ahead and planning the present. The Lucknow Pact of 1916 - - a move of Jinnah goes down in history as a landmark in the political evolution of the country, as a signal of the identity of purpose earnestness and cooperation between the two great sections of the people of India towards the attainment of responsible government.

Jinnah did not have any personal interests. He was taking all this trouble for the betterment of the Muslims of India only. At a meeting of Muslim Workers he said:

I am an old man. God has given me enough to live comfortably at this age. Why should I turn my blood into water - - run about and take so much trouble? Not for the capitalists, but for you - - the poor people. (Blitho, p.150)

Jinnah returned from England to his desk in his house at Mount Pleasant Road discouraged but not in despair. He worked alone with no personal staff and not even a secretary to copy his letters and keep his papers tidy.

When Jinnah was old and full of authority he liked to relax in the company of young people. He would chuckle and joke, with patience he seldom offered to his contemporaries. After he had listened to boy students who came to him with the eager plans for improving the world, he would usually shake his finger at them and say, "Don't enter politics until you have made your pile." Jinnah had obeyed this dictum himself. He did not enter politics until he was pretty safe in his career.

He spent many days of his mid-life with the students of Aligarh and talking to them usually in the role of a stern disciplinarian, concerned with their responsibilities rather than their ambitions and grievances. One evening students from another college called on him to seek his guidance. When some of them were critical of their elders, Jinnah interrupted them with the question, "How many of you have lamps on your bicycles?" Only one could say 'yes.' Jinnah quickly answered, "Do not criticize others when you yourself have not learned to respect the sanctity of law." This was his outward method with the young, but behind the brusque words was tenderness.

Aligarh was largely the focus for this emotion when he was in his forties. There he could find the young thinkers who would listen to the phrases of wisdom he liked to scatter when he was in a mood of moralizing. Proof of this lies in his will whereby he ordered his fortunes to be shared between Aligarh, Islamia College Peshawar and Sind Madrasah Karachi. He did not change Aligarh even after partition when it was in an alien land.

Jinnah started his efforts for the homeland of Muslim by being elected President of the Muslim League. He left no stone unturned in the creation of Pakistan and said, "No power on earth can prevent Pakistan." He further said, "Remember one thing, I am going on even if it kills me." (Blitho, p.159)

In the series of talks between Jinnah and Gandhi, Jinnah insisted that the settlement between Hindus and Muslims should be ousted first, and then, the self-determination would be given to the Muslims.

Jinnah was so concerned for the Muslims that when Nehru said there were only two parties in the country - - Congress and the British - - Jinnah at once replied, "There is a third party - - the Muslims", and added:

We are not going to be dictated to by anybody. We are willing to co-operate with any group of progressive and independent character, provided its programme and policy correspond to our own. We are not going to be camp followers of any party. We are ready to work as equal partners for the welfare of India. (Blitho, p.114)

After the Lahore Resolution of 23 March 1940, Jinnah became a strong advocate of the two-nation theory and was to expound the full Pakistan demand. At the end of the session Jinnah remembered Iqbal and said, "Iqbal is no more amongst us, but had he been alive he would be very happy to know that we did exactly what he wanted us to do." (ibid. p.129)

The industrious habits of Jinnah's childhood endured in the man of sixty-six. He worked out the intricate plans to increase the powers of the League, and he wrote bill notes to his workers all over India. He even created his own newspaper and named it *Dawn*. It was printed in English and helped to fight the propaganda of the British and Hindus, who owned ninety-five percent of the papers in India. *Dawn* is one of the authentic English newspapers of Pakistan even today.

The victory of the Muslim League in 1946 at the polls was overwhelming both in the provinces and in the Central Assembly. This was Jinnah's glorious hour: his arduous political campaigns, his robust beliefs and claims were at last justified.

Jinnah also championed the cause of women: advocating for women an equal share with men in social and national life. He said, "No nation can rise to the height of glory unless its women are side by side by the man." (ibid. p.120)

...I believe that it is absolutely essential for us to give every opportunity to our women to participate in our great struggle of life and death. Women can do a great deal within their homes, even under purdah ... if political consciousness is awakened among our women, remember, your children will not have much worry about. (Blitho, p.128)

All these days Jinnah had worked day and night for the cause of the Muslims. He did not care for his health. The doctors advised him rest and tonics. But it was not in Jinnah's nature to rest and he worked on. Once

Sir Eyelyn Wrench asked Jinnah as to what he did to forget his office worries. Jinnah answered, "My profession is such that it never allows me time for recreation."

It was a great victory for Quaid-i-Azam to fly to Karachi on 7 August 1947 as its first Governor General. As he stepped into the aircraft, Jinnah looked back towards the city in which he had fought and said, "I suppose this will be the last time I will be looking at Delhi." As the aircraft taxied out he said, "That's the end of it." When the aircraft came near Karachi, Jinnah looked down and saw thousands of people in white clothes - - a snowfield of Muslims he had freed. He suddenly became "buoyant and quite young."

Jinnah was the focus of the new nation and inspirer of all. He spent most of the time in the Government House weary, but yet undaunted. He was busy building the government of the biggest Muslim State and writing his first constitutional speech. He was inaugurated as first Governor General on 14 August 1947 in the presence of the Viceroy. Over them flew the flag of Pakistan chosen by Jinnah and Liaquat - - with three - - fourths green for Muslim majority and one-fourth white for minorities.

The last year of his life and the first year of Pakistan was a very busy year. He made gallant efforts in making his people together by touring the different parts of the country and putting up with receptions, speeches and reviews. He even flew a thousand miles to East Pakistan.

Even when very ill he worked very hard. His secretary said, "His seriousness was contagious. There was no lightness or humor in our work." When he came to Quetta for rest he would get dispatch boxes with golden seals of MAJ. They contained lots of work and his slim hands were busy with paper. One of the doctors said he ignored his advice. Whenever his sister told him to go and rest he would answer, "I have got too much to do. I cannot waste any time." He said to his doctor, "There is nothing wrong with me. I have stomach trouble and exhaustion, due to overwork and worry. For forty years I have worked for fourteen hours a day, never knowing what disease was." (Blitho, p 219)

The last task which Jinnah did was the opening ceremony of Big State Bank in Karachi, the nation's bank with its own currency as a sign of its economic freedom. He specially flew from Quetta where he was supposed to be resting.

We can say without any hesitation that Jinnah has accomplished the seventh stage of his development over and above his health capability. The last of Erickson's stages involves the issue of integrity or disgust and despair. If an individual can look back and feel that he has lived his life in a meaningful way, that he has made mistakes but in the long run has been reasonably successful in his life, then he develops a sense of integrity. He feels good about his past, comfortable with his present existence and generally acceptant of the value of his being.

As far as Jinnah is concerned the instances which brought despair and disgust to him were the failure of Hindu-Muslim Unity, non-cooperative attitude of Gandhi, Nehru, Sir Stafford Cripps and the Viceroy.

He had also been hurt in his life by the years of poverty in Bombay, failure of his marriage and detachment from his only daughter, who had decided to live with her mother's relations in Bombay and married a Christian.

The killings at the time of partition had a great touching effect on him. He had always been repelled by frenzy and cruelty. The Kashmir Issue was also a source of despair for him. On 5 September 1948 when he was down with pneumonia and high fever and in restless spell muttered about Kashmir. He suddenly raised his voice in anger and said, "The Kashmir Commission have an appointment with me today. Why have they not turned up? Where are they?" (Blitho, p 224)

As far as his achievements are concerned they are innumerable starting from his student life to Governor General of Pakistan.

It is true that he never seemed to see himself in relation to history, even when he was at the age when most old men enjoy their memories. The only occasion when he did it was a seventy-minute interview with Ian Stephen. This baffled his secretaries. He ranged widely over the course of Indo-Pakistan affairs during the previous seven months - - "a dramatic fascinating story as told by such a man."

"Yes, Mr. Stephens, thank you. I feel better; I am better. They say I have been ill. I have not. I get tired. It is natural that I should. I am not young. I have responsibilities..."

As far as Jinnah's life is concerned, he has definitely lead a successful life. Thus his developing a sense of integrity, feeling good about the past and comfortable with his present existence is seen in the following excerpts.

As he walked up the steps of the Government House he said to his ADC, "Do you know I never expected to see Pakistan in my lifetime. We have to be grateful to God for what we have achieved." (ibid. p.195)

While in Quetta, on August 29 he said to Dr. Bakhsh: "You know when you first came to Ziarat, I wanted to live. Now, however, it does not matter whether I live or die." (ibid. p.223)

Dr. Bakhsh wrote in his diary afterwards.

I noticed tears in his eyes ... I could not account for his dejection . . . The explanation he offered was that he had completed his job, but I found this enigmatic and evasive. Was his job incomplete five weeks before? Had he done something in the meantime which had given him a sense of fulfillment? I could not help feeling that something had happened to under – mine his will to live. (Blitho, p.223)

On 10 September 1948 Dr. Bakhsh told Miss Jinnah that there was little hope of her brother's living a few days. On 11 September 1948, in the morning three aircrafts, including the Viking of the Quaid, landed at Quetta. The Quaid was carried to his plane on a stretcher. The plane landed at Mauripai at 4:15 p.m. and from there the Quaid was taken into an army ambulance to the Government House. When he arrived it was nearly evening time. After the evening prayer call the doctors raised the end of Quaid's bed to hasten the flow of blood to this heart. They tried to inject a drug into his veins but they had collapsed. At 9:50 p.m. Dr. Bakhsh told the Quaid that he had given him injection to strengthen him and it would soon have its effect and he would live.

Jinnah moved his head and spoke for the last time. He said faintly: "*I am not.*" Twenty minutes later he died

The news of Quaid-i-Azam's death spread and the sea of white garments spread into the darkness. Slowly waving his way among the people came a man carrying a bottle and a shroud that had been soaked in the holy water of Zam Zam, the spring released by Ismail in the desert, and the

bottle contained the remains of some attar (scent) that had been sprinkled on the tomb of the Prophet (PBUH) at Madina when he was there on a pilgrimage

Quaid-i-Azam was wrapped in the shroud and the attar was sprinkled on him before he was buried in the heart of the city in the dust from which he had stood up to his boyhood dictum, "Stand up from the dust so that your clothes are unspoiled and your hands clean for the tasks that fall to them."

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Special Issue on Quaid-i-Azam



**ALLAMA IQBAL OPEN UNIVERSITY
ISLAMABAD**

**QUOTES ABOUT QUAID-I-AZAM MUHAMMAD ALI JINNAH
FROM HECTOR BLITHO'S BOOK: JINNAH, THE GREATOR
OF PAKISTAN**

An old Parsee advocate: "Jinnah's arrogance would have destroyed a man of less will and talent. Some of us used to resent his insolent manner --- his overbearing ways - - and what seemed to be lack of kindness. But no one could deny his power of argument. When he stood up in the court, slowly looking would expect from an actor - - he became omnipotent. Yes, that is the word, omnipotent." (p.19)

Second Hindu advocate, had known him when he was "still rather poor." But he said, "his clothes were always his great distinction. He was more independent in those lean years than he was later on. But he was scrupulously honest. Difficult! Oh, yes. Although I have never heard off his doing an injustice, or a shady act. It was not in his nature." (p.17)

A Muslim barrister: "One must realize that when Jinnah began to practice, he was the solitary Muslim barrister of the time; there may have been one or two others, but they did not amount to a row of pins. This was a profession made up mostly of Hindus and Parsees. Perhaps they were over critical of a Muslim - - who came from a business stock - - setting up such a standard of industry. There was no pleasure in Jinnah's life: there were no interests beyond his work. He laboured his brief day and night. I can see him now; as a reed, always frowning, always in a hurry. There was never a gossip about his private habits. He was a hard working celibate, and not very gracious young man. Much too serious to attract friends. A figure like that invites criticism in the lazy East, where we find it easier to forgive a man for his faults than for his virtues. . . . Jinnah knew his law alright. . . . his apparent rudeness was linked with his deep honesty. This must be difficult to believe, but you must relate Jinnah's integrity to the wholly different ethics of life surrounding him - - in a land where private ethics are rather shaky." (pp.19-20)

There is a story concerning myself: "My father took me to Jinnah, at his chambers. He said, 'Here is my son - - make him as brilliant as you are.' Jinnah's answer was typical: he said to my father, 'Your son can come and work in my chambers, but he must make his own brilliance by himself.'

Raja of Mahmudabad: Muhammad Ali Jinnah was "no apostle of frenzy", a fact that was already apparent in those early debates. During his speech on the Criminal Law Amendment Bill, Jinnah said, "I ... wish to express that every attempt on the part of my countrymen to undermine the authority of the Government, and to disturb law and order, deserves the strongest condemnation and the highest punishment." Such malcontents were, he said, "the biggest enemies of his 'country' and his 'people'." He continued, "I believe in criticizing the Government ... freely and frankly, but at the same time, that is the duty of every educated man to support and help the Government, when the Government is right." (p.52)

Mrs. Naidu: Jinnah formally enrolled himself as member of All India Muslim League, to whose expanded outlook he had already contributed so singly by his example. Typical of his exquisite, if somewhat exigent sense of honour, is it to find that even so simple an incident partook of something like a sacrament. His two sponsors were required to make a solemn preliminary covenant that loyalty to Muslim League and the Muslim in no way and at no time imply even the shadow of disloyalty to the larger national cause, to which his life was dedicated. (pp.57-58)

Sir William Wedderburn: He is one of the gentlemen of recognized position in the public life of India. (p.59)

Mr. Montagu's description off Jinnah when he was sent by the Government to meet political leaders: Jinnah, young, perfectly mannered, impressive looking, armed to the teeth with dialectics, and insistent upon the whole of his scheme. All its shortcomings, all its drawbacks, the elected members of the Executive Council, the power of the minority to hold up legislation, the complete control of the Executive in all matters of finance - - all these were defended as the best makeshifts they could devise short of responsible government. Nothing else would satisfy them. They would rather have nothing if they could not get the whole lot. I was tied up into knots. Jinnah is a very clever man, and it is, off course, an outrage that such a man should have no chance of running the affairs of his own country. (p.70)

Diwan Chaman Lal: He is one of the few men who have no personal motives to nurse or personal aims to advance. His integrity is beyond question. And yet he is the loneliest of men. (p.91)

Jamshed Nisserwanjee: Yes, his memory is very dear to me. He was never a demonstrative person: he was reserved, dignified and lonely . . . I knew the greatness of his heart: he believed that the Hindus and Muslims could be brought together. There was no hate in him . . . I beg you to believe that Mr. Jinnah was a humanitarian. He was never generous with tears - - oh, no, but I was him weep twice. Once was after partition, in January 1948, when I went with him to see an encampment of Hindus who had stayed on in Pakistan. When he saw their misery, he wept. I saw the tears on his cheek. His cheeks were very noble. The first time I saw him weep was after his amendments had been rejected at the Calcutta meeting to consider the Nehru Report in 1928. It is a fine thing he did - - pleading as a great man for his people. (p.95)

Liaquat Ali Khan: They need someone who is unpurchasable . . . You must come back. The people need you. You alone can put new life into the League and save it. (p.105)

Muhammad Noman, Secretary of All Muslim Students Federation: He was no fanatic: his approach to our problems, as students was never sentimental. He liked reality and reason. (p.121)

Captain Saied Abbas: It was during 1937-1938 that I saw Mr. Jinnah when he visited Allahabad. For us Muslim students, he represented the spearhead of the Muslim renaissance all over India. For the Hindu students he was an incorruptible fighter for freedom. (p.121)

Dr. C.R. Reddy, a Hindu Vice Chancellor of Andra University: He is the pride off India and not the private possession of Muslims. (p.133)

Sir Frederick James, a Christian: Jinnah's unique parliamentary gifts, and then - - he is a powerful debater and a first class strategist . . . a leader of fearless and incorruptible.

Sir S.R. Shanmukhan Chitty, another Hindu: Mr. Jinnah is a realistic patriot . . . he yields to none in his enthusiasm to obtain the political emancipation of his country.

Rao Bahadar M.C. Raja, a Hindu and a leader of the depressed classes - the untouchables: All religious hold the belief that God sends suitable men into the world to work out. His plans from time to time, and at critical junctures. I regard Mr. Jinnah as the man who has been called

upon to correct the wrong ways into which the people of India have been led by the Congress under the leadership of Gandhi. The Congress did great service to the country so long as it followed the lines of critical operation and cooperative criticism towards the British government, as laid down by Dadabhai Naoroji and Gokhale. But it took a wrong turn when it adopted wholesale the non-cooperation programme of Mr. Gandhi ... In these circumstances, a man was needed to stand up to Congress and tell its leaders that their organization, however powerful numerically and financially, does not represent the whole of India. ... I admire Mr. Jinnah and feel grateful to him because, in advocating the cause of Muslims, he is championing the claims of all classes who stand in danger of a (caste) Hindu majority, acting under the inspiration and orders of Mr. Gandhi. (p 134)

One of the journalists: He never tried to cajole us. He was the most difficult of all politicians to deal with: he was fastidious and proud with us: he would summon us to his house, but he would never offer us a cup of tea or cigarette. He was above even such trivial bribery. (P.142)

Mr. Beverley Nicholson, English writer after his meeting with Jinnah in 1943: The difference between Jinnah and the typical Hindu politician is the difference between a surgeon and a witch doctor ... a surgeon you could trust, even though his verdict was harsh. (p 145)

Begum Liaquat Ali Khan: It was his clearness that stirred one's astonishment and admiration ... his complete lack of humbug. I seem to remember someone writing about twin lamps of truth. Jinnah's eyes were twin lamps of truth! Only the honest could look him straight in the eye ... You must remember that Jinnah, apart from his integrity, which was frightening, was a powerful man when he decided to dominate anyone - - an individual or a multitude. I have seen him shake his finger at someone and say, 'You are talking nonsense: you do not know what you are talking about! They always subsided into silence. But his real power was over a great audience. Even with them he would use his monocle: put it to his eye, remove it and then speak. All this power over a vast crowd was asserted in spite of the barrier of language. He spoke to them in English but they listened bewitched. (p.154)

Mr. R.G. Casey, Governor of Bengal: It is not too much to say that Jinnah is the only outstanding Muslim of All-India stature in Indian Politics. he has a look of frailty ... He appears to have the legal mind: he holds his

cards very close to his chest. He is not a warm man... However, there is something in his eyes that hints a sense of humour and, deeper down, at the memory of human enjoyment. But he is a man of iron discipline, and he has denied himself luxury of any qualities which might loosen his concentration upon his purpose. He is dogmatic and sure of himself. A vast responsibility rests on the shoulders of Mr. Jinnah. He is blunt and direct and no one has any doubt what he means when he speaks. A very great deal depends on his handling of affairs over the next year or so -- the biggest case he has had. (pp.166-167)

Viceroy Mountbatten: My God he was cold. It took most of the interview to unfreeze him. (p.179)

Admiral Jefford, in charge of the Pakistan Navy, August 13, 1947: He was a very great man: by the time he got Pakistan for the Muslims he was a demi-god to the masses; yet he was no demagogue, and he lacked the man-to-man approach of Liaquat Ali Khan... By nature he was cold and reserved, but occasionally there would be unexpected flicker of humanity. And he hated sycophant. (p.201)

Colonel Birnie, Military Secretary of Jinnah: His first impression of Jinnah as most favourable. He spoke so sincerely and nicely of the British that I knew I could not refuse to do my best for him. (p.204)

Sir Francis Mudie, Governor of Punjab: Jinnah impressed me more, I think, than anyone else I have ever met, and I was very fond of him... It is difficult to say why... He was cold at least, that was the impression he gave -- but I never found him harsh. He was, of course, hard. He never, if he could help it compromised... officially until the end, when he was obviously very ill, I found him open to reason, or at least to argument... I got to know that I could trust him absolutely. He was thoroughly loyal to those who had supported him in the past. (p.208)

Sir Stafford Gripps: A man of highest probity and honour; difficult to negotiate with, for the very reason that he was so determined in his purpose. (p.212)

One of the Pakistan Secretaries: Quaid-i-Azam was very old and tired when I went to him. All my feelings were subdued in awe for him. But there were many endearing qualities. Sometimes he would be short-tempered and would wave me away when I spoke him. After a few

minutes he would ring and I would go to him. Then came his kindness and apology. 'I am old and weak and sometimes I am impatient: I hope you will forgive my bad manners.' (p.212)

Lt. Mazhar Ahmed Naval ADC: My clearest memory of him is of his slim hands busy with papers - - I think I was always intimidated by him; he could be so formal. But sometimes he would relax and tell us stories; usually they were planned for our good. (p.214)

Allama Iqbal: You are the only Muslim in India to whom the community has a right to look for safe guidance. (p.172)

Lord Jowitt: We all had great admiration for his legal skill and the judgement with which he conducted his cases before the Privy Council. (p.101)

Lady Graham Wood: "Most charming, a great gentleman, most courteous. (p.101)

Mrs. Naville Wadia, Quaid's daughter: My father was arrogant, but never rude. If you examine the incidence in which he is accused of rudeness, you will find that the other person was clumsily rude first. (p.212)

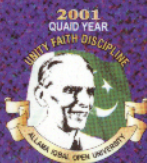
**All of the above quotations were taken from
Hector Bilitho, "Jinnah: Creator of Pakistan".
(London: John Murray, 1954)**

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SAYINGS OF QUAID-I-AZAM, MUHAMMAD ALI JINNAH

It should be our aim not only to remove want and fear of all types but secure liberty, fraternity and equality as enjoyed by Islam.

We musalmans believe in one God, one book, the Holy Quran - - one Prophet. So we must stand united as one nation.

The only weapon that you have to forge – and the sooner you forge the better - - is to create your own strength, your own power so that you can face any danger, any power, any opponent, any enemy singly or combined.

I am no believer in the mission of making the rich richer and the poor poorer. The task is difficult, of course, but you must make earnest effort to promote the interests of the masses without necessarily disturbing the equilibrium in the bargain.

We are a nation with our own distinctive culture and civilisation, language and literature, art and architecture, names and nomenclature, sense of value and proportion, legal laws and moral codes, customs and calendar, history and traditions, aptitudes and ambitions, in short, we have our own distinctive outlook on life and of life. By all canons of international law we are a nation.

I can assure you that there is nothing greater in this world than your own conscience and, when you appear before God, you can say that you performed your duty with the highest sense of integrity, honesty and with loyalty and faithfulness.

Pakistan was not the product of the conduct or misconduct of the Hindus. It had always been there, only they were not conscious of it. Hindus and Muslims, though living in the same towns and villages, had never been blended into the nation; they were always two separate entities.

There is nothing to worry about. I would like you to cheer up. I am confident that we will come out of all these problems which are facing us successfully, for the simple reason that our cause is righteous and we are facing it with honesty and fighting for justice and fair play.

No nation can rise to the height of glory unless your women are side by side with you. We are all victims of evil customs. It is a crime against humanity that our women are shut up within the four walls of the houses as prisoners. I do not mean that we should imitate the evils of the Western life. But let us try to raise the status of our women according to our own Islamic ideas and standards.

Now I am to the Congress King Charles' head and am on their list as criminal number one. I shall face my trial if it ever comes. But believe me I shall never fail to do my duty towards my people.

We have no friends here. Neither the British the Hindus are our friends. We are clear in our minds that we have to fight against both of them. If both, being Banias, are combined against us we shall not be afraid of them. We shall fight their united might and, Insha Allah, win in the end.

Politics are a game of chess. They call for cool thinking and calculated decisions. There is no place in them for emotion and sentiment.

We have lost the fulness of our character. And what is character? Highest sense of honour, and the highest sense of integrity – conviction-incorruptibility, readiness at any time to efface oneself for the collective good of the nation.

Is Britain going to decide the destiny of hundred million Muslims? No, nobody can. They can obstruct, they can delay for a little while, but they cannot stop us from our goal. Let us, therefore, rise at the conclusion of this historic convention full of hope, courage and faith. Insha Allah, we shall win.

Do not be overwhelmed by the enormity of the task. There is many an example in history of young nations building themselves up by sheer determination and force of character. You are made of sterling material and are second to none. Why should you also succeed like many others, like your own forefathers. You have only to develop the spirit of 'Mujahids'. You are a nation whose history is replete with peoples of wonderful grit, character and heroism. Live up to your traditions and add to it another chapter of glory.

Keep up your morale. Do not be afraid of death. Our religion teaches us to be always prepared for death. We should face it bravely to save the honour of Pakistan and Islam. There is no better salvation for a Muslim than the death of a martyr.

Disappointed in their efforts by other means to strangle the new State at its very birth, our enemies yet hoped that economic maneuvers would achieve the object which they had at heart. With all the wealth of argument and detail, which malice could invent or ill-will devise, they prophesied that Pakistan would be left bankrupt. And what the fire and sword of the enemy could not achieve would be brought about by the ruined finances of the State. But these prophets of evil have been thoroughly discredited.

My boy, there was indeed a time soon after Partition and until early 1948 when even I worried whether Pakistan would survive the many unexpected and terrible shocks which India had administered soon after we parted company with her. But we pulled through and nothing will ever worry us so much again. I have no fear now. Men may come and men may go, but Pakistan is truly and firmly established and will go on, with Allah's grace, forever.

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**DADAHBOY'S SPEECH IN THE HOUSE OF COMMONS,
AUGUST 9, 1892**

My election for an English constituency is a unique event. For the first time, during more than a century of settled British rule, an Indian is admitted into this House as a Member for an English constituency....

I desire to say a few words in analysis of this great and wonderful phenomenon. The spirit of British rule, the instinct of British justice and generosity, from the very commencement, when Parliament seriously took the matter of Indian policy into its hands, about the beginning of this century, decided that India to be governed on the lines of British freedom and justice. Steps were taken - - without any hesitation - - to introduce Western education, civilization, and political institutions in that century; and the result was that, aided by a noble and grand language, in which the youth of that country began to be educated, a great movement of political life - - I may say *new* life - - was infused into a land which had been decaying for centuries.

The British rulers of the country endowed it with all their own most important privileges. A few days ago, Sir you demanded from the Throne the privileges which belong to the people, including freedom of speech, for which they have fought and shed their blood. That freedom of speech you have given to us, and it enables Indians to stand before you and represent in clear and open language any desire they have felt.

By conferring those privileges, you have prepared for this final result - - of an Indian standing before you in this House, becoming a Member of the great Imperial Parliament of the British Empire, and being able to express his views openly and fearlessly before you.

The glory and credit of this great event - - by which India is thrilled from one end to the other - - of the new life, the joy, the ecstasy of India at the present moment, is all your own: it is spirit of British institutions and the love of justice and freedom in British instincts which India produced this extraordinary result, and I stand here in the name of for an Indian to occupy this position, and to speak freely in the English language of any grievance which India may be suffering under, with the conviction that, though any aspiration, and is supported by just and proper reasons, he will

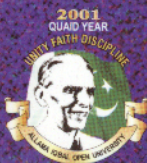
find a large number of other Members from both sides of the House ready to support him and give him the justice he asks. This is the conviction which permeates the whole thinking and educated classes of India.....

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(i) QUAID'S STRUGGLE FOR RESTORATION OF ISLAMIC LAW

By

Amtul Hafeez Chaudhry

Mr. Jinnah believed that if the Muslim Customs and values are to be preserved, they must be legally protected. Without preservation of Islamic law there can be no conservation of Muslim values of life in South Asia. Having this aim in mind, he struggled hard for restoring Muslim law of waqfs to its original position.

He struggled for seven years for this purpose and ultimately his skilful handling of the situation crowned him with success in March 1913 when the Imperial legislative council and the Viceroy approved the Mussalman Waqf validating Bill. The enactment of this bill restored the Muslim law of Waqfs to its original position and saved hundreds of Muslim families from further economic destruction. Similarly, on other matters of Muslim law, he was favourable to preservation of Muslim personal laws, which, he thought, should not be disturbed at any cost.

For him law was meant for a particular human situation. The objective of law should be to promote human values. It was not an ideal in itself. It has to serve human ends. It is framed for the attainment of certain human ideals. This is more true in terms of politics. The Indian and Muslim position in the subcontinent was the basic subject of his law. He conceived of law suitable to the development of healthy political situation.

The British laws as framed in England, should not be applied in the same shape in India because the human situation in India was different from that of England. The voice of Indian political world should be understood and recognized in the legal framework of the country.

The government and the people were desired to act within the presincts of such laws. The British rulers were also required to act with this legal bent. The purpose of law in India should be to provide congenial political situation where in Indians (Hindus) and Muslims may develop political

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consciousness, so that a stage may be reached when responsible government or independent government is established.

It was the belief of the Quaid-i-Azam even when he was in the Indian National Congress. When the fair settlement with the Hindu leaders of the Congress was disturbed Gandhi chose to resort to unconstitutional and illegal ways of acting in politics, Jinnah preferred to leave the Congress. This step of the Quaid was necessary. If Jinnah, despite illegal mannerism of Gandhi, had remained in the Congress, the cause of the whole Muslim nation of South Asia would have tremendously suffered. Then, Muslims would have never reached a stage of political freedom.

After departure of British rulers, they would have shifted to Hindu Raj. Quaid-i-Azam realized that far more than any other leader of the Muslim community and thus worked for the establishment of Muslim state.

After establishment of Pakistan in 1947, Quaid-i-Azam strived to keep political and constitutional developments within legal bounds. Society was desired to develop habit of respect for law. For this purpose judiciary was made independent. At the same time, he worked to provide all social, religious and cultural values of the Pakistanis a legal cover.

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(ii) QUAID'S CONCERN FOR SPREAD OF EDUCATION

Quaid-i-Azam emphasised the spread of education amongst the people. Throughout his political career, both in the Indian National Congress and the All-India Muslim League. He believed in the spread of education without religious, sectarian, regional or class considerations.

As far as the primary education was concerned, Jinnah believed, it should be made compulsory for all in rural and urban areas. But the higher education should be imparted to the deserving and talented students.

In his scheme of social reform of the people, education received the highest attention. Sometimes, he was very bitter on this issue. This was because he was convinced that according to Islamic and modern realities of life, it is through education that a nation marches and becomes politically conscious of its political and social responsibilities. Even in United India he emphasised the need for mass education. To introduce free primary education in the country through the principle of compulsion, G.K. Gokhale (1866-1915) introduced the Elementary Education Bill on 16 March 1911 in the imperial Legislative Council.

As planned, Mr. Jinnah was one of the main supporters of this bill. Gokhale and Jinnah both jointly led opposition in the Imperial Council. According to their strategy, Gokhale was to pilot the bill and Jinnah was to defend it with his skillful debating quality against all opposition expected from the Government benches. Jinnah's skillful support made the bill accepted for circulation in the gazette as well as in the press for eliciting the opinions of the local governments and the public.

All the opinions received were to be reviewed by the select Committee which was to submit the bill again to the House alongwith summary of the opinions received. Gokhale moved in the House the report of the Select Committee on 18th March, 1912 in the Council, but on the next day the motion was lost because of the opposition from the Government benches as the latter formed majority.

The motion was, therefore, rejected by 38 votes to 13 votes in favour of the bill. Jinnah was amongst the thirteen supporters of the bill. Despite this

expected failure, Jinnah was forceful enough to advance his logic in support of the education bill on 19th March, 1912.

In the beginning of his speech, Mr. Jinnah made it clear that whatever he was saying was because the "great and overwhelming majority of my people are with me." Not only this, but he tried to knock out the British on their own wicket. For this purpose, Jinnah was traced the history of British endeavour for the spread of education.

Sir Harcourt Butler, the education member of Viceroy's Executive Council, in his speech, raised the point of financial deficiency and opposed the motion. On this issue also Quaid-i-Azam convincingly replied:

" Now, Sir, I ask, is it much an insurmountable difficulty to get 3 crores of rupees from the Imperial Exchequer? I say, Sir, that there is nothing in that argument. I ask the government: I say "find the money; if necessary, tax the people. But I shall be told that the people are already taxed. My answer is that we should do all this to improve the masses of his country."

The landlords and the zamindars supported the British government on this issue from another viewpoint. They thought that if the compulsory education was introduced, their authority shall be challenged.

The Quaid-i-Azam also made it clear that the spread of education was very much in the best interest of the Muslims. The "interests of the Mussalmans" demand that the compulsory free elementary education should be started as it will make them more aware of their rights and privileges and make them free from the clutches of land lordism in the country.

The Quaid believed that most of the ills of the society stem from ignorance though the Muslims, who were backward in education as compared to Hindus, needed most of the educational benefits, yet the demanded educational advancement for the general people as a whole without any communal consideration.

Jinnah's determination for compulsory mass education based on two reasons. First, in Islam there is a great emphasis on education. The Prophet Muhammad (Peace be upon him) said: "It is the duty of every

Muslim, man and women, to get education." The Prophet (Peace be upon him), as a great teacher, first taught his companions, then he made them as warriors, conquerors and great administrators. Secondly, Jinnah himself had observed that all Western advancement was deeply attached to the educational uplift of the masses.

After establishment of Pakistan, Quaid's interest in educating the people of Pakistan did not lessen rather he was more concerned because it mostly related to the Muslims who formed majority.

Alongwith education, he wanted orientation of man's character in a best way. In his view of education was to civilize man in behavioral pattern.

In his message to Pakistan Educational Conference, held in Karachi on 27 November 1947, the Quaid said:

"You know that the importance of education and the right type of education cannot be over-emphasised. Under foreign rule for over a century, in the very nature of things, I regret, sufficient attention has not been paid to the education of our people."

The purpose-oriented education should be directed towards moulding character of the youth, because, without character building the purpose of the educational training will not be fulfilled.

The Quaid-i-Azam was also aware of the importance of scientific and technical education without which it was difficult to imagine progress of Islamic Republic of Pakistan.

The Quaid also wanted the tribal areas to benefit equally from the fruits of education.

Thus, the Quaid desired the spread of education in the far flung areas of Pakistan and remote villages, tribal areas, underdeveloped areas like Balochistan, Sindh, N.W.F.P., Northern Areas, and Azad Kashmir. He saw the national development of the country and the people in industrial and scientific manner through imparting education on priority basis.

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(iii) DIFFERENT VIEWS ABOUT QUAID-I-AZAM MUHAMMAD ALI JINNAH

Jinnah

Jinnah Poonja, the father of our great leader, was of a tall and slim stature. So the people began to call him Jinnah, which is a Gujrati word. It means "lean or slim."

According to the popular traditions, it also forms the surname of Muhammad Ali Jinnah. True to his surname, he was not only tall and stately, but thin to the point of emaciation.

Political Thinkers

The relations between the ruler and the ruled could never be happy. The English-men treated the Indians as their subjects and often treated them shabbily. Indians; of course, resented this and their leaders began to make efforts for their political advancement. They wanted that the Indians should also have a hand in their own administration. Still they remained loyal to the Raj.

A.O. Hume founded the Indian National Congress to acquaint the rulers with the public mind. Dadabhai Noaraji had become a member of the British Parliament and tried to voice the feelings of the Indians in the house of commons.

"England must raise India to her own level or India will drag her down to hers", said Sir Pheroz Shah Mehta.

There was Gokhale who wanted to rouse India from the lethargy of centuries. He wanted her to become a living nation.

Tilak, a moderate leader, also fought for the freedom of India, but he did not come for the sentiments of the Muslims.

But Jinnah had his associations with the sober minded leaders like Dadabhai Noaraji, Pheroz Shah Mehta, Renade and Gokhale.

To selfless and patriotic Gokhale, he was specially attached. He once said, "It was his ambition to become a Muslim Gokhale."

Iqbal

Iqbal, the great Muslim poet and philosopher was also a source of great inspiration to Mr. Jinnah. He often wrote to him letters making useful suggestions regarding the welfare of the Muslims.

"I know you are a busy man" wrote the poet, "but I do hope you won't mind my writing to you so often, as you are the only Muslim in India today, whom the community has a right to look up for safe guidance through the storm which is coming to North – Western India and perhaps to whole of India".

"I tell you, we are living in a state of civil war which, but for the police and military would become universal in no time."

Allama Iqbal explained to Mr. Jinnah that the solution of the problem was nothing but the division of the country or racial, religious and linguistic affinities. The letters written by Iqbal gave sufficient ground on which Muhammad Ali Jinnah framed the final destiny of the Muslims.

Integrity

Mr. Jinnah was a man of sterling character. Dewan Chaman Lal, the well-known congress leader and an intimate friend of Mr. Jinnah, wrote an article in 1928. He described Mr. Jinnah as a man, as a politician and as a patriot. He wrote, "Jinnah is frankly in a despondent mood. He is one of the men who have no personal motive to nurse or personal aim to advance. His integrity is beyond question. And yet he has been the loneliest of men. He has never belonged to a party unless he himself was the party. There is a well-known story of the Law Court which reveals the type of man he is.

"A client came to him one day and asked his advice. The file was voluminous and as such Jinnah's fee was enormous. The client said, he had only ten thousands rupees and Jinnah refused. Eventually the client

pressed and suggested that Jinnah should stop looking at the file. The moment the fee of ten thousand exhausted and gave his opinion on what he had read so far. When the account was calculated fee came to 3,500 rupees and the balance was handed over to the client.

School

At a tender age, little Muhammad Ali was sent to Bombay for his primary education. Living alone and away from his parents was not an easy job for a small child. But Jinnah stood the test. He learnt a good deal from this detachment. He lived a life of his own and knew what was independence. Since then he has also known the secret of single – handed struggle for existence.

At school, the lone some kid had nothing else to do but to devote himself to his studies and textbooks. After sometime he was brought back to Karachi and sent to Mission school from where he passed his matriculation examination.

During his school days, Mr. Jinnah never cared to mix with other boys, nor joined them in the mischief they were wont to do. He was a quite boy of an exceptionally reserved nature.

Prosperous

The patience and perseverance of Muhammad Ali Jinnah had brought him success. Now, he lived in a respectable flat near the Taj Mahal Hotel and also owned a carriage. He often thought of the early days when with just a few coins he had entered this tumultuous city, to face the hardships of life. Three long years without any work could benumb anybody's courage, but Jinnah was never foiled. He himself explained the secret of his success in the following way:

“Character, courage, industry and perseverance are the four pillars on which the whole edifice of human life can be built and failure is a word unknown to me.”

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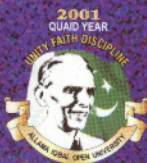
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**ALLAMA IQBAL OPEN UNIVERSITY
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PAKISTAN MOVEMENT THROUGH THE AGES

By

Dr. Mahmudur Rahman

Our first war of Independence (1857) – ironically called by the biased English historians as “Mutiny” – was ultimately crushed by the Britain-based conspiracy. The Mughal King Bahadur Shah, the only legal ruler of the subcontinent, was treated as a “Rebel” by those traders who were given permission by his ancestors to run their business on the sea-shores of Surat, Madras and Hoogli.

The Shah was publicly tried before a British military court, and then sentenced to be transported across the seas as a felon. Afterwards, the entry of victorious white forces in Delhi through a siege-train degenerated into a holocaust. The Muslims were singled out for repression and harsh treatment. They were dragged out of their houses and subjected to heinous brutalities. The awful scenes of torture and persecution, plunder and arson at the hands of English troops became the order of the day.

A number of family members of the Muslim society were publicly hanged. Their houses were razed to the ground and ploughed up. Even the sacred mosques were desecrated as shelters of the pork-eating and wine-drinking soldiers of the British government.

Right from the British rule in India, the Muslim community lost all its prestige and power, and was economically ruined. The Brahmins, on the contrary, sided with the foreign power and were rewarded for their loyalty. For them it was only a matter of change of masters. The great Hindu leader and champion of freedom movement, Pandit Jawaharlal Nehru, had himself confessed in his autobiography.

“The Hindus had taken far more kindly to the English language and clerical jobs and seemed to be more docile.”

These were the gloomy days moved trembling under the shadows of “disloyalty” and “treason”. They grievously gazed upon the progress and prosperity of the Hindu community, and beheld as a helpless spectator,

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the major events being shaped to deprive them of their national existence, to degrade them to the position of mean and permanent minority and eventually to lead them to utter ruination.

The Muslim thinkers had felt the gravity and gloominess of the situation. But the freedom of expression for them was treated as "treason" and freedom of mutual association as "rebellion". As a result, the frustrated Muslims of Indian dominion lost their souls and visions. They were left with no political goal before their eyes, and drifted aimlessly at the mercy of the British and Brahmins. The first voice that echoed in the air in favour of oppressed Muslims was that of Sir Syed's (1817-1898) who undauntedly ventured to criticize the aggressive attitude of the Britishers towards Muslim community of India. According to him the English kingdom was itself responsible for the so called Indian Mutiny. The bearded reformer vehemently declared:

"I have a firm belief that until and unless there is racial discrimination in the laws of the country, no friendship can be established between the rulers and the ruled."

As a result, Syed's bold declaration laid the foundation of future reforms in India and led to the re-orientation of the British policy towards repressed and subjugated Muslims.

It was during this period that Allen Hume, a retired British officer of the Indian Civil Service went through the English version of Sir Syed's book *Asbab-i-Baghawat-i-Hind* (The Causes of Indian Revolt) and observed the Indian feelings for national aspiration. While foundation Indian National Congress in 1885 with the approval of the Viceroy, Lord Dufferin, he had clearly indicated that:

"It was after reading the book of Sir Syed Ahmad Khan on the causes of the Mutiny that I first felt the need of having a forum of public opinion in India, and eventually the Indian National Congress came into existence."

The Congress apparently aimed at a political fusion of all communities of India, but events were to prove the impracticability of such a proposition. The Hindu politicians and the Congress leaders always appeared to be hostile to the Muslims and even violently opposed each and every step taken for their better and prosperous life. Some of the Hindu leaders had

adopted a revolutionary policy and were trying to establish Hindu Raj under the cover of Congress.

It roused a doubt in the mind of Sir Syed Ahmad Khan, and he asked his fellow brethren not to take any part in the Indian National Congress. He also opposed the proposal of the Congress for taking representatives in the Viceroy's Council through elections. Syed knew it well that if democracy on the British line was introduced in the country, the Muslim community would have no place in the said Council as it was a minority of one to four. Thus the Indian Muslims became increasingly disillusioned with the Congress and its anti-Islamic feeling made them distrust the Hindus.

Sir Syed Ahmad Khan was the illustrious son of Muslim Asia. He appeared on the horizon of India at a time when the existence of his fellow brethren in the subcontinent was at stake. After the upheaval of 1857, the conditions of Indian Muslims from the political, social and educational point of view were at the lowest ebb. He could not put up with the pitiable affairs of his community rather he came forward to save them from the impending destructions and started a movement known as Aligarh Movement.

This great reformer shaped the destiny of the Muslims of the subcontinent and galvanized a frustrated mass of people into a nation. Sir Syed fearlessly championed the Muslim causes through the press and public platform. He was fully convinced that Hindus could never be sincere to the Muslims. According to him both the nations living together for hundreds of years, could not become one nation due to many reasons. As such, Sir Syed was the first man who recognised the truth as to how the two nations lived in the sub-continent. Thus he must be recognised as promoter of the Two Nation theory.

The prophecy of Syed Ahmad soon came true when the year 1890 saw marked increase in the frequency and scale of communal disturbances all over India. The ghastly conflict was sparked by the eve of Eid-ul-Azha. Hundreds of Muslims were killed, their houses burnt and their women were assaulted by Hindus.

At this critical juncture, Maulana Abdul Halim Sharar (1860-1926), a journalist and novelist of repute, wrote a leading article in his weekly Mohazzab, Lucknow, wherein he attributed the conflict to "the blatant

arrogance of the militant Hindus to break the bounds of restraint on slaughtering of cows at Eid-ul-Azha, forbidding of Azan, attacking worshippers in mosques and insisting on the triumphant passage of noisy Hindu processions before Masjids at prayer time."

Maulana Sharar then suggested the following solution which deemed to be the first step towards the partition of the sub-continent:

"If the time has come when the religious performances of a community could not be accomplished without hurting others, and that the rival groups have not even the tolerance to overlook others' activities, then in my opinion, the Hindus and Muslims should divide the districts of India among themselves, and demarcate their population."

All such events in India led the Muslim leaders to realize that the interest of the Muslim community was not safe and secure at the hands of Hindus. Event he Congress did not look to their well-being. It was in the late 1890's that Mian Muhammad Shafi (1869-1932), a young lawyer of Lahore, wrote an article in London Observer and stressed the need for forming a political organization for the Muslims of India. He suggested in his article its name as Muslim League.

Thereafter, 26 leading Muslims of India held a meeting at Lucknow on October 20-21, 1901 under the chairmanship of Justice Syed Sharfuddin (1858-1921), a Judge of Patna High Court. During the proceedings of the conference, it was discussed at length as to how the position of the Muslims was deteriorating. They had no voice in the Viceroy Lodge. They were deprived of their legitimate rights. As such, the need of a political council of the chosen Muslims was vehemently stressed. All the attendants agreed upon the formation of a political association to work for Muslims' rights and demands. This one-room meeting ultimately furnished inspiration for Simla Deputation since the news of its proceedings had appeared in the Aligarh Institute Gazette of October 31, 1901.

By now the Muslims leaders had started feeling the necessity of a separate electorate for the protection of the Muslims' rights. Eventually in 1906 they emerged successful in drawing up a plan to safeguard their community's interests on the one hand, and on the other, to counteract disruptive forces which were leading the country to chaos.

It was on the instructions of Sir Syed's lieutenant, Nawab Mohsin-ul-Mulk (1837-1907), that Syed Hussain Bilgrami (1842-1926), the editor of Lucknow Times, drafted the constitutional framework.

Then a deputation of 35 top ranking Muslim leaders called on the Viceroy, Lord Minto at Simla on October 1, 1906. On behalf of the Muslims of the subcontinent, Sir Aga Khan (1877-1957) presented the demand for separate electorate for the Muslims.

The constitutional framework prepared by Bilgrami occupies crucially important place in the history of the Freedom Movement. For the first time, the Muslims had made it clear to the English monarch that they had no confidence in the Hindu majority, and that they were not prepared to put their future in the hands of assemblies elected on the assumed basis of a homogeneous Indian nation. They flatly rejected the idea of a single nation on the ground that the Muslim minority had an identity which could not be merged with Hindu majority.

In his reply to the address of Sir Aga Khan, Lord Minto accepted the view of the deputation and assured him that the political rights and interests of the Muslims would be safe-guarded as a community.

On the success of Simla Deputation, a movement towards establishing a Muslim political organisation developed. Besides, series of events which took place at the beginning of 20th century made it clear to the Muslim leaders that they must have a separate political party of their own. It was Nawab Sir Salimullah Khan of Dhaka (1871-1915) who was convinced of the need to herald a significant shift in the political outlook of his community. Under the hospitality of this noble man the Muslim leaders assembled in Dhaka, a remote corner of the country after having travelled many hundreds of miles from Peshawar, Lahore, Quetta, Karachi, Delhi, Madras, Deccan, Bombay etc.

On December 30, 1906, a meeting took place under the presidentship of Nawab Vaqar-ul-Mulk (1841-1917), a Loyal lieutenant of Sir Syed. This old and experienced politician made his inaugural speech which gave a guideline for those who had to go ahead with the aim of achieving a separate homeland for the Muslims of the sub-continent. In his thought-provoking address given in Urdu, the venerable Nawab dwelt on the absolute necessity of Muslims organising themselves politically and warned them of the danger that lay ahead.

He said: "The Musalmans are only a fifth in number as compared with the total population of the country, and it is manifest that if at any remote period the British Government ceased to exist in India, then the rule of India would pass into the hands of that community which is nearly four times as large as ourselves. Now, gentlemen let each of you consider if such a situation is created in India. Then our life, our property, our honour, and our Faith will be in danger."

Then, the Nawab of Dhaka moved the resolution for the formation of the Muslim League which runs as follows:

"Resolved: That in this meeting composed of Musalmans from all parts of India, assembled at Dhaka, that a political association be formed, styled All-India Muslim League for the furtherance of the following objective: To promote and advance the political rights and interests of the Musalmans of India and to respectfully represent their needs and aspirations to the Government."

Thus, the All-India Muslim League (AIML) came into being just after eight years of the death of Sir Syed Ahmad Khan, the first harbinger of our political identity in the subcontinent. According to Sir Percival Griffith, "the foundation of the Muslim League sets the seal upon the Muslim belief that their interests must be regarded as completely separate from those of Hindus, and that no fusion of the two communities was possible."

Within a period of fourteen months, Justice Ameer Ali established the London Branch of Muslim League. Being its president, he made the organisation a dynamic political body which accelerated the freedom movement in Great Britain and apprised the British government of the grievances of Indian Muslims. In 1908 he led a deputation on behalf of AIML and called on Lord Morley, the Secretary of State. Ameer Ali persuaded the British Secretary to concede separate electorate to the Muslims of India.

The severe shock the Muslim community had to bear was the decision of the English government to annul the partition of Bengal in 1911.

This province had a predominantly Muslim population, but on the persuasion of Hindu politicians the Viceroy decided to annul the earlier

decision of the Government that partitioned Bengal into East and West according to the majority of the population. This very step of the high command saddened Muslims' hearts and they started to distrust even the Britishers. This attitude of the government to side with the Hindus, heralded a significant shift in the political outlook of the Muslim community.

On the other side, the Congressmen looked annoyed on the formation of a political organisation by the Muslims. They could not put up with Muslims' demand for separate electorate. The Hindus could not conceal their hatred towards Muslims. Rather it exceeded to such an extent that communal disturbances occurred all over the country. To eradicate such happenings the Muslim leaders made sincere attempts for Hindu-Muslim Unity.

It was in the year 1913 that Quaid-i-Azam, Muhammad Ali Jinnah (1876-1948) joined AIML. He tried with heart and soul for Hindu-Muslim Unity, and due to his enormous efforts the leaders of Congress and League held a joint session at Lucknow in 1916. Better known as Lucknow Pact, this meeting appeared to be a landmark in the political history of the sub-continent. Through this accord Hindu leaders agreed to separate electorate for the Muslims. They also agreed to give weightage to the Muslims in the provinces where they were in a minority. Both the parties demanded the establishment of self-government through constitutional means.

With the start of the 1st World War new dimensions were added to the Muslim politics in India. Since the sympathies of Indian Muslims were with Turkey, the British government tried to neutralize Muslims' feeling by promising to respect the status of Khilafat. When the treaty of Sevres was announced in 1920, the Indian Muslims felt cheated. Thereupon they decided not to cooperate with the government until the terms of the Treaty were revised. This agitation resulted in the creation of Khilafat Conference for the protection of Turkish Empire.

In a broader sense the Conference also worked for the achievement of independence in India. Unfortunately the unity between Hindus and Muslims proved futile and did not last long. The rift marked the beginning of a period of ever-growing hostilities of Hindus towards the Muslims. This was evidenced by the Hindus' repudiation of the principle of separate electorate to which the Congress had agreed in 1916 as part of the Lucknow Pact.

At the same time extremist Hindus started the Shuddhi and Sangathan movements with the aim of liquidating the Muslim entity through forcible conversion. The Muslims reacted by launching Tabligh and Tanzim movements to organise themselves for defensive purpose and for missionary work. As a result of this conflict communal riots broke out on a large scale in different parts of the country.

The inauguration of Montague-Chelmsford Reforms in 1918 became the other important reason for the growing hostility between the two communities. Being in a minority in most of the provinces, the Muslims were naturally dissatisfied with the working of the new reform which had given more power to Hindu leader. Therefore, the AIML met at Lahore in May, 1924 under the presidentship of the Quaid-i-Azam and demanded that Muslims should be given proper safeguards.

In 1927, the British Government appointed Simon Commission to recommend a new constitution for India. The Congress not only boycotted it but set up a committee under Motilal Nehru, to draft a constitutional scheme of its own choice. Whereas the Simon Commission did not recommend adequate safeguards for the Muslims, the Nehru Report also completely ignored Muslim interests, and claimed absolute power for the majority, i.e., the Hindus.

The Muslim leaders were puzzled and surprised at this report. Maulana Muhammad Ali Jauhar (1878-1931), an old associate of the Congress, was disgusted with Gandhi and his Congress Party. He left the Congress forever saying:

"We refuse to join Mr. Gandhi, because his movement is not a movement for the complete independence of India, but for making 70 million of Muslims dependent on Hindu Mahasabha".

Since the Nehru Report was not acceptable to the Muslim Community, the Quaid-i-Azam prepared a draft of the minimum demands of the Indian Muslims in 1929 which are known as Jinnah's 14 Points. But these basic and genuine demands of the Muslims were not accepted by the Hindu leaders.

These were the days when each and every proposal for the betterment of the Muslim Ummah was flatly out-voted by the Hindus. At that critical juncture Allama Iqbal (1877-1938), the poet of the East, emerged as a pioneer of Muslim destiny and made his lasting contribution to Muslim politics at the Allahabad session of AIML, held on December 29-30, 1930. In a highly philosophised address, he had surveyed the entire political and communal situation and strongly repudiated the idea of a united Indian nation in which the Muslims would have to merge their cultural identities. He proposed a separate homeland for the Muslims of India.

The Muslim community of the subcontinent enthusiastically responded to Allama's call. Sir Ross Masud (1889-1937), the grandson of Sir Syed and the then Vice-Chancellor of the Aligarh University, was among such enthusiasts. "He asked Prof. M.M. Ahmed (1906-1968), then the Vice-President of the University Union to popularise Iqbal's views among the students. He accepted the challenging task and devoted himself towards the aim of acquainting students as well as Muslim masses with the outlines of Iqbal's address.

It was during this period that Chaudhri Rahmat Ali (1895-1951), a Hoshiarpur-born intelligent man and an old student of Islamia College, Lahore, founded a political party in England, with which a number of Muslim students were associated. In 1933, he issued his first memorable pamphlet, *Now or Never*, in which the idea of partition was presented. Rahmat Ali wanted a separate Muslim State in India comprising Punjab, NWFP, Kashmir, Sindh and Balochistan. He was the man who first coined the word Pakistan for the new homeland and adopted a persuasive style for popularising his viewpoint.

Towards the end of 1939, a concrete scheme for the division of India, which was to be known as Aligarh Scheme was published. Since Prof. M.M. Ahmed had a hand in working out the scheme, he explained it to the Quaid, at Meerut, and then presented it in all its details at the meeting of Muslim League Committee held in Bombay. The Quaid liked it and having weighed all the pros and cons of the matter, he allowed the scheme to be presented at Lahore session.

It was entirely on the basis of the Two-Nation theory that the Indian Muslims demanded a separate homeland for them. On 23rd March, 1940 the AIML, under the Presidency of Quaid-i-Azam, Muhammad Ali Jinnah laid claim to a separate homeland, i.e., Pakistan for the Muslims of

the subcontinent. Mr. A.K. Fazlul Huq (1873-1962) of Bengal moved the historic resolution which was supported by the Muslim leaders belonging to all the provinces.

The Lahore Resolution, which later on came to be known as Pakistan Resolution, was a landmark in the history of the Muslims of India. It electrified the Muslim masses all over the country, and the vast majority of them soon became enthusiastic supporters of the demand for a separate Muslim homeland, Hindus vehemently opposed the demand, but the more they opposed it, the more convinced the Muslims became that Pakistan alone was the real solution of their hundred-year-old problem.

Under the leadership of the Quaid-i-Azam, the Indian Muslims marched forward towards their true goal. At last on 14th of August, 1947, the Muslims of the subcontinent, after having made tremendous sacrifices and suffering countless hardships, attained their cherished homeland. Iqbal's dream came true under the statesmanship of the Quaid-i-Azam. The sovereign independent state of Pakistan was born!

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QUAID-I-AZAM AND EDUCATION

By

Muhammad Javed Iqbal*

Education in a limited perspective includes learning experiences which are pre-planned, chosen and employed by the society of its welfare for its present and coming generations. So modification of personality in a desired manner is the aim of education which might be different without it. Thus, the functions of education may be seen as production of productive members of society, transfer of culture, selection, training and placement of individuals in society, change and innovation, social and personal development.

There is abundance of literature on nationality, nationalism and nation hood. The concept of nation according to Qureshi (1969, P.11) is "modern phenomenon, used to assert the right of various subject groups to independent political existence." There are many factors in formation of a nation, but the most important factor is unity in belief. It may be voluntary or non-voluntary. If region, language, territory are common, unity may flourish smoothly. These may be motivating factors in forming unity and education is the vehicle to cultivate the unity.

Muhammad Ali Jinnah is the Father of Nation. He is founder of Pakistan. He had played the most important key role in achieving independence which resulted in the emergence of sovereign state of Pakistan.

The Quaid-i-Azam as a politician was confident that equal educational opportunities for all strata especially masses would lay foundation for improving the living conditions. Education will also compensate the racial and social inequalities which are result of colonial era. If British provides extension of educational opportunities to masses, living conditions can be improved.

Quaid-i-Azam Muhammad Ali Jinnah also believed in the power of education. Long before the Birth of Pakistan 1947, the Quaid-i-Azam, on

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more than one occasions laid emphasis on education as an instrument for survival, uplift and reconstruction. He emphasized the need for mass education to introduce free compulsory education in masses through the principle of compulsion when G.K. Gokhale (1866-1915) introduced the Elementary Education Bill on March 16, 1911 in Imperial Legislative Council. Mr. Jinnah was one of the main supporters of the Bill. Financial constraints always remained tool in the hands of Government in this perspective. Sir Horcourt Butler, the education member of Viceroy's Executive Council, opposed the Bill. Then, the Quaid-i-Azam convincingly replied to his agreement and said:

"Now, Sir, I, ask, is it much an insurmountable difficulty to get 3 crores of rupees from the Imperial Exchequer? Is it such a great, gigantic feat to be performed for country like India with its 300 millions of people? I say, Sir that there is nothing in that argument. I ask the Government. I say, find the money; if necessary tax the people. I shall be told that people are already taxed; I shall be told that we shall be facing great unpopularity, and I shall be told, why should we do all this? My answer is that we should do all this to improve the masses of this country to whom you owe a much greater duty than any body else. My answer is that it is the duty of every civilized government to educate masses, and if you have to face a certain amount of danger, face it boldly in the name of duty." (Ahmad, 1990, P.50)

It was in Quaid-i-Azam's mind that education and development has close relationship. For this education needs a rising proportion of national budget. In 1925, Quaid-i-Azam again criticised the British Government for it:

"I say it is the greatest stigma on the government of any country in the world to show that after 150 years of rule as is the case in this country, you have not given knowledge and light, may even the three Rs. to more than 6 or 7 percent of population in this country" (Quoted by Tahir, 1980, P.37).

Time and again the Quaid stressed the need for high national character to achieve the desired goal (speech at Islamia College for women, Lahore on 27 march, 1944). Education does not merely mean academic

education, addressing the annual convocation of Islamia College Lahore on 24 March, 1946, the Quaid said:

"The test of man depends upon his standard of morality in every walk of life, his elements, his principles, character means a bundle of virtues, the highest sense of honour integrity and that will not sell your principles for anything in the world, however tempting it may be."

The Quaid-i-Azam was conscious of the task of remolding the education system in response to the requirements of newly born Pakistan. In an interview with Mr. I.H. Zuberi, Principal, Islamia College, Calcutta, on 23 February 1946, the Quaid-i-Azam said:

"Education will be one of the problems that Pakistan government will be called upon to deal with, when it is established, to be followed by economic and social reforms."
(Zaman, 1995, p.XXXV)

According to the Quaid-i-Azam, education is a matter of life and death to our nation. In inaugural address at the Gujrat Muslim Educational Conference on 14 January 1945, the Quaid-i-Azam urged that Muslims have to take the fullest possible advantage of present system of education, till a better system of education is evolved and introduced. But at the same time, the Quaid-i-Azam appealed the Muslim youth to take commercial, technical and scientific education instead of taking degrees in Arts or Law.

Any educational system must have to fulfill two fundamental objectives:

1. First to turn out people with qualities of head and heart.
2. Second, system should be able to equip the individuals passing through it with knowledge, professional expertise and skills required for different disciplines, professions and vocations, comparable with highest contemporary standard (Zaman, 1995 p.30).

The demand for Pakistan was based on the Muslim's right of self-determination. Pakistan, according to Quaid-i-Azam as quoted by Zaman (1995, p.35) is "not only means to freedom and independence but the Muslim ideology which has to be preserved, what has come to us as a precious gift and treasure." When we talk of development, we talk of development of nation, individual or both. Here education has to play different types of roles in different dimensions of development. But, according to Garrett (1984, p.2) most appropriate or adequate answer will depend upon the stance from which the observer/participant, educator/educated views the situation".

Outlining the purpose of creation of Pakistan, the Quaid-i-Azam said in a speech to the Officers of Defence Services on 11 October, 1947 that "the establishment of Pakistan is a means to an end and not end in itself. The idea was that we should have a state in which we can live and breathe according to own lights and culture and where principles of Islamic Social justice could find free play."

It is clear that education does not place in vacuum, it is part of what one can call a certain "Mental Climate". The true education also contributes in the provision of this mental climate. Pradervand (1984, p.15) views as this mental climate is probably the most important factor influencing peoples' perception of the world hence their behaviour.

In 1947, Pakistan came into existence as a result of struggle based on the theory of two nations. It was time, when changes were taking place, there was a need to have precise and comprehensive directives for the establishment of different systems of new emerged state.

At the time of independence, Pakistan had very meager educational facilities. In 1947-48 Pakistan, entire educational infrastructure according to Jalil (1990, p.34) was estimated to comprise around 10,000 primary and middle schools (1700 for girls) and about 408 secondary schools (64 for girls) 46 secondary vocational instructions (18 for girls), 40 Arts Science Colleges including 5 for Women, and two universities. Total enrolment in various educational institutions in 1947-48 was estimated to be one million in primary and middle schools (including 7000 girls), 14000 in Arts and Science Colleges (including 1000 women) and a total 644 students (including 56 women) were enrolled in two universities.

After emergence of Pakistan, the Quaid-i-Azam interest in education raised to higher degree. He was of view that right type purpose oriented education is necessary for building future of the country. In his message to the all Pakistan Education Conference held on 27 November 1947, the Quaid said:

"I am glad that the Pakistan Educational Conference is being held today in Karachi. I welcome you to the capital of Pakistan and wish you every success in your deliberations which I sincerely hope will bear fruitful and practical results."

"You know that the importance of education and the right type of education, cannot be over-emphasised. Under foreign rule for over a century sufficient attention has not been paid to the education of our people and if we are to make real, speedy and substantial progress, we must earnestly tackle this question and bring our educational policy and programme on the lines suited to the genius of our people, consonant with our history and culture and having regard to the modern conditions and vast developments that have taken place all over the world."

"There is no doubt that the future of our State will and must greatly depend upon the type of education we give to our children, and the way in which we bring them up as future citizens of Pakistan. Education does not merely mean academic education."

"There is immediate and urgent need for giving scientific and technical education to our people in order to build up our future economic life and to see that our people take to science, commerce, trade and particularly well-planned industries. We should not forget that we have to compete with the world which is moving very fast in this direction."

"At the same time we have to build up the character of our future generation. We should try, by sound education, to instill into them the highest sense of honour, integrity, responsibility and self-less service to the nation. We have to see that they are fully qualified and equipped to play their

part in the various branches of national life in a manner which will do honour to Pakistan”.

Significant points of this message are:

1. Education and right type of Education is important.
2. Education policy and programmes are to be changed.
3. Changes should be in accordance with genius of our people, consonant with our history and culture.
4. Changes should cater the modern conditions and vast developments.
5. Future of our state greatly depends upon type of education.
6. Focus is to be on scientific and technical education.
7. Character building of our future generation is required.
8. Preparation of citizenship in such a way which will honour to Pakistan.

From Quaid-i-Azam's is message, Baloch (1981,p.221) presented these three key ideas:

“The first point relates to compulsory elementary education. The second relates to the type of education suited to Pakistan and the third covers the building up of the Pakistani children with a sense of morality based on Islam as well as with a devotion to reconstruct Pakistan to an new economic and political progress.”

Zaman (1995, pp.XXXVII-XIVII) drew following three priorities from this message as:

1. Elementary Education and Literacy
2. Scientific, Technical and Vocational Education.
3. Islam in Education.

Further on the Education, the Quaid-i-Azam expressed his concern in his address at the Edward College, Peshawar on April 18, 1948. He said:

“I am glad you are giving new orientation to the system of education. I entirely agree that instead of turning more clerks and government servants, your college is now offering suitable subjects for students, which would enable them to

take their places in commerce, trade, industry, banking and insurance business. It should be the aim of our colleges to produce first class experts in Agriculture, Zoology, Engineering, Medicine and other specialized subject. Only thus shall be able to come to grips with the problems that are now facing us in the task of raising the standard of living, special of common man."

The Quaid-i-Azam wanted that every one of the country should benefit equally from education. While tribal Jirga met Quaid-i-Azam on 17 April, 1948 at Peshawar, he said:

"I agree with you that education is absolutely essential and I am glad that you appreciate the value of it. It will certainly be my constant solicitude and indeed that of my government to try to help you educate your children and with your cooperation and help, we may very soon succeed in making a great progress in this direction".

These views of the Quaid-i-Azam stand as guide posts for government as he believed that most of ills of society stem from ignorance. Quaid-i-Azam Muhammad Ali Jinnah determination for education was because of two reasons. First in Islam, great emphasis is laid down on education, second, he himself witnessed that all western advancements are rooted in educational uplift of the masses.

In short, "Education" according to the Quaid-i-Azam, has no internal logic of its own. It should have goals and specific predetermined ends. Role of mass education is fundamental. System of education should develop national character and contribute in scientific and economic development of the country.

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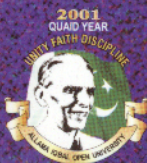
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The Role of Muslim Journalism in Pakistan Movement

By

Dr. Iftikhar Khokar*

What was the role of Muslim Journalism in Pakistan Movement? It is an interesting question for a reader. But those who are very much interested in the history of Journalism and have been involved in it are aware that the role of Muslim journalism is very clear, and ever important in Pakistan Movement. During this period, a number of magazines and newspaper were brought out under the guidance and support of Muslim intellectuals and religious leaders. Hakim Aftab Hason Qureshi was prominent among the leaders of this movement. Once he has to said:

"In the Subcontinent, the prosperity of Islam, and development of Islamic civilization is due the services of religious scholars with the preceding of Islam, they always kept up the flag of honesty, and truth, and were the guardians of Islamic ideology. After the establishment of British rule, these were the ullma who opposed them. In Bengal, Haji Shariatullah and Teernumir, prepared the Muslims for Jihad, Syed Ahmed Shaeed fought with the Sikhs after establishing an "Islamic State in a region of Northern Areas."¹

As Ajmal Malik says, "During Tehrik-e-Mujahideen, a paper "Aljihad" was brought out for giving important information and for their development and guidance. Abdul Aziz was its editor".²

According to Hakim Qurshi, in the bottle of independence, Haji Imdadullah Muhajir Malik, Moulana Qasim Nanotui, Moulana Abdul Rasool Gangoli Hafiz Zamin Ali Shaheed, Moulana Fazal HaqTahir Abadi and Syed Ahmed Ullah Madaesi were the main ulama's who kept up the flag of Jihad against the Britians. Many of them were arrested and given hard punishment".³

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The 19th century can be declared as the century of full possession and control of British rule over the subcontinent. All the nations, especially the Muslims were came under the tyranny of British Raj. Muslims faced all the hardships very potently and kept their struggle on.

"In the beginning of 20th century when Muslims started their political struggle. Muslim Ulema were in the frontline of the struggle when one part of a mosque was demolished at Kanpur in 1913, Muslim Ulema opposed the government with determination. In the battle of Balkan and Tripoli Muslim scholars guided the Muslims. They collected funds for the Turks. After the world War-1, many religions leaders supported tree caliphete of ottmans and Turkey and tried to save it from destruction. Although caliphete was not saved, but this movement brought Islamic and political awareness in the Muslim."⁴

"When Quaid-e-Azam M.A. Jinnah started the struggle in the subcontinent from the platform of Muslim League, except those in congress, a large number of ulema supported him. Moulana Ashraf Ali Thanvi, Moulana Shabbir Ahmed Usmani, M. Muhammad Shafie, Moulana Saneullan, Moulana Mir Muhammad Ibrahim, Moulana Abdul Hamid, B Pir Ghulam Mujadid Sirlindi, Amin ulttashat Pir sahib Maka Sharif, Bekeen Ali Rasool were the main stalwarts of Pakistan Movement."⁵

Independence Movement gradually changed into Pakistan Movement. For this movements Muslim Journalism played a vital role. In spite of all oppositions and hurdles from the British, these journals and magazines continued struggle for independence.

In the beginning, Muslim Journalism brought the voice of Muslims and their problems in to the government officials in amodera tone and also arose the Muslims from deep slumker. The results of war of independence in 1657 gone a very great shock to the Indian Muslims. The British rules declared the Muslims of India as the main reason of the war of independence. They gave a hard and severe punishments to the Muslims. They wanted to crush the Muslims of India. As Britishers took the government from Muslims, so they felt danger from them. But after all these hardships, the Muslims of India kept their struggle going on. They had faith over Allah, and with confidence they come in the field of journalism.

Syed Abus Sattar started weekly "Shamsul Akhbar" in 1859, in which news and view of Islamic countries were published.⁶

"In 1860," Khair Khawe Khalq" was started. In this paper, criticism over government policies were published. The policy of this paper was not liked by the govt., so it was boned on 1st October 1874. Munshi Syed Riaz uddin Brought a weekly "Riaz Ul Akbbar" from Gorakh Pur. Instead of literature, it criticised over govt policies. It was an organ to bring the thoughts and feelings of Muslims to the higher authorities.⁷

From Bijnor, Hafiz Karim Ullan started a weekly Mehor Neemroz" It increased its readership amongst Muslims through ortisizing over the policies of officials. It also publishing scholarly essays and articles.⁸

To keep away the Muslims from the opposition and conspiracies of Hindus and Britians and to give educational awareness in the Muslims, Moulvi Karin Bukhs and his companions established "Anjuman Himayat Islam" in 1884. "Himayat-e- Islam" was the representation of Muslims of India and This paper was brought in 1885.⁹

In 1887, from, the city of Nahin in sermoor state, Qazi Sirajuddin Ahmed started "Sermoor Gazette". On the very first page, it was written "God Never Change the situation of any nation unless and until it does not change itself". This paper was also played an important role in the struggle for independence.⁽¹⁰⁻¹⁸⁾

Moulana Abdul Haleem Sherer issued "Muhezib" from Lucknow in 1890. He was very much inspired by the educational movement of Sir Syed Ahmed Khan. Because of this inspiration, he also wanted to the Muslims to keep away from the congress. He declared Muslims a separate nation in the 23 Aug. 1890 issue. He also wrote that if the Hindus and Muslims did want to live peacefully, then India had to be divided into Hindu and Muslim provinces.

For the representation and safety of Muslim rights, Munshi Abdul Aziz Mured Abadi issued weekly "Rohait Khand" from Bareti in 1891.¹⁹ It was very popular among the Muslims for its clear and bold statements.

Like Anjuman Himeyet-e-Islam Lahore, its Peshawar Branch started its organ "Himayat-e-Islam." In 1892. National and other issues of Muslims were published in it.²⁰

Weekly "Choadween Sadee" Rawalpindi was published on 1st March 1895 under the Editorship of Qazi Siraj Uddin Ahmed. The contents of this paper consisted of Muslims problems and the events and information about the Muslim world. Every strong reaction had been taken against the harsh steps taken by govt. officials.²¹

Sheikh Ghulam Muhammad brought a weekly "Wakeel" in 1895 from Amritsar. This paper was given support by remarkable personalities which gave extraordinary value to this weekly.²²

Under the editorship of Moulvi Mohammed Bashir Uddin, weekly "Albashir" was issued from Ottawa in 1899. He was a big supporter of Sir Syed's education movement. His paper not only served the education cause but was also involved in the struggle of independence.²³

Mirza Hairat brought a weekly "Courzin Gazzette" from Dehli in Feb 1900. This weekly was a big critic of the British Government. Mirza Hairat was a bold and honest journalist.²⁴ He was always prepared to face any for the awareness of independence and religious Pity, weekly "Al Sabah" was issued in 1990 from Calcutta.²⁵

For the rights of Muslims and to support the caliphate movement, Moulvi Inshaallah Khan "started a weekly "Watan" from Lahore in Jan 1901. This weekly gave real situation of Turkey against the disinformation about the caliphate of ottanens.²⁶ On 7 June 1903, Syed Nizamuddin Nizami Bedayoon. This paper was considered as an independent paper. This newspaper played a great role in the Aligarh education movement. Many great scholars had admired the role of "Zulqarnain".²⁷

Munshi Mouala Bakhsh Kushta was a great Muslim scholar, He always felt pain for Muslims. He started a weekly "Ziaul Islam" From Amritsar in 1905. Through it he gave the lesson of unity to the Muslim and also asked them to be prepared to cut the chains of slavery.²⁸

IN 1909, Syed Mehdi Ali Shah brought a weekly "Afghan" From Peshawar Syed Abdullah Shah was its Editor. This weekly supported the Turks and publish articles against the Britains. Govt. took action against it under the press Act in 1910.²⁹

For the strong brotherhood among the Muslims and Sardar Muhammad Aslam brought "Akhbar ul Aaia" From Amritsar on 10 Feb 1912.³⁰

Moulana Zafar Ali Khan started weekly "Sitara-e-Subhah on 16 Aug 1916 from Karimabad.³¹

A new Muslim Shiekh Abdullah brought out Naa "Muslim" in 1914. He used "Naa Muslims" for the preaching of Islam among Non Muslims.³²

Sheikh Muhammad Suleman started publishing "Al Haq"³³ from Hyderabad. Against Shuddi Tehrik, Maulana Zahid ul Qadri brought monthly "Al-Hilal" from Dehli in 1921.³⁴ Pir Jamat Ali Shah of Ali Dur Seyyadan, was a enthusiastic supporter of Pakistan Movement. His followers were spread over in all India and especially in Punjab. For the propagation of his theories, Abdul Azir Makhdoomi brought Monthly "Jamat" from Amritsar in 1924.³⁵

From Peshawar, a wellknown leader of Independent movement and bold journalist. Allah Bux Yousufi started a paper "Serhad" in 1925. It included matter against Britians and for the support of independence movement.³⁶

A well known journalist and historian, Moulana Din Muhammad Bargi started "Al-Maghrib" in 1926 from Sukkar.³⁷ In this weekly, Maulana Baqai wrote articles against Qadianis. Muhammad Abdus Salam Started monthly "Mujahid" in 1927 from Rawalpindi. It advised the Muslim to crush the cruelty and aggressive attitude of Hindus and Britian and to be aware about their rights.³⁸

Monthly "Al-Najam" was started by Moulvi Abdul Momin Farooqi in 1930 from Lucknow.³⁹ It prepared the Muslim for independence movement. It was banned under the press Act by the govt. Shakir Ali Khan started weekly "Subh-e-Watan" from Bhopal on 25 Dec 1923. Aaticler for the awakening of Muslims were published in this weekly.⁴⁰

Muhammad Ishaq Amritsari issued "Muslim Gazzette"⁴¹ From Calutta. This newspaper was an organ of political and religious support for Muslim India. It was also a great supporter of Muslims of Bangal. In the name of humanity, it was also a supporter of Achoot Tehrik. Noted personalities like Mouvi Muhammad Usman Misri, Moulvi Abdulullah Misri and Arshad Azeem Abedi wrote articles in "Muslim Gazette."

In 1934, Hakeem Abdul Rafiq started weekly "Khaddam Watan" from Bhopal for the political and Milli awareness in Muslims.⁴² Weekly "Anees"

was started in 1934 From Sehswan by Ibn-e-Niaz Jameel. It was a representative of Islamic policies in Rohail Khand From Bhopal weekly "Rehbar-e-Watan" was brought in May 1934 by Abdul Hafeez Khan. It emphasized the unity among the Muslims.⁴³

Ghulam Muhammad Darya Khan started weekly "Nijat"⁴⁴ from Karachi in 1939. It was an organ for the rights of Muslims of Sindh and Balochistan. Qazi Abdul Ghaffar Muradabadi started monthly "Piyam" in May 1935 from Hyderabad Deccan. It was a big supporter of independence movement. Besides events and issues of national interest, it also published news about Muslim world.⁴⁶ Under the Editorship of Syed Muhammad Shah monthly "Paigham-e-Haq" was started in 1937 from Darusalam Jamalpur Pathankot. This monthly inspired the Muslims to make efforts for their separation from Hindus.⁴⁷

Muhammad Ibrahim Siddiqui started publishing weekly "Airna", from Poorina. It gave much support to the independence movement. This paper played a vital role in making the Muslims of Bihar as soldier of independence movement.⁴⁸

From a small place "Haillan", Pir Fazal Ali Shah started publication monthly "Shakar Ganj" in 1939. This journal published articles on a number of religious topics which gave awareness to the Muslims of India. It also published poems of Iqbal and Maulana Roomi.⁴⁹

Sultan Muhammad started "Al-Jamiat" from NWFP. It included informative articles on the conspiracies of Hindus and Britians.⁵⁰ Weekly "Al-Islam" was brought out by Moulana Abdul Karim From Quetta in 1939. It's motto was to give awareness about Islam and to prepare to Muslims of Balochistan for the independence movement.⁵¹

Nasir ullah Khan Aziz issued bi-weekly "Musalman" from Lahore in 1940. Independence of Hindustan was its Motto many extraordinary articles on religious, social and political topics were published in it.⁵²

For the support of Muslim cause, Zafar Ahmed Siddiqui started monthly "Iqbal in 1941." Against socialists and Nationalists, it fully supported Islam⁵³. Daily "Millat" was brought by Sardar Orangzaib Khan under the editorship of Moulana Rasheed Akhter Nadvi from NWFP in 1942. It contributed a big role for the awakening of Muslims.⁵⁴

To enhance the spirit of Jihad in Muslims, Moulana Shams ul Huda issued a weekly "Al-Jehad" from Mansehra NWFP in 1944.⁵⁶ This was a description of those journals and newspapers which played a great role for the independence of Indian Muslims. These papers played their role in awakening Muslims while facing conspiracies of Britishers and Hindus.

Now let us discuss those journals which could not be counted in the list of Muslim journalism. But in a broad sense, they presented the statement of Muslims of the sub continent. The editors of these journals were strongly involved in the independence movement. In these journals and newspapers, religious, political topics were presented.

In July 1903, Moulana Hassrat Mohani started "Urdu-i-Moaalla" from Aligarh. This journal was the reflection of the personality of Moulana Mohani. At one time Maulana Hasrat was a politician, Mujahid, and poet. And its journal also had all these characteristics. This was the first journal which fought the war of independence boldly. It criticized over the policies of government. And participates in the political awareness of Muslims of India. In a result Moulana was got under punishment and the journal was banned.⁵⁶

Moulana Hasrat Mohni was a stalwart of independence. He wanted independence from the Britians at any cost. He asked totally independence and a parallel government in his Ahmadabad speech on 1st January 1922 without mentioning Moulana Zafar Ali Khan, in the field of journalism the struggle of Pakistan could be meaningless.⁵⁷

"Zameendar" was first published by Munshi Sirajuddin, the father of Moulana Zafar Ali Khan in 1903 for the improvement and welfare of farmers. Moulana Zafar Ali Khan took the charge of editor after his father's death in 1909 and brought out the paper at high mark. Zameendar did the work which could not be done in centuries by super powers. He openly supported the independence of thought, independence of views and independence of writing for over a period of fifty years.⁵⁸

Muhammad Ali Johar is a brilliant star of the galaxy of scholars of Pakistan movement. He left all materialistic facilities and luxuries of life for the cause of Muslims and selected the field of journalism. He played a vital role in the independence movement after bringing "Comrade" and "Hamdard". Muhammad Ali Johar issued "Hamdard" at that time when "Zameedar" was highly popular. He used weekly "Comrade" as a medium

for bringing the feelings and voice of Muslims to the government officials. Whereas issued Hamdard in Urdu for the awaking of Muslims. Comrade and Hamdarad came under the anger of British rule and also Muhammad Ali Johar was given punished in. But he did not retreat from his mission and kept on struggling. He died and burried in Jerusalem.

Like Maulana Hasrat Mohani, Moulana Zafar Ali Khan and Muhammad Ali Johar another legend was Moulana Abul Kalam Azad. He started his life from Al-Sabah. Then published "Lisan ul Sidq". After that, he took the editorship of "wakeel" Amritsar. Then in 1912, issued the well renewed journal "Al Hilal" from Calcutta.⁶⁰

After the closure of Hamdard, Moulana Muhammad Ali Johar's associate and friend Muhammad Jafary, issued "Millat". In spite of it he also issued "Khilafat" to speed up the movement of caliphate. Moulana Shoukat Ali was its editor. It played its role for the movement of caliphate and movement of life independence. "Hilal" Bombay also took part in the independence movement like Urdu-i-Moalah, Zameendar, Comrade, Hamdard and Al-hilal, a lot of journals and newspapers played a vital role for the renaissance and independence. "Asr-e-Jadeed" is one of that journals. It was issued by Moulana Shaiq Ahmed Usmani from Calcutta. For the religious and political awareness in the Muslims of Bengal "Asr-e-Jadeed" did a brilliant job. Zameendar was also issued from Calcutta by Moulana Muhammad Akram.⁶²

"Iman" also one of a journal which brought the movement of independence near success-This was published under the editorship of Moulana Abdul Majeed from patti Distt. Lahore.

"Vice of Pakistan movement" was written on the title of "Iman". Except its ordinary issues, it brought three special issues of "Pakistan Number"⁶³. Mowlana Ubaidullah Khan Issued "Kalamatual Haq" from Quetta.

For the struggle of independence and formation of Pakistan, Journals and newspapers of Sindh also played a big role.

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PURPOSES OF EDUCATION AND QUAID'S VISION

By

Nabi Bux Jumani*

Abstract

Education is reconstruction of experiences and causing change in the behaviour of an individual. It may be formal, informal or non-formal mode of education, but it must have various functions in the society. Education is for extraneous and enterneous benefits of human being in particular and society in general. Human being has physical/biological and social/psychology needs. Education is supposed to satisfy either needs. As a result, an individual gets survival and contributes to fruitfully towards the society. In this way education performs certain specific perspoves i.e.:

- (i) Maintenance of existence
- (ii) Conservation of culture
- (iii) Progress of civilization etc

These factors/purposes of education make an individual responsible citizen in the society. Quaid-i-Azam Muhammad Ali Jinnah visualized as an individual having comprehensive education so as to retain his existence and contribute to the state. His speeches and messages were based on comprehensive philosophy of education. This paper discuss the Quaid-i-Azam's messages and speeches in lieu of purposes of education.

The term education, according to the dictionary of education is (1) the aggregate of all the processes by means of which a person develops abilities, attitudes and other forms behavior of positive value in the society in which he lives; (2) The social process by which people are subjected: to influence of a selected and controlled environment (especially that of the school) so that they may attempt social competence and optimum.

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individual development. (Good, CV. 1975, p.202). Education has several function/purposes towards the society. One of the main functions is maintenance of the continuity of life. Life has two aspects:

1. Physical life
2. Social life

As regards the physical life, an unending conflict is going on between the individual and environment. Where as the social aspects remain continued even after the death of individual, hence the conflict grows on. To maintains/existence in the society, an individual works hard. He/she needs to acquire certain skills based on science and technology. In this way, one may be able to retain existence and survival in the world. During the commencement of first National Education Conference, the Quaid-i-Azam in his message urged the conference participants to remember:

"Education does not mean academic education. There is an immediate and urgent need for giving scientific and technical education to our people in order to build up future economic life..... We should not forget that we have to compete with the world which growing very fast in this direction." (Khan T.P. et al, eds. 2000, p.362)

The social aspect consists of the experiences and activities of the individual and society. The dictionary of sociology of highlights the concept and purpose of education with especial reference to social aspects of life. According to it, education is:

"The transmission of the knowledge by either formal or informal methods. The concepts of socialization (the process by which a child learns the culture of his group) and learning are related to, in fact often inseparable from the concept of education..... The main function of educative process is to pass down knowledge from generation top generation – a process that is essential to the development of culture." (Scott, W.P., 1997 p.127)

The social aspect of life includes the development of manners, customs, traditions and occupation of the community. The Quaid-i-Azam was very clear in this regard. His message reveals that:

"We have to build up the character of our future generations, which means highest the sense of honor, integrity, selfless service to the Nation, and sense of responsibility, and we have to see that they are fully qualified and equipped to play their part in the various branches of economic life in the manner which will do honor to Pakistan." (Burke. S.M., 2000, p.81)

The other important function/purpose of education is the conservation of culture. Reproduction maintains the continuity of the physical life and the education maintains the continuity of social life. Human race has a rich heritage which goes by the name of culture. The transmission of the social heritage can be done through education. The educator has to keep an eye on the past heritage of the child. The present is due to the past life, and, therefore a knowledge of the past heritage is of great importance.

The third important purpose of education towards society is the progress of civilization. Here also both the conservative and dynamic forces operate. Education means the unfolding of latent powers of the individual from within. Quaid's message to the Pakistan boys scouts on 22nd December, 1947 focuses on the purity from within by the individual. It says:

"If we are to build a safer, cleaner and happier world, let start with the individual – catch him young and inculcate in him the scouts motto of service before self and purity in thought, word and deed." (Govt. of Pak: 1992, p.56)

It is to bring about his growth through experience and activity. The message of Quaid to first educational conference envisaged the concept. His message urges:

"Our existing educational system, as originally conceived by Macaulay, was intended to serve a narrow, utilitarian purpose and its growth has been largely a matter of artificial improvisation. It has been rightly condemned for its lack of realism and its inability to adjust itself to the needs of a rapidly changing society, its over literary bias and its utterly uninspiring, soul-less character. It has no common faith or a common body of principal and has conspicuously failed to inculcate and maintain the stern moral and intellectual

discipline which is the hall mark of true education. Thus, its products, with their minds crammed with an unassimilated mass of unrelated ideas and facts passing for knowledge, have gone out into the world only to discover that they are unfitted for business of living." (Proceedings of the Pakistan Educational Conference, November, 1947, p.6-7).

Education should not be concerned with mere reproduction of current habits, but rather with forming better habits so that future society would be an improvement. Education will eliminate our social evils. The message of the Quaid clearly mentions:

"You know that the importance of the education and right type of education can't be overemphasized. Under foreign rule for over a century, in the very nature of things I regret sufficient attention has not been paid to education of our people and if we are to make any real, speedily and substantial progress, we must earnestly tackle this question and bring our educational policy and programme on the lines suited to the genesis of our people, consonant with our history and culture or having regard to the modern condition and vast development have taken place all over the world." (Iqbal, M., 1977, p.59)

The Quaid-i-Azam had particular education philosophy in his mind. He was very critical of the educational system of the British. According to S.M. Zaman (1995, p.xxx): "To him the education system introduced by the British in India was basically motivated by political objectives rather than intellectual, social and economic interests of the Indian people, and, hence it was irrelevant and extraneous to the real needs of a free country founded on an ideological basis."

The first educational conference in Pakistan was held in November 1947. At that time Muhammad Ali Jinnah outlined an educational philosophy, which incorporated both the fundamentals of Islamic tradition and modern science and technology. The conference produced a number of recommendations designed to make the educational system stronger and relevant to the country's needs. These included curriculum revision, diversification of courses, compulsory religious instruction and development of administrative machinery:

"There is no doubt that the future of our state will and must greatly depend upon the type of education and the way in which we bring up our children as the future servant of Pakistan. Education does not merely mean academic education, and even that appears to be a very poor type. What we have to do is to mobilize our people and build up the character of our future generation." (Iqbal, M.1977, p.59)

The importance of education in the civilized world is amply realized, being the most vital investment for overall development of the country and for the achievement of socio-economy objectives. Education is all the more most important for the developing country so that their people fully recognize and share their responsibility as honorable citizens. In this regards the message of the Quaid gives vivid picture. According to it:

"Education is a vast continent and it will make for clearer thinking if we divide it into three provinces, corresponding to the three main needs of human life. All men need to make a living – not to have one, but the best that conditions allow. All men have a personality to develop and the power of living ill or well. For all these education must provide, and it must therefore include a vocational element, a social or, as the Greeks would have called it, a political elements and a spiritual elements. Man must learn to earn a living to be good member of a society, to understand the meaning of phrase "the good life", and education must help them to achieve these three ends. It must do this not for a limited class but for every citizen, though it will do it in different way for different people." (Proceedings of the Pakistan Educational Conference November, 1947, p.7)

Hence, in the light of above contents it may be concluded that the vision of the Quaid-i-Azam about education envisages that education would be including the influences deliberately planned, chosen and employed by the society for the welfare of its coming generation. The purpose would be to modify the behavior of the learner and to shape his personality in more desirable form. The continuity in man's social life is possible through the educational process. The valuable cultural heritage, which has accumulated a vast store of human knowledge and experience is transmitted to the coming generations.

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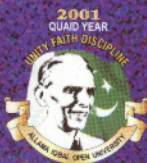
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JINNAH: EDUCATION AND ACHIEVEMENTS

By

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ABSTRACT

Jinnah became the single Muslim leader before independence era. He was the only leader of all the Muslims communities from Cape Comorin to Khyber regardless of their ethnic origins, socio-economic disparities or sectarian beliefs including landlords, peasants, rich, poor, Sunnis, Shias, the Punjabis, the Bengalis, the Sidhis, the Baluchies, the Pathans, the Biharis, Madarasis, etc. All reposed their utmost confidence in his leadership. As far-sighted statesman, Jinnah believed in the importance of education as the road to betterment and advancement of Muslims in different fields of life. He called upon the Muslims of India to make redoubled efforts to make educational advancements to keep it abreast of other nations in the matter of educational progress¹. He said that education was the very basis of a stable national existence, on which depended the future of a nation and without its enlightenment everything would be dark. Father of the nation, Quaid-i-Azam Muhammad Ali Jinnah achievement, Pakistan, is a living monument.

JINNAH

A leader of the people is their servant. It is a saying of Holy Prophet Muhammad (Peace Be Upon Him). The personality of Jinnah reflected this Hiddah perfectly. He lived and died for his people. He served those whom he led like their true leader - a true servant. He was a leader of a different

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¹ Speech at the Prize Distribution Ceremony of Matheran Muslim School on 21 May 1945.

breed. He did not degrade his people or treat them as rabble. He respected them and in turn received all their love and respect. It was undoubtedly the Quaid's great leadership that made a forlorn scattered multitude into a nation. Here are some views of other persons about MA Jinnah as leader.

British author and reporter, Beverly Nicholas said in 1943:

"Jinnah is the most important man in Asia because he can sway the battle this way or that way as he chooses. His 100 million Muslims will march to the left, to the right, to the front, to the rear at his bidding and nobody else's - that is the point. If Gandhi goes, there is always Nehru, or Rajagopalchari, or Patel or a dozen others. But if Jinnah goes, who is there?"

Jawahar Lal Nehru observed:

"Mr. M A Jinnah himself was more advanced than most of his colleagues of the Muslim League. Indeed he stood head and shoulders above them and had therefore become the indispensable leader and eventually he became the Muslim League." (*Nehru, Discovery of India*)

Mr. Jinnah was born on December 25, 1876, in a prominent mercantile family of Karachi with a great name, Muhammad Ali. His father, Jinnah Poonja, belonged to a prosperous business community, Isma'ili Khojas of Kathiawar. He was educated at the Sindh Madrassat-ul-Islam and the Christian Mission School at his birth place. He went to England for further studies in 1892 at the age of 16. In 1896, Mr. Jinnah joined the Lincoln's Inn in 1893 to become the youngest Indian to be called to the Bar. Starting out in the legal profession, young Jinnah very soon rose to prominence and became Bombay's most successful lawyer within a few years. After getting established in the legal profession, Jinnah formally entered politics in 1905 from the platform of the Indian National Congress. He went to England the same year alongwith Gopal Krishna Gokhale (1866-1915), as a member of a Congress delegation to plead the cause of Indian self-government in the British elections. A year later, he became Secretary to Dadabhai Noaraji (1825-1917), the then Indian National Congress President, which was considered a great honour for a budding politician. Then, at the Calcutta Congress session (December 1906), he also made his first political speech to support the resolution on self-government.

Muhammad Ali Jinnah started his political career in 1906, when he attended the Calcutta session of the All-India National Congress as the private secretary of the president of the Congress. Three years later, in January 1910, Mr. Jinnah was elected to the newly-constituted Imperial Legislative Council. All through his parliamentary career, which spanned some four decades, he was probably the most powerful voice in the cause of Indian freedom and Indian rights. Mr. Jinnah, who was also the first Indian to pilot a private member's Bill through the Council, soon became a leader of a group inside the legislature. Mr. Montagu (1879-1924), Secretary of State for India, at the close of the First World War, considered Mr. Jinnah as a "perfect mannered, impressive-looking, armed to the teeth with dialectics..." Mr. Jinnah, he felt, "is a very clever man, and it is, of course, an outrage that such a man should have no chance of running the affairs of his own country."

For about three decades since his entry into politics in 1906, Mr. Jinnah passionately believed in and assiduously worked for Hindu-Muslim unity. Gokhale, the foremost Hindu leader before Gandhi, had once said about him. "He has the true stuff in him and that freedom from all sectarian prejudice which will make him the best ambassador of Hindu-Muslim Unity. And, to be sure, he did become the architect of Hindu-Muslim Unity. He was responsible for the Congress-League Pact of 1916, known popularly as Lucknow Pact- the only pact ever signed between the two political organisations, the Congress and the All-India Muslim League, representing, as they did, the two major communities in the subcontinent.

The Congress-League scheme embodied in this pact was to become the basis for the Montagu-Chelmsford Reforms, also known as the Act of 1919. In retrospect, the Lucknow Pact represented a milestone in the evolution of Indian politics. For one thing, it conceded Muslims the right to separate electorate, reservation of seats in the legislatures and weightage in representation both at the Centre and the minority provinces. Thus, their retention was ensured in the next phase of reforms. For another, it represented a tacit recognition of the All-India Muslim League as the representative organisation of the Muslims, thus strengthening the trend towards Muslim individuality in Indian politics. And to Mr. Jinnah goes the credit for all this. Thus, by 1917, Mr. Jinnah came to be recognised among both Hindus and Muslims as one of India's most outstanding political leaders. Not only was he prominent in the Congress and the Imperial Legislative Council, he was also the President of the All-India Muslim and

embarked upon country-wide tours. He pleaded with provincial Muslim leaders to sink their differences and make common cause with the League. He exhorted the Muslim masses to organise themselves and join the League. He gave coherence and direction to Muslim sentiments on the Government of India Act, 1935. He advocated that the Federal Scheme should be scrapped as it was subversive of India's cherished goal of complete responsible Government, while the provincial scheme, which conceded provincial autonomy for the first time, should be worked for what it was worth, despite its certain objectionable features. He also formulated a viable League manifesto for the election scheduled for early 1937. He was, it seemed, struggling against time to make Muslim India a power to be reckoned with.

Despite all the manifold odds stacked against it, the Muslim League won some 108 (about 23 per cent) seats out of a total of 485 Muslim seats in the various legislature. Though not very impressive in itself, the League's partial success assumed added significance in view of the fact that the League won the largest number of Muslim seats and that it was the only all-India party of the Muslims in the country. Thus, the elections represented the first milestone on the long road to putting Muslim India on the map of the subcontinent. Congress in Power With the year 1937 opened the most momentous decade in modern Indian history. In that year came into force the provincial part of the Government of India Act, 1935, granting autonomy to Indians for the first time, in the provinces.

The Congress, having become the dominant party in Indian politics, came to power in seven provinces exclusively, spurning the League's offer of cooperation, turning its back finally on the coalition idea and excluding Muslims as a political entity from the portals of power. In that year, also, the Muslim League, under Mr. Jinnah's dynamic leadership, was reorganised *de novo*, transformed into a mass organisation, and made the spokesman of Indian Muslims as never before. Above all, in that momentous year were initiated certain trends in Indian politics, the crystallisation of which in subsequent years made the partition of the subcontinent inevitable. The practical manifestation of the policy of the Congress which took office in July, 1937, in seven out of eleven provinces, convinced Muslims that, in the Congress scheme of things, they could live only on sufferance of Hindus and as "second class" citizens. The Congress provincial governments, it may be remembered, had embarked upon a policy and launched a programme in which Muslims felt that their religion, language and culture were not safe. This blatantly aggressive

Congress policy was seized upon by Mr. Jinnah to awaken the Muslims to a new consciousness, organize them on all-India platform, and make them a power to be reckoned with. He also gave coherence, direction and articulation to their innermost, yet vague, urges and aspirations. Above all, he filled them with his indomitable will, his own unflinching faith in their destiny.

EDUCATION

The founder of Pakistan, Muhammad Ali Mr. Jinnah remained deeply involved in the politics of Asian subcontinent. His main concern was educational, economical and socio-cultural uplift of the Indian Muslims. Educational advancement of the Muslims, in particular, engaged his mind throughout his life (Zaman, 1995). There are many speeches, delivered by him on different forum on numerous dimensions and aspects of education. In the very beginning on 23 March 1910, he supported a resolution in the Council of the Governor General of India seeking the establishment of a Polytechnic College to provide instruction in the higher branches of engineering. He had to fight the political battles in the struggle for Pakistan. He was never unmindful of the critical role of education in the rise and development of Muslim nation. He was deeply concerned about backwardness of Muslims in education and about the need of education for their uplift. He was not an educationist or an educational philosopher but, during his long public career, he had a continuing concern in promoting the cause of education for Muslims. Mr. Jinnah said Muslims could go on repeating their grievances that they were not represented adequately in the various services, and he admitted that there were many cases of injustice done to the Muslim community, but mere empty repetition of the grievances would not take the Muslims anywhere and that we should educate the Muslim nation to find their due level. For this reason he asked the wealthy members of the community to loosen their purses to stand by the people (Ref 1).

According to Mr. Jinnah, education was the vital basis for the socio-economic structure of Muslim development and that political institutions could not function properly without the effective education. During his presidential address at the 16th Bombay Presidency Provincial Conference (Ref 2), he declared that "the Renaissance of India can only be achieved truly by a true and real foundation to be laid for self-government ultimately based on a proper system of education of national character, which, in course of time, would produce more and more men worthy of managing

the affairs of our own country". He always inspired Muslims for education, a light for their future. At the second session of the Sindh Muslim Students' Conference, Karachi, held under the presidenship of the Raja Sahib of Mahmudabad (Ref 3) he said, "after acquiring education, the Muslims should organize the economic side. They must start industries and business houses. The third thing was the acquisition of power. When success was achieved in business, this would pave the way for power".

In his inaugural speech at the Gujrat Muslim Educational Conference, he said: "Without education it was complete darkness and with education, it was light. Education is a matter of life and death to our nation. The world is moving so fast that if you do not educate yourselves, you will be not only completely left behind but will be finished up" (Ref. 4). The proceedings of the Regulation Committee of the Aligarh Muslim University show the dedication with which Mr. Jinnah participated and involvement to bring into focus the level of people who were engaged in the task. For him British educational system in India was motivated by political objectives rather than intellectual or social and therefore, it was not related to the real needs of a free country founded on an ideological basis.

At an inaugural address before a meeting of the students' Bombay on 1 July 1922 Mr. Jinnah urged that young men should go to college and schools and take advantage of the education provided for by the government with India's money; It might be that the system of education was defective but why should they demolish a house, before they had built up another? Let them go to schools, but let them not become slaves, but become honest, fearless, independent and patriotic..(Ref 7).

Addressing a gathering at Muslim University Muslim League at Aligarh he said: "It is a crime against humanity that our women are shut up within the four walls of the house as prisoners. I do not mean that we should imitate the evils of western life. But let us try to raise the status of our women according to our own Islamic ideas and standards... You should take your women with you as comrades in every sphere of life, avoiding the corrupt practices of western society. You cannot expect a woman who is herself ignorant to bring up children on right lines. Let us not throw away this assets (Zaman, S.M. 1995). This was all for the development of a stae for which he said "Our duty to the state often demands that we must be ready to submerge our individual interests into the common good. Our duty to the state comes first, our duty to our province, to our district, to our town and to our village and ourselves comes next. Remember, we are building

up a state which is going to play its full part in the destinies of the whole Islamic world.... That is the only way we can achieve our goal, the goal of our struggle, the goal for which millions of Mussalmans have lost their all and laid down their lives (Waheed-uz-Zaman, 1985).

ACHIEVEMENTS

Pakistan, one of the biggest Muslim states, is a living monument of Quaid-i-Azam Muhammad Ali Jinnah. He, with his untiring efforts, indomitable will and dauntless courage united the Indian Muslims under the Muslim League banner and carved out a homeland for them despite stiff opposition from the Hindu Congress and the British government.

Father of the Nation, Quaid-i-Azam Muhammad Ali Jinnah's achievement as the founder of Pakistan, dominates everything else he did in his long and crowded public life spanning some 42 years. Yet, by any standard, his was an eventful life, his personality multidimensional and his achievements in other fields were many, if not equally great. Indeed, several were the roles he had played with distinction: at one time or another, he was one of the greatest legal luminaries India had produced during the first half of the century, an 'ambassador of Hindu-Muslim unity, a great constitutionalist, a distinguished parliamentarian, a top-notch politician, an indefatigable freedom-fighter, a dynamic Muslim leader, a political strategist and, above all one of the great nation-builders of modern times. What, however, makes him so remarkable is the fact that while similar other leaders assumed the leadership of traditionally well-defined nations and espoused their cause, or led them to freedom, he created a nation out of an inchoate and down-trodden minority and established a cultural and national home for it. And all that within a decade. For over three decades before the successful culmination in 1947, of the Muslim struggle for freedom in the South-Asian subcontinent, Mr. Jinnah had provided political leadership to the Indian Muslims: initially as one of the leaders, but later, since 1947, as the only prominent leader—the Quaid-i-Azam. For over thirty years, he had guided their affairs; he had given expression, coherence and direction to their legitimate aspirations and cherished dreams; he had formulated these into concrete demands; and, above all, he had striven all the while to get them conceded by both the ruling British and the numerous Hindus the dominant segment of India's population. And for over thirty years he had fought, relentlessly and inexorably, for the inherent rights of the Muslims for an honourable

existence in the subcontinent. Indeed, his life story constitutes, as it were, the story of the rebirth of the Muslims of the subcontinent and their spectacular rise to nationhood, phoenixlike.

As a result of Mr. Jinnah's ceaseless efforts, the Muslims awakened from what Professor Baker calls(their) "unreflective silence" (in which they had so complacently basked for long decades), and to "the spiritual essence of nationality" that had existed among them for a pretty long time. Roused by the impact of successive Congress hammerings, the Muslims, as Ambedkar (principal author of independent India's Constitution) says, "searched their social consciousness in a desperate attempt to find coherent and meaningful articulation to their cherished yearnings. To their great relief, they discovered that their sentiments of nationality had flamed into nationalism". In addition, not only had they developed "the will to live as a "nation", had also endowed them with a territory which they could occupy and make a State as well as a cultural home for the newly discovered nation. These two pre-requisites, as laid down by Renan, provided the Muslims with the intellectual justification for claiming a distinct nationalism (apart from Indian or Hindu nationalism) for themselves. So that when after their long pause, the Muslims gave expression to their innermost yearnings, these turned out to be in favour of a separate Muslim nationhood and of a separate Muslim state. "We are a nation", they claimed in the ever eloquent words of the Quaid-i-Azam- "We are a nation with our own distinctive culture and civilization, language and literature, art and architecture, names and nomenclature, sense of values and proportion, legal laws and moral code, customs and calendar, history and tradition, aptitudes and ambitions; in short, we have our own distinctive outlook on life and of life. By all canons of international law, we are a nation". The formulation of the Muslim demand for Pakistan in 1940 had a tremendous impact on the nature and course of Indian politics. On the one hand, it shattered for ever the Hindu dreams of a pseudo-Indian, in fact, Hindu empire on British exit from India; on the other, it heralded an era of Islamic renaissance and creativity in which the Indian Muslims were to be active participants. The Hindu reaction was quick, bitter, malicious.

Equally hostile were the British to the Muslim demand, their hostility having stemmed from their belief that the unity of India was their main achievement and their foremost contribution. The irony was that both the Hindus and the British had not anticipated the astonishingly tremendous response that the Pakistan demand had elicited from the Muslim masses. Above all, they failed to realize how a hundred million people had suddenly become supremely conscious of their distinct nationhood and their high

destiny. In channelling the course of Muslim politics towards Pakistan, no less than in directing it towards its consummation in the establishment of Pakistan in 1947, non played a more decisive role than did Quaid-i-Azam Mohammad Ali Jinnah. It was his powerful advocacy of the case of Pakistan and his remarkable strategy in the delicate negotiations, that followed the formulation of the Pakistan demand, particularly in the post-war period, that made Pakistan inevitable.

While the British reaction to the Pakistan demand came in the form of the Cripps offer of April, 1942, which conceded the principle of self-determination to provinces on a territorial basis, the Rajaji Formula (called after the eminent Congress leader C.Rajagopalacharia, which became the basis of prolonged Mr. Jinnah-Gandhi talks in September, 1944), represented the Congress alternative to Pakistan. The Cripps offer was rejected because it did not concede the Muslim demand the whole way, while the Rajaji Formula was found unacceptable since it offered a "moth-eaten, mutilated" Pakistan and the too appended with a plethora of pre-conditions which made its emergence in any shape remote, if not altogether impossible. Cabinet Mission The most delicate as well as the most tortuous negotiations, however, took place during 1946-47, after the elections which showed that the country was sharply and somewhat evenly divided between two parties- the Congress and the League- and that the central issue in Indian politics was Pakistan.

These negotiations began with the arrival, in March 1946, of a three-member British Cabinet Mission. The crucial task with which the Cabinet Mission was entrusted was that of devising in consultation with the various political parties, a constitution-making machinery, and of setting up a popular interim government. But, because the Congress-League gulf could not be bridged, despite the Mission's (and the Viceroy's) prolonged efforts, the Mission had to make its own proposals in May, 1946. Known as the Cabinet Mission Plan, these proposals stipulated a limited centre, supreme only in foreign affairs, defence and communications and three autonomous groups of provinces. Two of these groups were to have Muslim majorities in the north-west and the north-east of the subcontinent, while the third one, comprising the Indian mainland, was to have a Hindu majority. A consummate statesman that he was, Mr. Jinnah saw his chance. He interpreted the clauses relating to a limited centre and the grouping as "the foundation of Pakistan", and induced the Muslim League Council to accept the Plan in June 1946; and this he did much against the calculations of the Congress and to its utter dismay.

Tragically though, the League's acceptance was put down to its supposed weakness and the Congress put up a posture of defiance, designed to swamp the League into submitting to its dictates and its interpretations of the plan. Faced thus, what alternative had Mr. Jinnah and the League but to rescind their earlier acceptance, reiterate and reaffirm their original stance, and decide to launch direct action (if need be) to wrest Pakistan. The way Mr. Jinnah manoeuvred to turn the tide of events at a time when all seemed lost indicated, above all, his masterly grasp of the situation and his adeptness at making strategic and tactical moves. Partition Plan By the close of 1946, the communal riots had flared up to murderous heights, engulfing almost the entire subcontinent. The two peoples, it seemed, were engaged in a fight to the finish. The time for a peaceful transfer of power was fast running out. Realising the gravity of the situation, His Majesty's Government sent to India a new Viceroy, Lord Mountbatten. His protracted negotiations with the various political leaders resulted in 3 June (1947) Plan by which the British decided to partition the subcontinent, and hand over power to two successor States on 15 August, 1947. The plan was duly accepted by the three Indian parties to the dispute- the Congress the League and the Akali Dal (representing the Sikhs).

In recognition of his singular contribution, Quaid-i-Azam Mohammad Ali Jinnah was nominated by the Muslim League as the Governor-General of Pakistan, while the Congress appointed Mountbatten as India's first Governor-General. Pakistan, it has been truly said, was born in virtual chaos. Indeed, few nations in the world have started on their career with less resources and in more treacherous circumstances. The new nation did not inherit a central government, a capital, an administrative core, or an organized defence force. Its social and administrative resources were poor; there was little equipment and still less statistics. The Punjab holocaust had left vast areas in a shambles with communications disrupted. This, along with the en masse migration of the Hindu and Sikh business and managerial classes, left the economy almost shattered.

The treasury was empty, India having denied Pakistan the major share of its cash balances. On top of all this, the still unorganized nation was called upon to feed some eight million refugees who had fled the insecurities and barbarities of the north Indian plains that long, hot summer. If all this was symptomatic of Pakistan's administrative and economic weakness, the Indian annexation, through military action in November 1947, of Junagadh (which had originally acceded to Pakistan) and the Kashmir war over the State's accession (October 1947-December 1948) exposed her military

weakness. In the circumstances, therefore, it was nothing short of a miracle that Pakistan survived at all. That it survived and forged ahead was mainly due to one man-Mohammad Ali Jinnah. The nation desperately needed in the person of a charismatic leader at that critical juncture in the nation's history, and he fulfilled that need profoundly. After all, he was more than a mere Governor-General: he was the Quaid-i-Azam who had brought the State into being.

In the ultimate analysis, his very presence at the helm of affairs was responsible for enabling the newly born nation to overcome the terrible crisis on the morrow of its cataclysmic birth. He mustered up the immense prestige and the unquestioning loyalty he commanded among the people to energize them, to raise their morale, and directed the profound feelings of patriotism that the freedom had generated, along constructive channels. Though tired and in poor health, Mr. Jinnah yet carried the heaviest part of the burden in that first crucial year. He laid down the policies of the new state, called attention to the immediate problems confronting the nation and told the members of the Constituent Assembly, the civil servants and the Armed Forces what to do and what the nation expected of them. He saw to it that law and order was maintained at all costs, despite the provocation that the large-scale riots in north India had provided. He moved from Karachi to Lahore for a while and supervised the immediate refugee problem in the Punjab. In a time of fierce excitement, he remained sober, cool and steady. He advised his excited audience in Lahore to concentrate on helping the refugees, to avoid retaliation, exercise restraint and protect the minorities. He assured the minorities of a fair deal, assuaged their injured sentiments, and gave them hope and comfort. He toured the various provinces, attended to their particular problems and instilled in the people a sense of belonging. He reversed the British policy in the North-West Frontier and ordered the withdrawal of the troops from the tribal territory of Waziristan, thereby making the Pathans feel themselves an integral part of Pakistan's body-politics. He created a new Ministry of States and Frontier Regions, and assumed responsibility for ushering in a new era in Balochistan. He settled the controversial question of the states of Karachi, secured the accession of States, especially of Kalat which seemed problematical and carried on negotiations with Lord Mountbatten for the settlement of the Kashmir issue.

It was, therefore, with a sense of supreme satisfaction at the fulfilment of his mission that Mr. Jinnah told the nation in his last message on 14 August, 1948: "The foundations of your State have been laid and it is now for you to build and build as quickly and as well as you can". In

accomplishing the task he had taken upon himself on the morrow of Pakistan's birth, Mr. Jinnah had worked himself to death, but he had, to quote Richard Symons, "contributed more than any other man to Pakistan's survival". He died on 11 September, 1948. How true was Lord Pethick Lawrence, the former Secretary of State for India, when he said, "Gandhi died by the hands of an assassin; Mr. Jinnah died by his devotion to Pakistan".

A man such as Mr. Jinnah, who had fought for the inherent rights of his people all through his life and who had taken up the somewhat unconventional and the largely misinterpreted cause of Pakistan, was bound to generate violent opposition and excite implacable hostility and was likely to be largely misunderstood. But what is most remarkable about Mr. Jinnah is that he was the recipient of some of the greatest tributes paid to any one in modern times, some of them even from those who held a diametrically opposed viewpoint. The Aga Khan considered him "the greatest man he ever met", Beverley Nichols, the author of 'Verdict on India', called him "the most important man in Asia" and Dr. Kailashnath Katju, the West Bengal Governor in 1948, thought of him as "an outstanding figure of this century not only in India, but in the whole world". While Abdul Rahman Azzam Pasha, Secretary General of the Arab League, called him "one of the greatest leaders in the Muslim world", the Grand Mufti of Palestine considered his death as a "great loss" to the entire world of Islam. It was, however, given to Surat Chandra Bose, leader of the Forward Bloc wing of the Indian National Congress, to sum up succinctly his personal and political achievements. "Mr Jinnah", he said on his death in 1948, "was great as a lawyer, once great as a Congressman, great as a leader of Muslims, great as a world politician and diplomat, and greatest of all as a man of action. By Mr. Jinnah's passing away, the world has lost one of the greatest statesmen and Pakistan its life-giver, philosopher and guide". Such was Quaid-i-Azam Mohammad Ali Jinnah, the man and his mission, such the range of his accomplishments and achievements.

The establishment of Pakistan brought great responsibilities for Mr. Jinnah. The refugee problem, the withholding of Pakistani assets by India, and the Kashmir problem were a real test for the Quaid. However, his indomitable will prevailed. He also worked out a sound economic policy, established an independent currency and a state bank for Pakistan. He selected Karachi as the federal capital.

However, he did not live long to witness the progress of the state which he had founded. On September 11, 1948, he died after a protracted illness at Karachi. He was buried in Karachi amidst the entire nation mourning over an unpayable loss

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**ALLAMA IQBAL OPEN UNIVERSITY
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LIFE AND ACHIEVEMENTS OF A GREAT LEADER

By

Abid Mehmood Qureshi

It was 25th of December, a short and a cold but a great day for Poonja Jinnah since a child was going to be born in his small home who was destined to become the father of a great nation. At that time no body could imagine that the newly born, physically weakling son of Poonja would become Quaid-i-Azam, a sign of courage, self determination, wisdom and success. Failure would be a word unknown to him.

As greatness is visible even at a tender age, Muhammad Ali was disciplined and hardworking right from his childhood. The story of his reading till late night and the reason given by him for sitting late has been read by almost every Pakistani. He did his Matriculation from Sindh Madresa High School and, after that, acting upon a good piece of advice of an Englishman, Sir Fredrik Craft, he sailed for England in 1892 to study law. He was only 16 years old at that time. Just imagine a boy of 16 going so far away from his country to a place where there was neither relative nor friend of him. But even at an age so tender, he proved himself worthy of that, institution (Lincoln's Inn) which he joined. The course for *Bar-at-Law* was of four years, but he was so quick, hardworking and intelligent that he completed it in only two years. He had to remain there for another two years because the rules did not permit that a person should be called barrister in two year only. However, he did not waste these two years and spent most of his time listening to the speeches of British M.Ps. or in reading at the British Museum Library.

He started his legal practice in Bombay at his return from London. He was the only young Muslim barrister of his time. He had all the attributes of a good lawyer – a commanding voice, logical arguments, dramatic courtroom tactics, penetrating cross-examination and immense legal knowledge. In addition to these, he had qualities of courage, frankness, fearlessness and bravery. Mr. John Mac Pherson, Advocate General of that time, was so impressed by the talent and qualities of Jinnah that he handed over his precious library to him. Jinnah spent most of his time in the study of law and honestly inspired confidence among both judges and clients.

* The writer is associated with AIOL.

Very soon he became a prominent figure in his profession and was recognized as one of the greatest legal brains of India. He was an authority in his field. In 1910 he was appointed as Presidency Magistrate. Sir Charles was also a fan of Jinnah and he expressed his wish for the appointment of Jinnah in a higher office, but Jinnah preferred practice.

He made his debut in politics through the Congress in its session of 1906 at Calcutta as private secretary to Dadabhai Naoroji, the grand old man of India. In 1909 under Minto Reforms he was elected by the Muslims of Bombay Presidency as their representative to the supreme legislative council. All India Muslim League was established at Dacca on 30th December, 1906, by the sincere efforts of the Muslims of Indo-Pak with the aims to protect and advance the political rights and interests of Muslims and to represent their needs and aspirations to the government. M.A. Jinnah joined the Muslim league on the request of Mr. Muhammad Ali Jauhar and Syed Wazir Hussain in 1913. Thus at that time he was a member of the Congress as well as the League. This paved the way for the Congress and the League's unity which culminated in the form of Lucknow Pact in 1916, and Jinnah was called "Ambassador of Hindu Muslim Unity." Very soon Jinnah realized the mean nature of Hindus and felt that they were working for their own interests, and the interests of Muslims were being ignored; so he resigned from the Congress on Oct. 3, 1920.

That was the parting of the ways, Jinnah took up the cause of Muslims and organized the dying Muslims League. In the meantime, Nehru Report (August, 1928) appeared which was a rude shock to the Muslims and they considered it as a poison to their life. It was Mr. Jinnah who reacted and put forward his famous *Fourteen Points* in March 1929.

Jinnah went to London to attend the Round Table Conference and unfortunately, he decided to stay in England. In fact, he was so much disgusted by the scene of politics in India that he decided to work for his nation from England. Jinnah returned to India in 1934 on the request of Allama Muhammad Iqbal, Liaqat Ali Khan and many other Muslim leaders and gathered the dispersed Muslims on one platform and moved ahead with consistency and enthusiasm. He called all India Muslim League Parliamentary Board meeting at Lahore in June 1936 to turn the League into an energetic, effective body. As a foresighted diplomat, he also directed the attention of Muslims towards social, economic and educational improvement of

the Muslim masses. He also convinced the British Govt. to recognize the status and rights of Muslims in independent India.

In the Muslim ranks and files, these were two groups regarded as conservatives and progressives in those days. It was through the sagacity and foresight of Mr. Jinnah that they could be brought on one and the same platform of the League. There was a conflict between Mr. Fazal-i-Haque and Sir Sikandar Hayat Khan, Chief Ministers of Bengal and Punjab. In Sindh there was conflict between G.M. Syed and Sir Hadayat Ullah for their personal motives. In other provinces of India too, there were conflicts and party politics, but Mr. Jinnah with the support of his colleagues controlled the situation, thus leading to the possibility of winning Pakistan on the basis of one party. He once advised: "If you want to live long you must give up provincialism."

The Congress after 1937 elections formed ministries in eight out of eleven provinces and adopted policies to crush Muslims *Band-i-Matram* and worship of Gandhi was made compulsory in the schools. As a result, Jinnah undertook long tours in the length and breadth of India and explained the Muslim view in every nook and corner of the country. New branches of Muslim League were established and millions of new members were enlisted.

At last Pakistan Resolution was passed on 23rd March, 1940, at Minto Park, Lahore, in which Quaid-i-Azam presented the two nation theory and told that there existed not one but two nations in India, as Muslims had their own ideology and identity and they were different from Hindus in every walk of life and so deserved an independent country for themselves.

A separate homeland was a dream at that time, and was even opposed on a large scale, but Quaid-i-Azam proved himself a man of action and strong determination. He won Pakistan on 14 August, 1947 by continuous work and devotion.

Quaid-i-Azam had a very clear idea of the basic principles on which to build Pakistan. These principals were the supremacy of Islam, Democracy, Economic and Social Justice. His Motto was *Unity, Faith and Discipline*. He died in 1948, leaving the nation in tears, but he lives in the hearts of all Pakistanis.

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QUAID-I-AZAM: A CHARISMATIC LEADER

By

Prof. Najeeb A. Khan

Muhammad Ali Jinnah, the Founder of Pakistan, the most eminent leader of the Muslims of the sub-continent. A large number of books and literature is available on the Quaid's personality and his role as a creator of a separate country for the Muslims of India. This paper attempts to address the question: "Was Muhammad Ali Jinnah a charismatic leader?" According to the charismatic theory of leadership, the followers make attributions of heroic or extraordinary leadership abilities when they observe certain behaviors. Some examples of individuals frequently cited as being charismatic leaders include John F. Kennedy, Martin Luther King, Jr., Walt Disney, and Steve Jobs (co-founder of Apple Computer).

Several authors have attempted to identify personal characteristics of charismatic leaders. Among their conclusions, they propose that charismatic leaders have an idealized goal and they want to achieve a strong personal commitment to their goal, are perceived as unconventional, are assertive and self-confident and are perceived as agents of radical change rather than the managers of *status quo*. The key characteristics that appear to differentiate charismatic leaders from non-charismatic ones are summarized below:

Key Characteristics of Charismatic Leaders:

1. **Self-confidence:** They have complete confidence in their judgment and ability.
2. **A vision:** This is an idealized goal that proposes a future better than the *status quo*. The greater the disparity between this idealized goal and the *status quo*, the more likely that followers will attribute extraordinary vision to the leader.
3. **Ability to articulate the vision:** They are able to clarify and state the vision in terms that are understandable to others.

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This articulation demonstrates an understanding of the followers' needs and, hence, acts as a motivating force.

4. **Strong convictions about the vision:** Charismatic leaders are perceived as being strongly committed, and willing to take on high personal risk, incur high costs, and engage in self-sacrifice to achieve their vision.
5. **Behavior that is out of the ordinary:** Those with charisma engage in behavior that is perceived as being novel, unconventional, and counter to norms. When successful, these behaviors evoke surprise and admiration in followers.
6. **Perceived as being a change agent:** Charismatic leaders are perceived as agents of radical change rather than as caretakers of the *status quo*.
7. **Environment sensitivity:** These leaders are able to make realistic assessments of the environmental constraints and resources needed to bring about change.

Analysis of the above characteristics may lead us to conclude that Quaid is rightly regarded as a charismatic leader. He was successful in articulating an appealing vision, which provided sense of continuity for the Muslims of the sub-continent for a better future for the Muslim Nation.

Against all odds, such as stubborn attitude of the Congress and the British Rulers, he was able to enhance self-esteem, morale and self-confidence of his followers. He conveyed, through words and actions, a new set of values and by his behavior and set an example for followers to imitate. He motivated his followers to unite for a common cause and to sacrifice everything to achieve the goal of a separate homeland.

QUAID-I-AZAM MUHAMMAD ALI JINNAH

By

Muhammad Hassan Aarisar

Quaid-i-Azam Muhammad Ali Jinnah, the Father of the Nation, was most outstanding personality produced in this Indo-Pak subcontinent during last nineteenth century. He was born in Karachi, but nurtured in the sophisticated society of metropolitan city of Mumbai. He was a very talented person. He received his formal and advanced education in both the cities, which enabled him to become a very learned and distinguished personality amongst the Muslims of the subcontinent. With his unparalleled guts, he cultivated best qualities of a leader.

He was known as brilliant advocate of Mumbai High Court of his time. He is famous for successfully pleading the case of Maharaja Indore in Babu Rai murder case, a very important and well known case in the 20s. He was staunch believer of main principle of Faith, Unity and Discipline. His life was actually shaped by these principles. There are very few persons in the world with such firm, faith and strong will power. Really speaking such persons always succeed in their mission in life. Mr. Jinnah's life was of such bold and ideal persons.

In this subcontinent, he was lovely person, who with his best efforts, ability and strong leadership, motivated the unorganized society of the Muslims of the subcontinent to unite on one platform and struggle for separate homeland for Muslims in this subcontinent. He succeeded in his mission and got a new country as Pakistan which appeared on the map of this globe on 14th August, 1947. He was although very thin and a tall person, but had a very strong well power with firm faith in God and self-confidence, couple with a highly disciplined life.

As Napoleon Bona Part, he believed that there is nothing impossible in this world, and he thus made his dream as a fact. He also believed that man with no principle, no faith in God, no self confidence and no well disciplined life, is no better than uncivilized person.

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It is because of this fact that success always kissed his feet. In his personality, traits of a highly talented administration, strong executive, able lawyer and distinguished leader of a nation were portrayed. He was most well known person of the time. So far education is concerned, he pleaded adequate educational facilities both for male and female.

He was highly sophisticated and liberal person. So far his dealing and character is concerned, he owned qualities of humanly brotherhood and was quite liberal. Actually, he was above all sorts of communal hatred, ill feelings and fanaticism. In his speech, he always advocated for equal right for the citizen of Pakistan irrespective of any religion, cast creed, colour and race. Specially for minorities he was very much liberal.

Undoubtedly, we Pakistanis are grateful to him. Because of his unparalleled personality, we got an important country. Now we are enjoying the status of an independent nation, having full rights of free citizen and are leading very harmonious and peaceful lives in accordance with the provision of Holy Quran and Sunnah. With the blessings of Almighty Allah, we have developed ourselves as a nuclear power in the community of world nations.

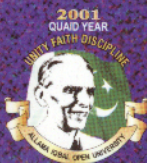
I am confident that if we follow his principle of *faith, unity and discipline*, we shall indeed prosper more and more in the days to come and thus build a strong and prosperous Pakistan.

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**ALLAMA IQBAL OPEN UNIVERSITY
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QUAID-I-AZAM'S CONCEPT OF PAKISTAN

By

Muhammad Afzal Malik

Muhammad Ali Jinnah was the energetic and greatest Muslim leader, who worked day and night for the creation of a separate homeland for Muslim nation, where they could mould their lives according to the teachings of Holy Quran and Sunnah. This was a far greater achievement of the Quaid than any other leader. Infact, the Muslims of South Asia believed that they were not fighting for the territory only, but for the preservation of their culture and civilization, language and literature and Islamic way of life. The Quaid-i-Azam at first devotedly worked for the cause of Hindu-Muslim unity and spent most of the energies and efforts towards its attainment. His efforts were appreciated and Mr. Jinnah was acknowledged by the Hindus themselves as the Ambassador of Hindu-Muslim unity. But the force of emerging conditions soon led the Muslims of the subcontinent to change their outlooks and adopt a different course.

The Quaid-i-Azam addressed the Punjab's Muslim Student Federation on 2nd March 1941 and said:

"I think, I am correctly stating that the Muslim League by uniting Muslims under its banner, has raised the Muslims of India to have an honourable place in the affairs of this country."

"It has created amongst Muslims rank and file, a spirit of discipline. It has given Muslims India a correct picture mirrored before you, a correct perspective of the grave issues which are affecting the Muslim nation today."

"We are a nation, and a nation must have a territory. Nation does not live in the air. It lives on the land, it must govern land, and it must have territorial state and that is what you want to get."

* The writer is working as Lecturer in IMCB, I-8/3, Islamabad.

"The only solution for the Muslims of India which will stand the test of trail and time, is the India should be portioned so that both communities can develop freely and fully according to their own genius economically, socially and culturally. The struggle is for the fullest opportunities and for the expression of the Muslim national will. The vital contest in which we are engaged in not for the material gain but also the very existence of the soul of Muslim nation. Hence, I said often that it is a matter of life and death to the Mussalmans and is not for bargaining. Muslims have become fully conscious of this. If we lose in the struggle all is lost. Let our motto be as the Dutch proverb says:

**Money is lost nothing is lost;
Courage is lost much is lost;
Honour is lost most is lost;
Soul is lost all is lost."**

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QUAID YEAR CELEBRATIONS – SOME GLIMPSES

By

Altaf Hussain Memon

The Government of Pakistan has declared the year 2001 as "Quaid Year". In the light of the decision, Allama Iqbal Open University has also chalked out a comprehensive programme to celebrate this historical year in befitting manner. Hereunder we are giving a brief description of various activities performed in AIOU.

Coordinator

QUAID YEAR CELEBRATION WILL PROMOTE PATRIOTISM

Prof. Dr. Syed Altaf Hussain, the Vice-Chancellor, Allama Iqbal Open University, has said the Quaid Year Celebrations will help promote national integrity and patriotism among the masses. He was speaking at a high level meeting of the Quaid-i-Azam Committee.

Appreciating the Government's decision of celebrating the year 2001 as Quaid Year, he said it would highlight the importance of freedom movement to the young generation who had not experienced the freedom struggle or in no way were effected by the great divide.

The Vice-Chancellor said that a large number of AIOU students would participate in the celebrations all over the country.

The message of the Quaid will be spread over Pakistan through our Regional Centres. The topics selected for speech competition will cover all the important aspects of the life of great Quaid. Lofty sayings of Quaid-e-Azam will be made known to masses by printing on all the textbooks, prospectuses and other books published during the year. Special logo has

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been designed which is being printed on all the publications of AIOU. Moreover, the preparation of memorial post cards, key rings and table mugs for distribution as Quaid year souvenirs are under process.

He announced prizes of Rs.5,000, 3,000, and 2,000 for the first three position-holders in the related competitions at each Regional Campus of AIOU.

Whereas at campus, prizes of 10,000, 6,000 and 4,000 for the first three position-holders will be awarded.

The last week of December 2001 is declared as Quaid week. All the major events of the year like prize distribution etc. will be finalized during the week.

4th IEP QUAID-I-AZAM CONFERENCE HELD

The 4th (IEP) Quaid-i-Azam conference on "Quaid, the greatest statesman of 20th century", was inaugurated by Lt. Gen. (R) Moin ud Din Haider, Federal Minister of Interior and Narcotics, at the Allama Iqbal Open University, Islamabad. Speaking at the occasion, Minister said that Quaid-i-Azam was not only a great statesman but a great human being whose honesty and devotion was exemplary. His love for education and public welfare was matchless. He sacrificed everything to create this wonderful homeland for the muslims of the subcontinent. The younger generation can find the studies of all their problems by following the steps of the great Quaid.

Chairman, Quaid-i-Azam Forum, Eng. Ch. Muhammad Arshad Khan highlighted the vision and leadership of the Quaid during the struggle for Pakistan. The President, Institute of Engineers, Pakistan, Eng. M.P. Gangwani explained the objectives of the Institution and its contribution for the profession. He also paid rich tributes to Quaid's leadership.

In his address, Engr. Ellahi Bux Soomro said that problems faced by the nation today are only because we have ignored the guiding principles of the Quaid, i.e. *Faith, Unity and Discipline*.

Prof. Dr. Riaz Ahmad presented his key note address. He discussed in detail some of the very important aspects of Quaid's life and his role as a great statesman.

Vice-Chancellor, AIOU, Prof. Dr. S. Altaf Hussain in his welcome address said that the conference was very much in line with the programmes of AIOU to celebrate 2001 as Quaid year. He thanked Lt. Gen. ® Moin ud Din Haider for taking time to grace the occasion, which every one would have expected for his being an Ambassador at large for literature. The Vice-Chancellor also expressed his shear gratitude at the presence of Engr. Ellahi Bux Soomro, a great engineering educationist, and a man known for his understanding and love for the Quaid at the occasion.

Prof. Dr. S. Altaf Hussain commented that "it appeared to be a pleasant surprise that Engineers were organizing a conference on Quaid-i-Azam, *prima face* which did seem to be their subject". This reflected their love for the Quaid. IEP had to play a tremendous role in the propagation of Engineering education in Pakistan, he hoped. He showed his willingness to utilize expertise of the IEP in the development of AIOU courses in the disciplines of Engineering and Technology.

The conference comprised three sessions chaired by the prominent personalities like Federal Minister (R&S) Cabinet Division, Mr. Mahmood Ali, Federal Minister for Culture, Sports, Tourism and Youth Affairs, Col. (R) S.K. Tresler, and former Speaker of National Assembly and present Rector of Ghulam Ishaq Khan Institute of Engineering, Engineer Ellahi Bux Soomro.

MUSLIMS SHOULD UNITE IN THE NAME OF ISLAMIC CULTURE

Prof. Dr. Najma Najam

"Until cultural unity of the Muslims comes into force practically, the expectation of political junction is meaningless thing and its very essential for the Muslims to unite themselves on the name of Islamic culture", this was expressed by Prof. Dr. Najma Najam, Vice-Chancellor, Fatmia Jinnah Women University, Rawalpindi, while speaking as a Chief Guest in the 2nd Quaid Lecture held in connection with Quaid Year in Allama Iqbal Open University. Dr. Najma said that many aspects of Quaid-i-Azam's personality are still not well known. The researchers should work on these aspects.

In connection with Quaid Lecture, the host of the function, Vice-Chancellor, Allama Iqbal Open University, Prof. Dr. S. Altaf Hussain said that we have less information about his characteristic role. As such, programmes should be performed to let the children, youth and the people in every field know about the personality of the founder of Pakistan. This is very good decision of the government to celebrate the year 2001 as "Quaid Year" throughout the country. In this connection, he highlighted the programmes of the University specifically arranged for this memorable year and said that AIOU will publish "Quaid Lectures" in a book form very soon.

DECLAMATION CONTEST IN CONNECTION WITH "QUAID YEAR"

In this connection Allama Iqbal Open University's Rawalpindi Regional Campus arranged a declamation contest under the title "Quaid and Ideology of Pakistan" amongst their students enrolled in any programme of the university.

Like-wise declamation contests on different topics related to Quaid are being held in all Regional Campuses of AIOU in all the big cities. In a competition at Regional Campus level the first prize winner will be given an amount of Rs.5000/=, the second will get Rs.3000/= and the third winner will be given a cash prize of Rs.2000/=. All the winners of the competitions at Regional Campuses level will be invited (on University expenses) to participate in the final competition under the title "Quaid's Pakistan Idea" which will be held at the main campus of AIOU in Islamabad. The first, second and third prizes will be Rs.10,000/=, 6,000/= and 4,000/= respectively.

QUAID-I-AZAM: A CHARISMATIC LEADER

In connection with the celebration of "Quaid Year" Allama Iqbal Open University, a lecture entitled "Quaid-i-Azam as a Charismatic Leader" was delivered by Prof. Dr. Sikandar Hayat, Chairman, Department of History, Quaid-i-Azam University, Islamabad. The function was presided over by the Federal Minister, Mr. Mahmood Ali while the host of this function was the Vice-Chancellor, AIOU, Prof. Dr. S. Altaf Hussain.

DECLAMATION CONTEST AT REGIONAL CAMPUS RAWALPINDI

A declamation contest in respect of Quaid Year celebrations was arranged by AIOU Regional Campus, Rawalpindi on 1st September 2001. Shaikh M. Ishaque, Principal Denny's High School, Rawalpindi was the Chief Guest in the function. The jury comprised the following members:

- Prof. Talat Khurshid
- Prof. Saghir Ahmad
- Prof. Shahid Hamid Janjua

Qari M. Irfan recited the Holy Quran. Mr. Abdul Hamid Khan, Regional Director, Rawalpindi, introduced the chief guest. More than three hundred students participated in the function. Mr. Talat Khurshid declared the positions of the winners:

- 1st Ms. Soufia Aftab
- 2nd Ms. Asma Mehmood
- 3rd Ms. Syeda Nausheen Fatima

Ms. Shagufta Haroon, Director Students Affairs announced the names of the winners. Mr. Abdul Hamid Khan distributed prizes and certificates among winners. At the end of the programme, packets of the sweets were distributed among all the participants.

DECLAMATION CONTEST AT REGIONAL CAMPUS, MULTAN

A declamation contest in respect of Quaid Year celebrations was arranged by AIOU Regional Campus, Multan on 8th September, 2001. Chief Guest of the contest was noted educationist and Executive District Officer (Education) Multan, Mr. Hamid Raza Siddiqui. Mr. M. Aslam Hirai, Deputy Director, Regional Campus, Multan presided the contest. The jury comprised the following members:

- Mr. Qalb-e-Abid, Chairman, History Department Bahaudin Zakriya University, Multan.
- Chaudhry Islam Siddique, Principal, Teacher Training College.
- Mr. M. Sharif, District Education Officer (Rtd.)

The topic of the contest was "Quaid-i-Azam: a man of high principle". About hundred students participated in the function. The following won the contest:

1 st	Mr. Wajdan Baig	Rs.5000/- and Shield
2 nd	Ms. Zahida Sharif	Rs.3000/- and Shield
3 rd	Mr. Yousuf Hussain	Rs.2000/- and Shield

All three students belong to BCS Programme. The Deputy Regional Director, Multan, distributed prizes and certificates among the winners. At the end, the Deputy Director thanked the Chief Guest and the participants.

DECLAMATION CONTEST AT REGIONAL CAMPUS, PESHAWAR

A declamation contest in respect of Quaid Year celebrations was arranged by AIOU Regional Campus, Peshawar on 18 September, 2001. Principal, Govt. College, Peshawar, Prof. Bakhtiar Khan (Rtd.) was the Chief Guest of the function. The jury comprised the following members:

- Prof. Dr. Zahoor Ahmad Awan
- Prof. Ghulam Mustafa, Director UNICEF
- Prof. Abdul Haleem

BIT student, Mr. Bashir recited the Holy Quran. Chaudhry Saeed Ahmad, Regional Director, Peshawar introduced the Chief Guest. The topic of the contest was "Quaid-i-Azam: as a student".

The following students participated in the contest:

1. Mr. Muhammad Javaid	Mardan
2. Mr. Alam Zeb	Kohat
3. Mr. Sohail Ahmad	Swabi
4. Mr. Gulfaham Hussain	Para Chanar
5. Mr. Hameedur Rahman	Kohat
6. Mr. M. Shaman Khan	Kohat
7. Mr. M. Awais Khan	Peshawar
8. Mr. Iqbal Shah	Karak

The following won the contest:

- 1st Mr. Sohail Ahmad
- 2nd Mr. M. Shaman Shah
- 3rd Mr. M. Javaid Khan

About hundred students participated in the function. The Regional Director, Peshawar, distributed the prizes and certificates among the winners.

DECLAMATION CONTEST AT REGIONAL CAMPUS, LAHORE

A declamation contest in respect of Quaid Year celebrations was arranged by AIOU, Regional Campus, Lahore on 13th September, 2001. The topic was "Quaid-ki-Shakhsiat". Mr. Khalid Iqbal Yasir, Director General, Urdu Science Board, Lahore, was the Chief Guest of the function. Twenty-four students took part in the contest. The jury comprised the following members:

- Dr. Nasir Baloch, Prof. Urdu Govt. Superior Science College, Lahore
- Ms. Abida Tanvir, Principal Govt. College for Women Wahdat Road, Lahore.
- Mr. Zia-ur-Rehman Amjad, Head PTV News Section , Lahore.

The Regional Director and the Deputy Regional Director addressed the gathering. The jury announced the result according to which following students won the contest:

- 1st Mr. Hafiz Muhammad Haseeb Samdani
- 2nd Mr. Muhammad Shahid Islam
- 3rd Mr. Ahsan Sarfraz

At the end the Chief Guest delivered his speech.

QUAID YEAR CELEBRATION AT HYDERABAD REGION

As per decision of Prof. Dr. S. Altaf Hussain, Vice-Chancellor, Allama Iqbal Open University, Hyderabad Region of AIOU has chalked out a

comprehensive programme to celebrate the Quaid Year magnificiently. In this respect a speech competition was held on 25th September, 2001 among the students of this University. The topic of the contest was *Quaid-i-Azam Aur Naujawan*. The renowned educationist and scholar, Dr. Nabi Bux Baloch was the chief guest.

While addressing the audience, Dr. N.B. Baloch said that the Quaid-i-Azam was a great leader, a man of vision and intellect. It was because of his extraordinary leadership and wisdom that the Muslims of this subcontinent achieved a separate homeland. Dr. Baloch described the establishment of Pakistan as a *Miracle* of 20th century. He stressed that it is now our duty to safe the country, sacrifice for its establishment and dare to face all the challenges. It is the time for us to exhibit solidarity among ourselves. He further said that the step taken by the President of Pakistan at this critical juncture is by all means at symbol of principles and the nation should adhere to it wholeheartedly.

The Regional Director, Hyderabad region, Mr. Rahim bux Channa presented his welcome address.

During the debate, seven male and seven female students expressed their views on the given topic. Mr. Naveed Sadiq, student of M.Sc. (Pakistan Studies), stood first while Ms. Shamshad Shah (BLIS) and Ms. Wajih Mahmud (B.Ed) stood second and third respectively. The first winner was given AIOU shield and a cash amount of Rs. 5,000/= . The second one was awarded Rs. 3000/= plus shield and the third winner got Rs. 2000/= and the shield.

A number of guests attended the function including Dr. G.A. Allana, ex-Vice-Chancellor of AIOU.

AIOU HAS PUBLISHED SPECIAL ISSUE OF ITS JOURNALS ON QUAID-I-AZAM

The Allama Iqbal Open University has just published special issue of its educational and research journals, *Ilm Ki Roshni and Pakistan Journal of Education* on the life and achievements of Quaid-i-Azam Muhammad Ali Jinnah, as parts of its celebrations in accordance with the Government's announcement to mark the year 2001 as "Quaid Year." The both magazines contain comprehensive articles, write-ups, poems, etc., on Quaid's life and manifold achievements.

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Special Issue on Quaid-i-Azam



**ALLAMA IQBAL OPEN UNIVERSITY
ISLAMABAD**

BOOKS ON QUAID

By
Altaf Hussain Memon

If we go through the voluminous history of the world, we will see that noted scholars have penned down books on prominent personalities with the main purpose of highlighting their manifold qualities. These writings are undoubtedly the valuable assets for the concerned society as well as for all human kinds.

Amidst these distinguished men, our great leader Quaid-i-Azam Muhammad Ali Jinnah comes on top. A great number of books so far written on his unmatched personality, prove the fact that he was actually tall in all respects — as a man, as a lawyer, as a leader, as harbinger, as the founder of a country. Keeping in view the significance of the books written so far on the Quaid, I am presenting hereunder a list so as to let the scholars, students and historians know much about this noted man of the world. (Here, it may be pointed out that the articles written on our great leader, are too much great in number.)

Books in English

1. A Nation Born of Sacrifice; Ishtiaque Hussain Qureshi, Karachi.
2. Jinnah-Ispahani Correspondence: Ispahani M.A.H, Karachi.
3. Speeches and statements of Quaid-i-Azam: Afzal, Rafiq, Lahore.
4. Our Freedom Fighters: Allana. G.
5. Quaid-i-Azam as Leader of Opposition: Inamul-Haq, Advocate, Karachi.
6. History of the Struggle of Freedom in Kashmir: Bazar, Piram Nath.
7. Quaid-i-Azam as seen by his contemporaries: Jamiludin Ahmad, Lahore.

* The writer is working as Research Assistant in Allama Iqbal Open University. He is also working as Coordinator of PJD.

8. Quaid-i-Azam: Hiris M.A., Karachi.
9. Father of our Nation, early eye story: Hameed Ahmad Khan.
10. Making of Pakistan: Simondz, Richard, London.
11. Writings of the Quaid-i-Azam: Saeed Ahmed, Lahore.
12. The Green Titan: Saeed Ahmad, Lahore.
13. Speeches, statements, writings: Shahid Hanif, Lahore.
14. Tributes to Quaid-i-Azam: Shahid Haif, Lahore.
15. Ideological Orientation of Pakistan: Sharif-ul-Mujahid, Karachi.
16. Founder of Pakistan Quaid-i-Azam Muhammad Ali Jinnah: Picture Book on Struggle Quaid-i-Azam.
17. Plain Mr. Jinnah, Shamsul Hasan Syed, Karachi.
18. The Founder of Pakistan: Shirwani Latif ahmad, Karachi.
19. Essays on Quaid-i-Azam: Siddiqui Mishbahul Haq and T.K. Jilani; Lahore.
20. My Myminiscences of Quaid-i-Azam: Tusi M.S. Karachi.
21. The Making of Pakistan: Aziz K.K. London.
22. Reminiscences of the Day of Deliverance: Islamabad.
23. The Quaid-i-Azam Birth Century celebrations: Islamabad.
24. Quaid-i-Azam and Muslim Women: Liaquat Ali Khan, Karachi.
25. Pakistan the heart of Asia: Islamabad.
26. Jinnah and Gandhi: Majmoder S.K. Lahore.
27. Quaid-i-Azam, 1940: Mahmood Hasan, Karachi.

28. Quaid-i-Azam as a constitutionalist: Mahmood Ali, Karachi.
29. Anecdotes of Quaid-i-Azam: Mahmood-ul-Hasan, Karachi.
30. Quaid-i-Azam Muhammad Ali Jinnah Myth and Reality: Waheed-ul-Zaman, Karachi.
31. The Glory of Quaid-i-Azam: Yousaf Khan Muhammad, Multan.
32. Quaid-i-Azam Jinnah: Sharif-ul-Mujahid, Karachi, 1981.
33. Jinnah and his times: Aziz Beg, Lahore, 1957.
34. Jinnah: Creator of Pakistan: Bolitho Hector, London, 1955.

Books in Urdu

1. Quaid-i-Azam Muhammad Ali Jinnah: Agha Ashraf, Lahore.
2. Quaid-i-Azam...Chand yadeen chand Mulakateen: Aftab Ahmad, Lahore.
3. Bani-i-Pakistan: Ishan B.A, Lahore.
4. Esharia Quaid-i-Azam: Ahmad Saeed (Prof.), Karachi, 1976.
5. Quaid-i-Azam Muslim Press Ki Nazar Meen Ahmad Saeed (Prof.) Lahore, 1981.
6. Quaid-i-Azam Aur Iqbal: Ahmad Saeed (Prof.), Lahore.
7. Quaid-i-Azam (Manzoom): Akhtar Kakvi, Manzoor-ul-Rahman, Bahar Sharif, Patina, 1947.
8. Quaid-i-Azam: Tasveeron Meen: Adra-i- Musannefin Pakistan, Lahore.
9. Hamary Quaid-i-Azam: Ayaz Ahmad, Lahore, 1976.
10. Bani Pakistan: Ayazul-Haq Sheikh, 1979.

11. Bachoon Kay Quaid-i-Azam: Afzal Ahmad, Karachi, 1978.
12. Quaid-i-Azam Kiya Chahtay Heen Aur Kiyon: Altaf Hussain Mian, Agra, 1944.
13. Quaid-i-Azam Kay Akhree Ayam: Allah Bukhsh (Dr.), Lahore.
14. Zahin kee Azmaish Basilsila Quaid-i-Azam: Amir Hidayatullah, Lahore.
15. Nare-e-Haq (Quaid-i-Azam) kee Tarikhee Taqareer). Anwar, Lahore.
16. Quaid-i-Azam Jinnah-Jesa Meen Janta Hoon: M.H. Ishaphani, Lahore, 1988.
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18. Muhammad Ali Jinnah: Zubair Siddiqui, Lahore.
19. Quaid-i-Azam kay Tasavur Ka Pakistan: Parvez Ghulam Ahmad, Lahore, 1972.
20. Quaid-i-Azam Pay Katlana Hamilah: Pir Bhai, Bombai, 1944.
21. Quaid-i-Azam Aur unka ahud: Jaffari Rais Ahmad, Karachi, 1947.
22. Quaidain Kay Khatoot Jinnah kay Nam: Jinnah Muhammad Ali, Hyderabad Dhakan, 1945.
23. Jinnah kee Takareer: Jinnah Muhammad Ali, Hyderabad Dhakan, 1945.
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25. Hindustan Ka Aindha Constitution: Jinnah Muhammad Ali, Lucknow, 1940.
26. Quaid-i-Azam (Aik Qoum Kee Sirgashit) G. Allana, translated by Riaz Amrohi, Lahore.

27. Hamara Baba: Ch. Bashir Ahmad, Lahore, 1970.
28. Gul dasta-I-Akidat (Quaid-i-Azam Muhammad Ali Jinnah) Kay Mutalik Nazmeen: Haris M. Anwar, Hyderabad Daccan.
29. Quaid-i-Azam Aur Ham: Hafiz Amiratsari, Lahore.
30. Quaid-i-Azam: *Hasrat* Charagh Hasan, Lahore.
31. Quaid-i-Azam: Hasrat Charagh Hasan, Karachi, 1976.
32. Nawai Pakistan: Haqi Shanul-Haq, Karachi, 1960.
33. Nashid Huryat (Quaid-i-Azam Par Kae Nizmeen): Haji Shamul Haq, Karachi, 1957.
34. Quaid-i-Azam Par Qatilana Hamila : Hanif Shahid Muhammad, Lahore, 1946.
35. Punjab Kee Kahanee Quaid-i-Azam ki zubani: Hanif Shahid Muhammad, Lahore, 1976.
36. Allama Iqbal Aur Quaid-i-Azam kay siyasi Naziriat: Hanif Shahid Muhammad, Lahore, 1975.
37. Quaid-i-Azam kee kamyabi ka Raz: Khan, Abdul Rehman, Multan.
38. Jinnah Ghandi Gufit-o-Shuneed: Khan Liaquat Ali, Delhi, 1944.
39. Jinnah Ghandi Murasilat: Khan Liaquat Ali, Delhi, 1946.
40. Qoumi, Taranay Aur Nazmeen: Khan, M. Amjal, Lahore, 1945.
41. Quaid-i-Azam kay shab-o-Roz: Khurshid Ahmad Khan, Islamabad, 1976.
42. Khutbat Jinnah: Desh Baghat Lahore.
43. Quaid-i-Azam: Zaki, Zaki Ahmad Karachi, 1976.

44. Nighmat-I-Pakistan: Rehman, Imtiaz Jahan Begum, Delhi.
45. Quaid-i-Azam Muhammad Ali Jinnah, Englistan say Pakistan Tak. Rahmat Ali, Alvi, Layalpur.
46. Quaid-i-Azam, Ebtadai Tees Sal: Rizwan Ahmad, Lahore, 1956.
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BOOK REVIEW

QUAID-I-AZAM: IBTEDAI TEES SAAL

By Rizwan Ahmad

Pages: 176

Printed by Aatish Fishan Publications, Lahore

The book under review is written by a noted author Rizwan Ahmad. It was first published in 1976. Besides introducing his first Urdu book on the early thirty years of the life of Quaid-i-Azam Muhammad Ali Jinnah, the founder of Pakistan, the author had a lot of valuable research work to his credit, including *Quaid-i-Azam Papers*. He also wrote another book in Urdu titled *Hamaray Quaid-i-Azam* published in 1995. He has his contribution in the scriptwriting of a Pakistan Television's serial titled *Jinnah Sey Quaid-i-Azam*, as a comprehensive effort on the life and times of Quaid-i-Azam Muhammad Ali Jinnah. A graduate from University of Allahabad, lawyer by profession, Rizwan Ahmad after the partition of 1947 first migrated to Dhaka and then came to Karachi, where he started his practice. His interest in the personality of the 'Creator of Pakistan' led him to the 'exclusive research' on the various controversies about his early life.

In the absence of any 'diary' or a profound autobiography, many historical interpretations relating to the Quaid-i-Azam and his political struggle, needed thorough analysis. Dedicated to the future generations of Pakistan, the book under review explains the idea of Pakistan by unfolding the fact that: *It was a great achievement of Quaid-i-Azam, which has been acknowledged by friends and foes, partners and opposition, Muslims or non-Muslims and at national or international level. The enemies were shocked at his success, while Muslim world was rejuvenated. Quaid-i-Azam not only became the leader of Muslims of British India but also became an exemplary leader of all the suppressed and downtrodden people of the world. The affiliation and association, which we Pakistanis should have for our Quaid-i-Azam, its facets are quite clear. His supreme leadership, spotless character, unredeemable services and extraordinary achievements have been become our great memories.*

The author took this challenge with courage and started from the beginning. As he mentioned in his book, he intended to write three volumes on the life

of Quaid-i-Azam by dividing it in three parts. The book under review deals with the first part i.e., the early life. He writes in the prologue:

I decided that I should seek and be inquisitive myself. I was in the same Karachi where Quaid-i-Azam was born. Some people were still alive, from whom valuable papers and informations can be obtained. The informations about his family, childhood, education and business should be available. I wish this effort had been made immediate after the Pakistan came into being. In that case, most of the documents, which have been destroyed with the passage of time, might be preserved.

Author's main objective of writing this book seems to get the authenticity of basic facts about the early life of the Quaid-i-Azam such as his date of birth, place of birth, educational institutions, purpose and exact date of departure for London. Besides pursuing his targets he provides the survey of the available literature on the above-mentioned topics.

As a good researcher, he discloses his sources of information in the *Muqaddimah* (prologue):

I started looking into every book, material and statement and spent years in this exercise. I went to old educational institutions and looked into their record. I went to check the Karachi Corporation and City Survey Record Room. I saw the old documents and maps of the city of Karachi. It is important to have access to the court records. I tried to get every opportunity to join the company of old leadership of the freedom movement. I even met Miss. Shireen Jinnah and Miss. Fatima Jinnah. I gathered all the available informations from the reliable sources.

As an exclusive book on the early life (1876-1906) of Quaid-i-Azam, the author emphasizes on the problems relating to the determination of exact date and place of birth and winds up the debate by giving sufficient evidence in the favour of 25th December 1976. He also points out the place of birth of Quaid-i-Azam with the help of old map of Karachi city. The author explains the maternal and paternal ancestral tree of Jinnah Poonja Bhai (Quaid's father) with one of his rare picture to be published first time in 1976

(according to author's claim). He describes his efforts to establish his business and his partnership with others. He proves with the help of Sindh High Court documents that Jinnah Poonjah had an extended 'export business' with United Kingdom and China. Later on he sent his eldest son young Muhammad Ali to look after his business in London. At this point the author interestingly argues that the accurate date of departure of Quaid-i-Azam Muhammad Ali Jinnah is 1893 and not 1892 as the historians are misled. Then the author mentions the details of young Muhammad Ali's stay and life in United Kingdom and how he decided to get admission in Lincoln's Inn. Author confirms through his research that Quaid's first marriage took place with 'Emmy Bai', young daughter of Lira Khaimji, a 'wool exporter' of Bombay.

On his return, Quaid's years of struggle as a new barrister in Bombay, his nomination as magistrate, the nature of his relationship with British Judges and senior colleagues are discussed elaborately. His interest in active politics and Muslim Laws were presented with the documentary proof. An important chapter of the book consists of the Quaid-i-Azam's rise to the mainstream political personalities of his times. Author stresses the point that Quaid-i-Azam took special interest in Muslim Law of Inheritance (Waqf alal-Aulaad).

But the author has his own arguments, difficult to avoid. Although the section dealing with Quid's stay in London sounded a bit weaker may be because of the out reach of the author. At many places, author quotes the Hector Bolitho's book *Jinnah: The Creator of Pakistan*, which seems to be the strongest incentive of writing this book. He finds out the contradictions in it. For the purpose of intellectual comparison he quotes almost all the classical writers on Quaid-i-Azam including Mrs. Sarojni Nido's *Muhammad Ali Jinnah: The Ambassador of Hindu Muslim Unity*, first political account on Quaid-i-Azam. He also gives references from Matlub-ul-Hassan Syed's *Muhammad Ali Jinnah: A Political Study* and Syed Shams-ul-Hassan's.... *Plain Mr. Jinnah*.

The book is comprised of twelve chapters and 164 pages. The foreword is written by Miss. Shireen Jinnah, Quaid's sister, who appears to be an important primary source on Quaid-i-Azam. The author criticizes all available material written on the subject step-by-step. Which cannot be neglected by researchers as the secondary sources. A sad mention should be made that despite the identifications of the errors done by historians, while writing historical account of the Quaid's life, a few of those still alive in

the books: for instance Quaid-i-Azam Academy published a book, **Quaid-i-Azam: A Chronology** compiled by Dr. Muhammad Ali Siddiqui in 1981 was translated into Urdu in 1999. Two mistakes are recorded as these were before the latest research, only with the addition of a note. From Hector Bolitho to Stanley Wolpert the same inheritance goes on. The fact that, if there were no Jinnah, there were no Pakistan is a proof that he was a *Charismatic Leader* of the Muslims of British India needed serious considerations, on whose obituary, *The Times*, wrote in its 13th September issue:

He lived in stately mansions, was tall and elegantly groomed with a distinguished presence and fastidious tastes...all his ideas were diamond-hard, clear-cut, almost tangible.

The book is a valuable addition in the secondary sources on Quaid-i-Azam. The author intellectually uses his sources to prove his argument. Although his too much emphasis on the personal accounts of Miss Shireen Jinnah and other relatives is always looked suspiciously within academia. It is a standard research work having a research problem with an effort to answer it. In the year 2001, it seems to be an out-dated source on *Quaid*, but it identifies the dire need of research in that era.

Mrs. Samina Awan

Lecturer

Quaid-i-Azam

Cynosure of greatness

By

Ahmad Mahmuduz Zaman*

Do not vivisect India' let it be,
Said the Hindus' - a bundle of misery!

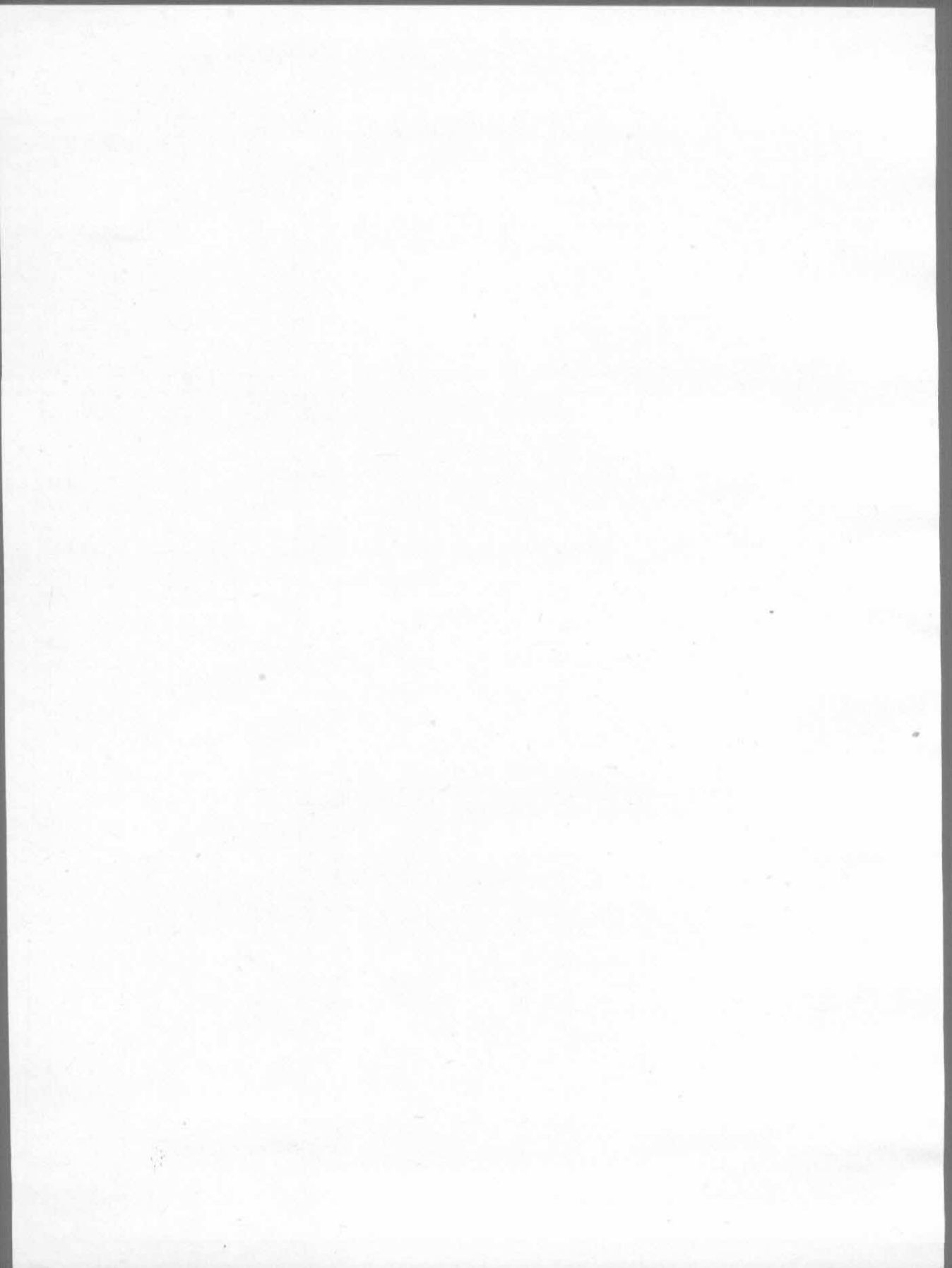
Quran's Al-Kafirun if you see,
Will answer you our nation's theory!

To finish Muslims' infinite woe,
A citadel of Islam, I must owe!

Best and greatest lifts us from low,
To Allah, freely we all now bow!

Quaid knows ours woes from A to Zee,
Of abundance foresight, a man was he!

* The poet is a student of M.Phil (Iqbaliat) and has written his thesis on "Iqbal and Milton."



**DATA BANK
STATISTICAL GLIMPSES OF
ALLAMA IQBAL OPEN UNIVERSITY
BY
WAQAR AHMED SIDDIQUI**

PROGRAMME-WISE COURSE ENROLMENT BY LEVEL AND GENDER FOR THE YEAR 2000-2001

S No.	Programmes	Autumn 2000			Spring 2001			2000-2001		
		M	F	T	M	F	T	M	F	T
1	Ph.D IQBAL STUDIES	5	1	6	-	-	-	5	1	6
2	Ph.D ISLAMIC STUDIES	8	1	9	-	-	-	8	1	9
3	Ph.D URDU	1	1	2	3	1	4	4	2	6
4	Ph.D EDUCATION (D&NFE)	1	-	1	2	1	3	3	1	4
5	M.Phil IQBALIAT	60	26	86	50	29	79	110	55	165
6	M.Phil ISLAMIAT	30	7	37	29	6	35	59	13	72
7	M.Phil URDU	66	48	114	33	22	55	99	70	169
8	M.Phil EDUCATION	263	110	373	576	317	893	839	427	1266
9	M.Phil SPECIAL EDUCATION	-	-	-	18	14	32	18	14	32
10	M.Phil PHYSICS	64	12	76	100	11	111	164	23	187
11	M.Phil MASS COMMUNICATION	30	6	36	13	6	19	43	12	55
12	M.Phil STATISTICS	-	-	-	89	12	101	89	12	101
13	MA EDUCATIONAL PLANNING AND MANAGEMENT	313	196	509	2941	1094	4035	3254	1290	4544
14	M.A/PGD IN TEFL	769	460	1229	600	370	970	1369	830	2199
15	M.Sc MASS COMMUNICATION	235	86	321	395	135	530	630	221	851
16	MA HISTORY	334	263	597	83	64	147	417	327	744
17	MA ISLAMIC STUDIES	606	583	1189	512	467	979	1118	1050	2168
18	MA URDU	199	124	323	103	73	176	302	197	499
19	MA ARABIC	30	30	60	18	19	37	48	49	97
20	MA LIBRARY & INFORMATION SCIENCES (MLIS)	-	-	-	282	97	379	282	97	379
21	MASTER OF BUSINESS ADMINISTRATION (MBA)	6314	741	7055	5308	667	5975	11622	1408	13030
22	M.Sc PAKISTAN STUDIES	503	585	1088	419	499	918	922	1084	2006
23	M.Sc ECONOMICS	543	327	870	188	118	306	731	445	1176
24	M.Sc/PGD COMMUNITY HEALTH & NUTRITION	759	212	971	340	90	430	1099	302	1401
25	PGD/M.Sc IN WOMEN STUDIES	37	44	81	17	30	47	54	74	128
26	M.Sc PHYSICS	1036	136	1172	704	128	832	1740	264	2004
27	M.Sc (Hons) LIVESTOCK MANAGEMENT	160	5	165	440	13	453	600	18	618
28	M.Sc FORESTRY EXTENSION	284	12	296	207	15	222	491	27	518
29	M.Sc AGRICULTURE EXTENSION	-	-	-	68	4	72	68	4	72
30	M.Sc MATHEMATICS	-	-	-	104	48	152	104	48	152
31	M.Sc SOCIOLOGY	-	-	-	225	183	408	225	183	408
32	M.Ed SPECIAL EDUCATION	277	169	446	237	183	420	514	352	866
33	M.Ed GEN., DNFE & TEACHER EDU/M.A EDUCATION	17020	7078	24098	25639	15395	41034	42659	22473	65132
34	MASTER IN COMPUTER SCIENCE (MCS)	88	-	88	255	10	265	343	10	353
35	PGD IN COMPUTER SCIENCE	3215	537	3752	5995	985	6980	9210	1522	10732
36	BACHELOR OF EDUCATION (B.Ed)	36433	76782	113215	16525	35410	51935	52958	112192	165150
37	B.Ed (Arabic)	2228	339	2567	1335	234	1569	3563	573	4136

S.No	Programmes	Autumn 2000			Spring 2001			2000-2001		
		M	F	T	M	F	T	M	F	T
38	CERTIFICATE IN TEACHING (CT)	3505	9620	13125	12263	37411	49674	15768	47031	6279
39	PRIMARY TEACHER'S CERTIFICATE (PTC)	55690	93626	149316	12868	20695	33563	68558	114321	18287
40	ARABIC TEACHER'S TRAINING COURSE (ATTC)				923	1791	2714	923	1791	2714
41	NEW PRIMARY TEACHER'S ORIENTATION COURSE				25	6	31	25	6	31
42	F.A/B.B.A/B.COM/B.B.A (HONS)/FINE ARTS/ DARS-I-NIZAMI & B.Sc PRIMARY EYE CARE	54629	29978	84607	48347	28436	76783	102976	58414	16139
43	BACHELOR OF COMPUTER SCIENCE (BCS)/DIPLOMA IN COMPUTER APPLICATIONS/COMPUTER MAINTENANCE	16727	2506	19233	19091	3004	22095	35818	5510	4132
44	DIPLOMA IN TOURIST GUIDE SERVICES	45		45				45		45
45	DIPLOMA IN YOUTH IN DEVELOPMENT WORK	246	28	274	305	34	339	551	62	613
46	HIGHER SECONDARY SCHOOL CERTIFICATE (HSSC)	32303	32169	64472	36562	45249	81811	68865	77418	14628
47	HSSC (HOME ECO./FAMILY & COMMUNITY HEALTH)	52	72	124	491	81	572	543	153	696
48	SECONDARY SCHOOL CERTIFICATE (SSC)	19389	16841	36230	19620	16077	35697	39009	32918	7192
49	FUNCTIONAL NON-CREDIT COURSES	314	210	524	3084	668	3752	3398	878	4276
50	OPEN TECH COURSES	60		60	145		145	205		205
51	COMPUTER LITERACY (STEPs)	2	1	3				2	1	3
52	MANAGEMENT SCIENCES (STEPs)	70	5	75	188	9	197	258	14	272
53	SECONDARY EDUCATION MEDIA TUTION (STEPs)	4		4	1	1	2	5	1	6
54	SOCIAL SCIENCES (STEPs)	19	12	31	51	19	70	70	31	101
55	HOTEL SERVICES (STEPs)	38	5	43	60	6	66	98	11	109
56	COMMUNITY EDUCATION (STEPs)	25	11	36	45	21	66	70	32	102
	TOTAL	255029	274005	529034	217922	210258	428180	472951	484263	957214
	LOW ENROLMENT COURSES	49	31	80	29	11	40	78	42	120
	GRAND TOTAL	255078	274036	529114	217951	210269	428220	473029	484305	957334

PROGRAMME/LEVEL-WISE, SEMESTER-WISE AND GENDER-WISE STUDENT ENROLMENT FOR THE YEAR 2000-2001

S.No.	Programmes	Autumn 2000			Spring 2001			2000-2001		
		M	F	T	M	F	T	M	F	T
1	Ph.D IQBAL STUDIES	9	1	10	3	1	4	12	2	14
2	Ph.D ISLAMIC STUDIES	1	1	2	-	-	-	1	1	2
3	Ph.D URDU	4	1	5	2	1	3	6	2	8
4	Ph.D EDUCATION	1	-	1	-	-	-	1	-	1
5	M.Phil IQBALIAT	34	13	47	27	15	42	61	28	89
6	M.Phil ISLAMIAT	17	5	22	16	3	19	33	8	41
7	M.Phil URDU	35	26	61	18	11	29	53	37	90
8	M.Phil EDUCATION	104	43	147	191	98	289	295	141	436
9	M.Phil PHYSICS	15	3	18	36	5	41	51	8	59
10	M.Phil MASS COMMUNICATION	10	2	12	4	2	6	14	4	18
11	M.Phil SPECIAL EDUCATION	-	-	-	18	14	32	18	14	32
12	M.Phil STATISTICS	-	-	-	32	4	36	32	4	36
13	MA EDUCATIONAL PLANNING AND MANAGEMENT	135	74	209	188	204	392	323	278	601
14	M.A/PGD IN TEFL	306	180	486	313	188	501	619	368	987
15	M.Sc MASS COMMUNICATION	81	30	111	188	63	251	269	93	362
16	MA HISTORY	112	76	188	42	31	73	154	107	261
17	MA FINE ARTS	3	5	8	3	6	9	6	11	17
18	MA ISLAMIC STUDIES	310	302	612	237	204	441	547	506	1053
19	M.A URDU	100	62	162	53	36	89	153	98	251
20	M.A ARABIC	17	15	32	6	8	14	23	23	46
21	MASTER OF BUSINESS ADMINISTRATION (MBA)	1397	164	1561	1404	176	1580	2801	340	3141
22	MASTER OF LIBRARY AND INFORMATION SCIENCES (MLIS)	-	-	-	57	20	77	57	20	77
23	M.Sc PAKISTAN STUDIES	254	271	525	144	172	316	398	443	841
24	M.Sc ECONOMICS	152	105	257	79	54	133	231	159	390
25	M.Sc/PGD COMMUNITY HEALTH & NUTRITION	263	73	336	121	30	151	384	103	487
26	PGD/M.Sc IN WOMEN STUDIES	21	23	44	9	15	24	30	38	68
27	M.Sc PHYSICS	296	37	333	183	32	215	479	69	548
28	M.Sc (Hons) LIVESTOCK MANAGEMENT	33	1	34	61	1	62	94	2	96
29	M.Sc FORESTRY	95	4	99	69	5	74	164	9	173
30	M.Sc SOCIOLOGY	-	-	-	94	86	180	94	86	180
31	M.Sc MATHEMATICS	-	-	-	19	8	27	19	8	27
32	M.Sc AGRICULTURE EXTENSION	-	-	-	35	2	37	35	2	37
33	MASTER IN COMPUTER SCIENCE (MCS)	49	2	51	66	2	68	115	4	119

34	M.Ed GEN/M Ed SPECIAL EDUCATION	3988	1170	5158	7398	2915	10313	11386	4085	15471
35	M.A EDUCATION	417	581	998	654	1122	1776	1071	1703	2774
36	M.A SPECIAL EDUCATION	20	34	54	24	55	79	44	89	133
37	BACHELOR OF EDUCATION (B.Ed)	10625	20092	30717	8997	18072	27069	19622	38164	57786
38	CERTIFICATE IN TEACHING (CT)	3505	9620	13125	3236	9520	12756	6741	19140	25881
39	PRIMARY TEACHER'S CERTIFICATE (PTC)	14156	23867	38023	12868	20697	33565	27024	44564	71588
40	NEW PRIMARY TEACHER'S ORIENTATION COURSE	3	1	4	1724	3850	5574	1727	3851	5578
41	BACHELOR DEGREE	24799	12978	37777	23970	12826	36796	48769	25804	74573
42	PGD/DIPLOMA IN COMPUTER APPLICATIONS	644	108	752	1012	172	1184	1656	280	1936
43	HIGHER SECONDARY SCHOOL CERTIFICATE (HSSC)	14573	14263	28836	13038	12617	25655	27611	26880	54491
44	SECONDARY SCHOOL CERTIFICATE (SSC)	8649	7743	16392	8748	7209	15957	17397	14952	32349
45	FUNCTIONAL NON-CREDIT COURSES	446	217	663	1337	1954	3291	1783	2171	3954
46	SHORT TERM EDUCATIONAL PROGRAMMES (STEPs)	121	27	148	300	45	345	421	72	493
	GRAND TOTAL	85800	92220	178020	87024	92551	179575	172824	184771	357595

PROVINCE-WISE, REGION-WISE, GENDER-WISE AND SEMESTER-WISE COURSE ENROLMENT FOR THE YEAR 2000-2001

S.No.	Province/Region	Autumn 2000			Spring 2001			2000-2001		
		M	F	T	M	F	T	M	F	T
NWFP										
1	PESHAWAR	18790	12274	31064	14038	8064	22102	32828	20338	53166
2	D.I.KHAN	7637	3227	10864	5908	2485	8393	13545	5712	19257
3	ABBOTTABAD	11430	8155	19585	9756	7657	17413	21186	15812	36998
4	SWAT	12223	334	16557	7616	2821	10437	19839	7155	26994
5	CHITRAL	1386	1277	2663	1338	1178	2516	2724	2455	5179
SUB-TOTAL		51466	29267	80733	38656	22205	60861	90122	51472	141594
BALUCHISTAN										
1	QUETTA	3402	2351	5753	1797	860	2657	5199	3211	8410
2	TURBAT	.	.	.	184	43	227	184	43	227
3	KALAT	.	.	.	248	54	302	248	54	302
4	ZHOB	.	.	.	1264	536	1800	1264	536	1800
5	DERA MURAD JAMALI	.	.	.	477	90	567	477	90	567
SUB-TOTAL		3402	2351	5753	3970	1583	5553	7372	3934	11306
SINDH										
1	KARACHI	3676	2936	6612	3123	2078	5201	6799	5014	11813
2	HYDERABAD	1539	911	2450	1259	576	1835	2798	1487	4285
3	SUKKUR	2539	1363	3902	2444	1212	3656	4983	2575	7558
4	DADU	626	557	1183	532	477	1009	1158	1034	2192
5	SUJAWAL	460	193	653	310	133	443	770	326	1096
6	MITHI	769	641	1410	595	422	1017	1364	1063	2427
7	LARKANA	443	353	796	375	249	624	818	602	1420
SUB-TOTAL		10052	6954	17006	8638	5147	13785	18690	12101	30791
PUNJAB										
1	MULTAN	15621	17546	33167	12082	12221	24303	27703	29767	57470
2	LAHORE	24167	25907	50074	21117	18117	39234	45284	44024	89308
3	FAISALABAD	21392	26207	47599	18344	19812	38156	39736	46019	85755
4	RAWALPINDI	32879	43792	76671	31882	36234	68116	64761	80026	144787
5	GUJRANWALA	15888	28247	44135	14333	21421	35754	30221	49668	79889
6	D G KHAN	7800	10157	17957	6673	7579	14252	14473	17736	32209
7	MIANWALI	8931	10843	19774	7799	8463	16262	16730	19306	36036
8	SARGODHA	9372	12546	21918	7752	9386	17138	17124	21932	39056
9	SAHIWAL	12186	14723	26909	9357	10428	19785	21543	25151	46694
10	BAHAWALPUR	11344	13899	25243	7816	9595	17411	19160	23494	42654
SUB-TOTAL		159580	203867	363447	137155	153256	290411	296735	357123	653858
AZAD KASHMIR										
1	MIRPUR	5306	7157	12463	4812	5992	10804	10118	13149	23267
2	MUZAFFARABAD	6007	7429	13436	5961	7454	13415	11968	14883	26851
SUB-TOTAL		11313	14586	25899	10773	13446	24219	22086	28032	50118
NORTHERN AREAS										
1	GILGIT	2237	2980	5217	1847	2789	4636	4084	5769	9853
2	SKARDU	1459	1089	2548	1294	1001	2295	2753	2090	4843
SUB-TOTAL		3696	4069	7765	3141	3790	6931	6837	7859	14696
FEDERAL CAPITAL										
ISLAMABAD		15569	12942	28511	15618	10842	26460	31187	23784	54971
SUB-TOTAL		15569	12942	28511	15618	10842	26460	31187	23784	54971
GRAND TOTAL		255078	274036	529114	217951	210269	428220	473029	484305	957334

**PROGRAMME/LEVEL-WISE NUMBER OF BOOKS PRINTED
DURING 2000-2001**

.N	Programme/Level	2000-2001
1	M.Phil Education	11478
2	M.Phil Physics	12437
3	M.Sc Economics	28361
4	M.Sc Pakistan Studies	60484
5	M.Sc Nutrition	7000
6	M.Sc (Hons.) Live Stock Management	13868
7	M.Sc Forestry	10473
8	M.Sc Mathematics/Statistics	4997
9	M.Sc Sociology	30144
10	M.L.I.S	18450
11	M.A EPM	33191
12	M.B.A	77812
13	M.Sc Mass Communication	2969
14	M.A Arabic	33875
15	M.A Urdu	19642
16	M.A TEFL	17408
17	M.A Islamic Studies	24400
18	M.A History	113179
19	M.Ed Science Education	15700
20	M.Ed	267711
21	B.Ed	84026
22	B.E Telecommunication	5040
23	M.C.S	11873
24	PGD	15490
25	B.A	249111
26	B.C.S	176619
27	B.B.A	36981
28	Higher Secondary School Certificate (HSSC)	204978
29	Secondary School Certificate (SSC)	52908
30	Non-credit	8700
	Total	1649305

RADIO/TV PROGRAMMES PRESENTED IN AUTUMN, 2000 AND SPRING, 2001

SEMESTER

PROGRAMMES	AUTUMN, 2000	SPRING, 2001
Radio	161	134
TV	96	103

RADIO/TV PRODUCTION AND AUDIO/VIDEO CASSETTES SALE DURING JANUARY, 2001 TO SEPTEMBER, 2001

TITLES	Jan. 2001 to June 2001	July, 2001 to Sep. 2001
Total TV Programme Production	11	4
Total Radio Broadcast Programme	26	48
Audio Non-Broadcast Programme	12	-
Total Sale Audio Cassette	225	150
Total Sale Video Cassette	88	87

**PROVINCE-WISE STATISTICS OF TUTORS AND STUDY
CENTRE FOR THE SEMESTER AUTUMN, 2000**

PROVINCE	AUTUMN, 2000	
	TUTORS	STUDY CENTRES
NWFP	1759	323
BALUCHISTAN	167	12
SINDH	459	65
PUNJAB	7687	510
AZAD JUMMU & KASHMIR	589	64
NORTHERN AREAS	198	21
FEDERAL AREA (ISLAMABAD)	540	6
CORRESPONDENCE TUTORS*	120	-
TOTAL	11519	1001

* Correspondence Tutors appointed by Directorate of Regional Services, AIOU for postgraduate programmes/courses all over the country.

Quaid THE GREAT

By: Dr. Mahmudur Rahman

*After the year 1857,
Destiny of Muslims had been eclipsed;
Zafar the monarch of Mughal Empire,
In darkened cell of Burma anguished!*

*Days of merriment vanished at all,
Leaving the nation engulfed in chain;
Wealth was looted, abodes demolished,
Were all the people groaning with pain!*

*At last Sir Syed emerged as a seer,
Showing his brethren real course of life;
Persuaded them all to be literate,
And make their way with much strife!*

*Because of his guidance Muslims attained,
Place of respect in alien rule;
Even they went ahead with the mission,
To get their freedom as per schedule!*

*To finish the task left by Syed,
And interpret the dream of Iqbal;
A Karachi-born leader had emerged,
Handsome, brilliant, sober and tall!*

*With unbounded zeal and courage,
Having a lot of will and vision;
He came forward for carving a country,
On world map with highest mission!*

*Homage we pay to Quaid, the great,
For offering a homeland Pakistan;
Full of glare and glamour it's called,
"NISHAN-I-AZM-I-AALI SHAN!"*