

See discussions, stats, and author profiles for this publication at: <https://www.researchgate.net/publication/347620152>

FATHER OF PAKISTAN QUAIDE AZAM MUHAMMAD ALI JINNAH AND FORMER FEDERALLY ADMINISTERED TRIBAL AREA OF PAKISTAN

Article · October 2020

DOI: 10.26480/svs.02.2020.31.36

CITATIONS

0

4 authors:



Muhammad Nisar

Islamia College Peshawar

6 PUBLICATIONS 0 CITATIONS

[SEE PROFILE](#)



Muhammad Sakandar Majid

University of Agriculture Faisalabad

5 PUBLICATIONS 2 CITATIONS

[SEE PROFILE](#)

READS

11,926



Saba Malik

IJSmart Publishing Company

30 PUBLICATIONS 66 CITATIONS

[SEE PROFILE](#)



Naushad Khan

International Islamic University, Islamabad

15 PUBLICATIONS 20 CITATIONS

[SEE PROFILE](#)

RESEARCH ARTICLE

FATHER OF PAKISTAN QUAIDE AZAM MUHAMMAD ALI JINNAH AND FORMER FEDERALLY ADMINISTERED TRIBAL AREA OF PAKISTAN

Muhammad Nisar^a, Saba Malik^b, Muhammad Sakandar Majid^c, Naushad Khan^{d*}

^a Pakistan Studies Islamia College, Peshawar, Pakistan.

^b Department of Zoology, Wildlife and Fisheries, University of Agriculture Faisalabad, Pakistan.

^c Corresponding author email: majidsikandar2@gmail.com, Naushadpsicp@yahoo.com

This is an open access article distributed under the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited.

ARTICLE DETAILS

Article History:

Received 17 August 2020

Accepted 18 September 2020

Available online 06 October 2020

ABSTRACT

Quaid-e-Azam Muhammad Ali Jinnah (Quaid-e-Azam) was a great leader as well as a founder of Pakistan. Quaid-e-Azam does a lot of struggle for Pakistan. In 1947, the Quaid Azam instantly set the tone for the Pukhtun care of Pakistan's new nation by removing from Former Federally Administered Tribal Area (FATA). The purpose of this research is to find the relation between the father of Pakistan Quaid-e-Azam Muhammad Ali Jinnah and the former federally administered tribal area of Pakistan. There is also a need to address the problems of citizens residing in former federally administered tribal areas of Pakistan. A review study method was used in the study. Data was collected from previous researches. The results of our study demonstrate that the founder of Pakistan Quaid-e-Azam does have an unparalleled love for the citizens of FATA through their deep allegiance, their ultimate contributions as well as steadfast help throughout his journey to Pakistan. It can be concluded that the fata concerns will only be addressed if the tribal students' equipment of education ornamentation. Although, there is a need to pay attention to former FATA.

KEYWORDS

Quaidtribal areas, FATA, Pakistan, Pukhtun, Quaid and KPK, Khyber Pakhtunkhwa, Allama Iqbal, Former tribal areas, Fata Patak, FATA Pakistan, FATA area

1. INTRODUCTION

Quaid-e-Azam was a lawyer, a political leader, as well as a founder of Pakistan (Bolitho, 1954). Jinnah performed as a leader of the All-India Muslim League from 1913 until 14 August 1947 the date until Pakistan was formed. Moreover, he performed Pakistan as the first Governor-General until his death. In Pakistan, he is highly regarded as "Quaid-e-Azam", "Great Leader", "Baba-i-Qaum" as well as "Father of the Nation." His birthday will be considered a national holiday in Pakistan (NNI, 2012). However, his existence was memorable, his multidimensional personality and his successes in many regions, were numerous, although not comparable. In reality, he has been one of the major public luminaries India created in the first half of the 20th century, one of the greatest constitutionalists, a respected parliamentarian, one of India's leading democratic leaders, a powerful Muslim chief, one of the highest political figures. He has been one of the most influential legalists ever created by India during the first half of this century (Embassy of Pakistan Kathmandu, 2016).

That makes him so special, though, is that when many comparable leaders took control and supported their cause or guided them through independence and the leadership of values, he formed a country from an unflinching and disintegrated minority and founded a national and cultural residence in it. More than thirty years before, when the Muslim battle for independence in the South Asian subcontinent reached its end in 1947, Jinnah had been supplying the Indian Muslims with political leadership: first as one of their members but then as the only influential figure since 1947.

He guided their company for over thirty years; he had articulated their rightful expectations and desires with language, continuity, and direction; he had placed it into concrete demands, and most of all he had strived to make them the predominant Indian group both through the governing British and the various Hindus. And he had struggled for the Muslims' intrinsic privileges to a respectable life in the middle east for more than thirty years, unceasingly and rapidly. Perhaps his real tale is like the narrative of the revival and glorious rise to nationhood of the Muslims of the subcontinent, in phoenix (Embassy of Pakistan Kathmandu, 2016).

FATA is an important component of Pakistan and the tribals are equal Pakistani citizens. The FATA tribesmen are Pakistani nationals, but they have their basic rights being denied by the government. The FATA Frontier Crimes Regulation (FCR) has been the key barrier to economic growth and progress in the country, along with the denial of basic human rights and a strong social justice framework. FATA citizens have long sufficiently been stripped of their human freedoms. The people were mistreated and government policy left a vacuum that is now filled by militants (Citizen and Political Leader Voices for FATA Reform, 2014). How will they not be performed in FATA if elections for local governments are held around the country?

1.1 The early life of Quaid-e-Azam

Jinnah Bhai Poonja (father of Quaid-e-Azam) was born in 1850 and was the youngest of three children. With his parent's approval, he married a woman called Mithibai and then moved to Karachi's with his wife. The married couple rented an apartment on the 2nd floor of Wazir Mansion, a

Quick Response Code



Access this article online

Website:

www.socvsoc.com

DOI:

10.26480/svs.02.2020.31.36

three-story house. Mithibai gave birth to a child on 25th December 1876, the first of seven children. The fragile baby that looked so frail which he measured to a few pounds less than usual. Mithibai loved her small boy exceptionally, believing that he would grow up to be an achiever. Officially called Muhammad Ali Jinnah Bhai, since he was six, his father registered him in school the Sindh Madrasatul-Islam, Quaid-e-Azam was oblivious to his studies as well as loathed arithmetic. He at that time preferred to play with his buddy's open air. His father was especially keen on his study of arithmetic because it was essential to his business. By the early 1880s, the trading company of Jinnah Bhai Poonja had benefited greatly. His father was a rich man and has good profits in his business (Mujahid, 2007).

Jinnah loved his Aunt very much and his aunt loves him as well. In 1887 his aunt name Man Bai (father's sister) visited them. She decided to take her nephew with her in Bombay. She wants to give him a chance to get a better education in the metropolitan city, Bombay, which was much more to the disappointment of his mother that couldn't handle the idea of splitting her unquestionably favorite child from her (Bolitho and Hector, 1954). In Bombay Jinnah joined Goakl Des Tej Primary school. His passionate brain rose within the traditional Indian elementary school that relied primarily on the rote learning process.

He just spent six months in Bombay and then returned to Karachi at the urging of his mother and entered the Sind Madrassa. However, because he often skipped lessons to race his father's horses, his name was taken out. He was attracted to the horses. He also spent his own spare time reading poems. He then attended the Christian Mission High School. To young Jinnah, Karachi was becoming more successful than Bombay was. Around this period his father's company had prospered so much he has his stables and wagons (Puri and Balraj, 2008). Quaid-e-Azam stared up at the stunning, well-dressed as well as a guy with achievement. Acknowledging his incredible abilities, Sir Frederick Admired Mamad (Jinnah's childhood name) and gave him an apprenticeship at his London office. That sort of opportunity was the vision of all India's young people; however, the luxury just went to someone in a million. Sir Frederick had made Jinnah truly one in a million (Jinnah, 2001).

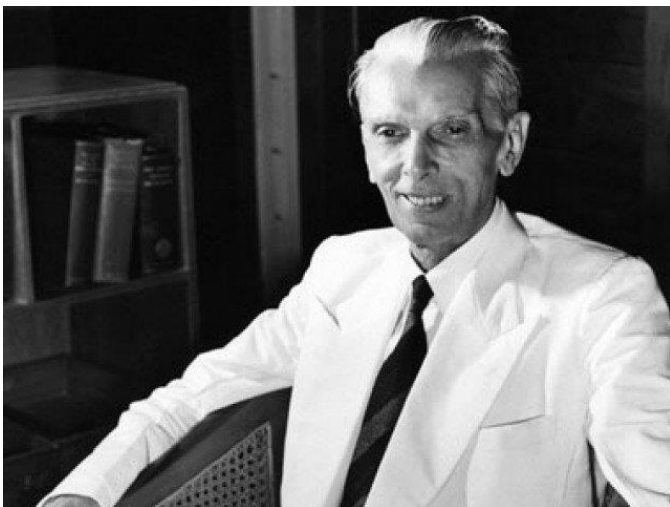


Figure 1: Stunning and well-dressed Quaid-e-Azam

Quaid-e-Azam was barely sixteen years old and has never met the person he was supposed to wed. Jinnah sister wrote about her brother marriage day: "Emi Bai was outfitted from head to toe in long, elegant lines of flowers, Jinnah moved from his grandfather's house to his father-in-law's house in a parade, were his fourteen-year-old wife, Emi Bai, dressed in luxurious new clothing, was heavily jeweled, her hands were noticed with henna, her face, as well as clothes, sprinkled heavily with expensive itar" (Jinnah, 2001).

Quaid's has connections with the Parsi society were best as well as close. He used to meet Sir Dinshaw Petit, a merchant from Parsi; Sir Dinshaw had a daughter, Ruttie who has been inspired by Jinnah's brain as well as heart qualities. She continued to take an interest in Jinnah. After the summer vacations in Darjeeling in April 1916, her interest turned into love. As Sir Dinshaw came to know their love affair, he prohibits Ruttie to see Jinnah ever. He also found judicial solutions to prohibit them from getting married. In 1918 Jinnah married Ruttie on Friday, April 19, 1918, the pair quietly, peacefully and passionately waited before Ruttie achieved her majority. She had also converted to Islam. No one of Ruttie's family took part in her marriage (Haider, 2004).

2. METHODOLOGY

Analysis research was carried out to achieve a deeper understanding of the study. The analysis was used to examine "Former FATA" and "Quaid-e-Azam". For the analysis, secondary data set were used. A secondary source analyses the primary sources and interprets them. We Include data though Google Scholar, Google, books, and articles. The data collection sources were reduced and all previously available records, which are closely linked to the subject, have been verified. Data has been compiled, compared, and organized in a functional format without possible replication. Our compilation of data is maintained from verified sources. We evaluate the gathered data and define all questions. We continued the process to go deeper with actionable perspectives.

3. QAUID-E-AZAM STRUGGLE FOR PAKISTAN

Till the late 1930s, many British Raj Muslims wanted to be a part of a united state comprising most of British India after freedom, as would the Hindus and those seeking self-governance (Moore). According to historian Haslam Quaid-e-Azam (Jinnah) discarded the possibility of peace with Congress when he "rediscovered his Muslim heritage, his sense of origin, of society, community, and history that would become gradually popular in the final years of his rule (Haslam, 2010). Jinnah also introduced Muslim dress in the late 1930s (Haslam, 2010). After the 1937 referendum, Jinnah insisted that the issue of sharing power be resolved on an all-India level as well as that he be recognized as the supreme representative of the Muslim community becoming president of the League. (Singh).



Figure 2: Jinnah addresses the Muslim League session at Patna, 1938

3.1 Jinnah and Iqbal

Iqbal was also quoted as an important factor in persuading Jinnah to leave his ego-imposed isolation in London as well as re-enter India's politics (Ahmed, 2009). Originally, though, Iqbal and Jinnah were opponents, as Iqbal claimed that Jinnah did not know about the problems threatening the Muslim community throughout the British Raj. As per Akbar S. Ahmed, throughout the final years of Iqbal before his death in 1938, this started to change. Slowly Iqbal achieved success in transforming Jinnah to his point of view, which immediately accepted Iqbal as its "mentor." Ahmed states that Jinnah shared unity with Iqbal's opinion in his comments to the words: that Indian Muslims wanted a different homeland (Ahmed, 2017; Malick, 2009). To Quaid-e-Azam, Iqbal stated that: "There's only a single way out. Muslims must step up the hands with Jinnah. We will become leaders of the Muslim League. As it is now settled, the Indian problem can be answered by our unified stand against both Hindus as well as the English. Without these, they won't support our requirements. We claim that Communalism smacks of our demands. It is pure manipulation. Such requirements are about protecting our national life.... Underneath the leadership of the Muslim League, the unified front will be established. As well as the Muslim League can only excel in Jinnah's cause. There is now nobody except Jinnah who can guide the Muslims" (Iqbal.com, 2017).

3.2 Quaid-e-Azam and The Lahore Resolution

Jinnah told the Viceroy on 6 Feb 1940 that Muslim League should seek division rather than the union allowed for in the 1935 Act. The Lahore Resolution (often named the "Pakistan Resolution," even if it does not bear such a title), focused on the work of the sub-committee, adopted the doctrine of the Two Nations as well as named for a federation of the Provinces of the Muslim majority in the northwest of British India, totally

autonomous. Equal privileges in the eastern majority Muslim regions as well as undefined safeguards provided to Muslim minorities in other provinces had to be issued. The resolution was adopted on 23 March 1940 at the League meeting in Lahore (Singh).



Figure 3: Jinnah and Gandhi arguing in 1939 about Lahore resolution

3.3 Jinnah and Gandhi meeting about Pakistan

Mohandas Karamchand Gandhi was the founder of India; he was a lawyer by occupation. He lived in India. He was the first person in India who successfully lead to the campaign for India (Gandhi, 2018). Jinnah and Gandhi, who were freed by his palatial jail by that time, officially meet at the residence of the Muslim leader on Malabar Hill in Bombay, in September 1944.

This initiated two weeks of negotiations but resulted in no resolution. Jinnah demanded that Pakistan be given shortly before the British exit, though Gandhi suggested that partition plebiscites arise well after a unified India gained independence (Singh).



Figure 4: Jinnah with Mahatma Gandhi in Bombay, 1944

3.4 Mountbatten and independence

In his correspondence papers, Mountbatten had been informed that Jinnah might be his "hardest client" that appeared to be a persistent annoyance although "nobody in this nation (India) has so far reached the minds of Jinnah." Starting on 5 April 1947, the men stayed for six days. Mountbatten was also not favorably pleased with Jinnah, voicing anger frequently to his workers over Jinnah's focus on Pakistan throughout the face of all claims. on June 2 1947, Viceroy offered the last proposal to Indian leaders which consist of a statement that "on August 15 1947, the British should hand control on to 2 kingdoms".

Mountbatten, Nehru, Jinnah, as well as Sikh chief Baldev Singh, made an official statement by radio on 3 June, 1974. Jinnah ended his speech with "Pakistan Zindabad" (Long Live Pakistan) that was not in the (Bolotho)

document. Into the following weeks, Punjab as well as Bengal set votes leading to partition. Sylhet as well as the North-West Frontier Province (NWFP) agreed to throw their side with Pakistan, a resolution followed by both the Sind as well as Baluchistan Assemblies (Shahid, 2008).



Figure 5: Lord Louis Mountbatten and his wife Edwina Mountbatten with Jinnah in 1947

The Pakistani leader who was one of Pakistan's leading founding fathers a statesman, lawyers and constitutional scientist was Nawabzada Liaquat Ali Khan, commonly regarded as Quaid-e-Millat (Leader of Nation) and Shaheed-e-e-Millat (Haslam, 2010). However, on 4 July 1947, on the support of Jinnah, Liaquat Ali Khan requested Mountbatten to propose to the British ruler, George VI, that Jinnah be made first Governor-General of Pakistan.

This proposal annoyed Mountbatten, who wished to have the role in each of these kingdoms. He would also be India's first post-independence Governor-General. However, Jinnah thought the Mountbatten should prefer the current Hindu majority state for its connection to Nehru. Moreover, the governor-general should be an influential leader at first, although Jinnah could not want anyone else to hold the position.

While the Boundary Commission, headed by British Lawyer Sir Cyril Radcliffe, has not stated yet, there have already been major migration changes between the nations to come, as well as a religious conflict. Jinnah planned in Bombay to sell his home, but in Karachi purchased a new (Gandhi, 2013). On 7 August 1947, Jinnah traveled in Mountbatten's plane via Delhi to Karachi including his sister even nearby employees, and since the plane taxied, he was reported whispering, "This is the end of that".

He chaired the latest constituent assembly for Pakistan in Karachi on 11 August 1947 then talked to them, "You are independent; you are safe to go to your temples, mosques, or some other religious institution in Pakistani city... You can adhere to some faith or caste or creed — which has little to do with government business..." Pakistan becomes free on 14 August 1947; Jinnah headed the Karachi celebrations. One analyst said, "There is still the King-Emperor of Pakistan, Archbishop of Canterbury, Speaker and Premier consolidated in one mighty Quaid-e-Azam" (Shaikh, 2018).

3.5 Jinnah's vision of Pakistan

For such a long period it was an arguable question, which kind of state Jinnah imaged for Pakistan. As for dictatorship, Jinnah out correctly denied it, claiming there's no priesthood in Islam. Islam imparts compassion for humanity. But Pakistan won't be a theocracy to be governed with a sacred mandate by priests? There are several Non-Muslim people in Pakistan and that all people should have equality of rights and perform their proper position in Pakistan's affairs.

It seems as if he found theocracy to be associated with intolerance, bigotry, and injustice and utterly dismissed the idea for such a state existing in Pakistan. Yet again, what else was Jinnah's dream of Pakistan? There has been a broad discrepancy on this. As mentioned by Ian Talbot in his article "Too Many Jinnah's? Sadly, there are at minimum five separate Jinnah's identified by various historians. One gets lost which one was the true one (Talbot, 2005).



Figure 6: Quaid-e-Azam as governor-general (Pakistan, (1876 – 1948))

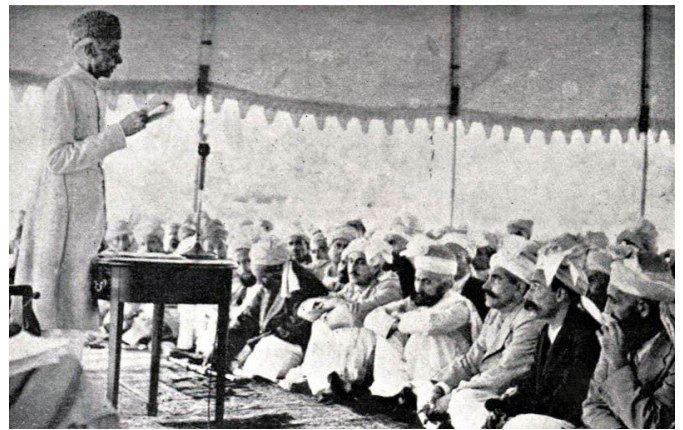


Figure 7: Jinnah addressing FATA

3.6 Jinnah and Former tribal area of Pakistan

Despite the ongoing military activities throughout the FATA, the controversy about its security as well as a recent rise in terror attacks, there is indeed an intense debate about what government strategy will be against FATA. As e.g., there has been talked of FATA entering the province Khyber Pakhtunkhwa (KPK) as a component of its administration. Sadly, the terrorism problem that is commonly identified with north-west Pakistan has put the citizens of Pukhtun in a rather negative manner. There will be reports and accounts of bullying and wrongly abusing Pukhtuns from KPK in many other provinces. In FATA, civilization operated on the framework of a partnership among three structures of power: tribal rulers, religious representatives, and the representative or political agent of the government. This system has several issues and has been removed.

Sections like the political agent's office and the Law on Frontier Crimes were colonial in nature, intent, and required change. Yet despite the geopolitical context, the system remained before 9/11 by whilst large; the resulting chaos in the whole area so far has left the framework in disarray as well as generated a void in FATA which has been exploited by the insurgent groups, that have viciously targeted all 3 foundations. To see the FATA disruption as well as the unequal treatment provided to Pukhtuns who just want to lead a simple yet fair existence, I wondered how the Quaid-e-Azam has responded differently to the FATA problems (Akbar, 2015). This is all the more impressive given that a close-war crisis with India, instability in Kashmir as well as the flow of millions of refugees engulfed the new Government.

In reality, the Quaid-e-Azam laid down a strategy against FATA from which we should be prudent to know. A Let me share a historical account demonstrating not just the insight and kindness of the Quaid-e-Azam and also his quite clever knowledge of how to cope with challenging organizational issues. In 1947, the Quaid instantly set the tone for the Pukhtun care of Pakistan's new nation by removing from FATA Pakistan military troops which were a consistent presence under British rule as well as despised by all the local populace.

Besides, the Quaid promised that the governance of Pakistan will uphold the Pukhtun traditions as well as practices and honor the tribal agreement. Adjustments in the partnership between the government and the tribes, he said, would not be enforced unless informing them. The Quaid, addressing a grand jirga from the Peshawar Tribal regions in 1948, announced: "Having your allegiance, support, promises as well as resolutions in mind, as you understand, we have directed the troop withdrawal from Waziristan as just a clear but definitive move on our portion— which we regard everyone with utter trust and confidence as our Muslim brothers. Pakistan has no intention to excessively mess with your rights.

As self-respecting people, we would like to place everyone's hands who had the potential to completely grow and deliver what would be good for both you and your ground" (Smith, 2013). I accept with you on how schooling is completely important so I am glad you acknowledge its importance. Trying to help you teach your children would be my primary priority and also that of my country and even with your support and aid we will be able to make great progress in that direction quite quickly." (Ali, 2019).

The tribes thought the Quaid was behaving with respect and reacted quite favorably. The strategy of the Quaid was successful, although FATA citizens became some of Pakistan's many ardent as well as devoted followers, such as going to Kashmir in 1948 to fighting alongside the residents. It is important to note that there was a time when Pakistan was challenged with a desperate circumstance on its eastern frontiers. If these tribal lands exploded in the uprising, the condition for the nascent state may have been unsustainable. Sadly, the region remains ignored throughout the years, as well as the condition of educational and economic growth remained woeful given the Quaid's assurances of progress. 9/11 unleashed a fresh adversarial period in Pakistan's ties with FATA, as well as the military relocated to FATA for the very first time after British rule. The country was concisely associated with extremism in the national as well as foreign media or even Waziristan was the most droned spot on earth. Here colleges, as well as schools, would have occurred, there has been abuse as well as a lack of optimism.

It is clear that much has improved in Pakistan particularly FATA since the late 1940s. As well as the Quaid's attitude to the region should direct us today as the government tries to restore the country to usual after more than a decade but rather a half of conflict and tremendous human deprivation. Pakistan requires to be reflective in its policy against minority regions, particularly several not very well established or a well-established as some of Pakistan's stronger-off regions. We do not neglect the dream of The Quaid (Ahmed, 2017).

3.7 Tribe's men loyalty, support for Pakistan impresses Quaid-e-Azam

The founder of Pakistan, Quaid-e-Azam does have an unparalleled love for the citizens of FATA through their deep allegiance, their ultimate contributions as well as steadfast help throughout his journey to Pakistan. Like all other sections of the world, the citizens of FATA, as well as KPK too, have honored the historic leader's 142nd birthday by arranging symphonic poem competitions, seminars, athletic activities, workshops as well as walks to spotlight various facets of the character, services as well as the function of Quaid-e-Azam in establishing a separate home for sub-continent Muslims. "Quaid-e-Azam had a great affection for FATA tribal people and considered them a frontline power all through Pakistan Revolution,"

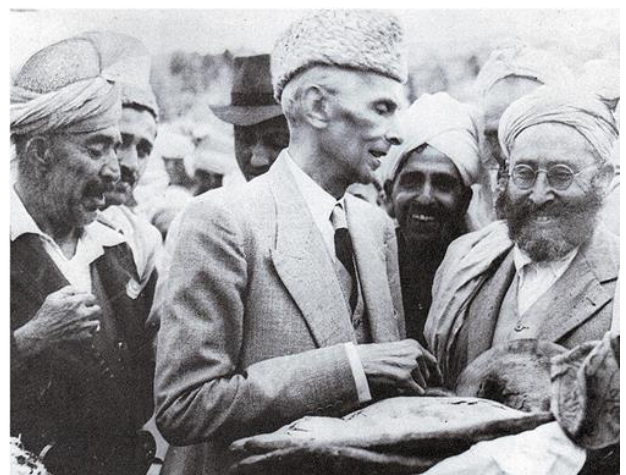


Figure 8: Jinnah affection for FATA tribal people

On many occasions along with 1936, 1945 as well as 1948, Quaid e Azam had visited KPK and FATA and strongly praised the deep interest, help, and allegiance of tribal people to their nation. Notwithstanding busy official obligations as Governor-General of Pakistan, Quaid-e-Azam had toured Peshawar as well as presented a Grand Tribal Jirga on April 17, 1948, at Government House Peshawar but also appreciated the tribal people's dedication as well as cooperation in completing his trip to Pakistan (United, 2009).

Quaid-e-Azam put tremendous focus on tribal people's education as well as social-economic growth throughout his comprehensive and detailed speech to tribal Jirga, through disproportionate participation of tribal citizens, chieftains, and maliks from all tribal agencies as well as frontier areas. "In addition to their profound respect for Islam as well as Pakistan, Quaid has deeply respected the courage, practices as well as rituals of tribesmen," he clarified. The tribal people have adorned posters as well as national flags in their houses but also markets to receive their favorite chief.

Commending the tribal people's deep help and devotion to their homeland, he insisted on tribal men equipping themselves with educational decoration to contend with national and foreign fronts. Mr. Jinnah had toured historic Islamia College Peshawar in 1948 and these terms informed KPK as well as FATA graduates. "I am also quite pleased to be there today and have the honor of presenting the students of this wonderful Darul Uloom, who are Pakistan's future developers." He told the students that, we now have accomplished Pakistan's national target and it is our joint duty to strive intensely in our respective careers with a high degree of discipline, loyalty, devotion, and honesty in making it one of the world's best nations (Jamil-ud-Din Ahmad, 1990).

Jinnah urged students to build a strong sense of responsibility, character, commitment, and a good academic record and also to commit themselves heartily to studies. "We already have our democracy, so we need to be positive in critique and students will make a major contribution to promoting peace, solidarity, and growth in Pakistan. "Note that your policy is like your own yard," Quaid-e-Azam said further. The garden is thriving by the way you dress afterward, and from the work, you placed into developing it (Zarrin, 2013).

Likewise, the government will only succeed in developing it through democratic, truthful, and positive actions. Quaid-e-Azam said that "Note that your policy is from your yard,". Jinnah had regarded good education as a necessity for achieving goals, objectives, and economic growth, particularly practical science, education, and technology, that could only be accomplished by an educated workforce (Jamil-ud-Din Ahmad, 1990). Jinnah also put tremendous importance on the socio-economic growth of tribesmen that is essential for FATA people's success and stability. Quaid-e-Azam also toured the ancient Khyber Pass as well as Landi Kotal Khyber agency or even interacted there along with tribal elders as well as Maliks. He informed tribesmen that Pakistan was founded so, now they have a greater responsibility to work diligently for it to grow and improve. Several gifts like a horse, gun, turban, cap, etc., were offered by the tribal maliks as well as chieftains on the historic leader.

Quaid-e-Azam was a charismatic 20th-century figure who by a non-violent and liberal struggle transformed the direction of history as well as world geography. His various head and core attributes were often respected by his political rivals, who separated him from the rest of the politicians. Mr. Jinnah was a tremendous emblem of liberty and democracy who deeply trusted in the strength of the people and constitutional sovereignty, and that was the main reason he had established Pakistan during a short period (seven-year) following the adoption of the historic Pakistan resolution at Lahore on 23 March 1940 (Sher, 2017).

Quaid-e-Azam had predicted that FATA issues could only be solved by equip tribal students with educational ornaments and nowadays, since 70 years of Pakistan's journey, we have recognized the value of education for FATA (Jamil-ud-Din Ahmad, 1990).

4. CONCLUSION

Pakistan wants to be progressive in its FATA policy, which has not been as well defined or implemented as some of Pakistan's better-off regions. The dreams of Quaid will not be overlooked. "There will be an expansion of the local government structure for FATA to address issues in the grassroots. The establishment of FATA councils is a question of urgent need to address long-standing issues and other challenges confronting the tribal people. Thanks to its remoteness from Pakistan, the tribal area has become a safe harbor for terrorists. We should address the problems of citizens residing in former

federally administered tribal areas of Pakistan. As Quaid-e-Azam Muhammad Ali Jinnah was also in this favor to consider FATA issues. However, there is a need that FATA tribal students' equipment with education ornamentation.

REFERENCES

- Ahmed, A., 2017. The Quaid and the tribal areas. Daily times. doi: <https://dailytimes.com.pk/23986/the-quaid-and-the-tribal-areas/>
- Ahmed, M.I., 2009. Post-independence/post-colonial pakistani fiction in english: a socio-political study with focus on twilight in delhi, the murder of aziz khan, ice-candy-man and moth smoke (doctoral dissertation, national university of modern languages islamabad).'
- Ahmed, M.I., 2009. Post-independence/post-colonial pakistani fiction in english: a socio-political study with focus on twilight in delhi, the murder of aziz khan, ice-candy-man and moth smoke (doctoral dissertation, national university of modern languages islamabad).
- Akbar, M., 2015. Pakistan: An Islamic State or a State for Muslims? A Critical Appraisal of Islam's Role in Pakistan. Pakistan Journal of Islamic Research, 15, Pp. 25-38.
- Ali, D., Bano, T., Ehsan, M., 2019. Structural Inequalities and Minority Rights: Analysing the Formal Aspects in Context of Pakistan. American Scientific Research Journal for Engineering, Technology, and Sciences (ASRJETS), 60 (1), Pp. 212-232.
- APP. 2017. Tribesmen loyalty, support for Pakistan impresses Quaid e Azam. APP (Associate Press of Pakistan). doi: <https://www.app.com.pk/tribesmen-loyalty-support-for-pakistan-impresses-quaid-e-azam/>.
- Bolitho, H., 1954. Jinnah. Creator of Pakistan.
- Citizen and Political Leader Voices for FATA Reform, 2014. Assessed from: <https://fatareforms.wordpress.com/2015/01/05/fata-faces-fata-voices-quotes/>
- Embassy of Pakistan Kathmandu, 2016. <http://pakembnepal.org.pk/>
- Gandhi, M.K., 2018. The story of my experiments with truth: An autobiography. Om Books International.
- Gandhi, R., 2013. of the Book: Punjab: A History from Aurangzeb to Mountbatten.
- Haider, K.R., 2004. Ruttie Jinnah: the story, Told, and Untold. Karachi: Pakistan Study Centre, University of Karachi.
- Haslam, S.A., Reicher, S.D., Platow, M.J., 2010. The new psychology of leadership: Identity, influence and power. Psychology Press.
- Iqbal.com, A., 2017. "Iqbal and Pakistan Movement". Allama Iqbal.com. doi:(http://www.allamaiqbal.com/person/movement/move_main.htm). Allamaiqbal.com. Retrieved 31 October 2017.
- Jamil-ud-Din, A., 1990. Glimpses of Quaid-e-Azam (Karachi: Royal Book Company), Pp. 46.
- Jinnah, F., 2001. Mera Bhai. Lahore: Al Faisal Publisher.
- Malick, H., 2009. Iqbal in politics, Karachi. Sang-e-Meel Publications.
- Mujahid, Sharif-Al, Merchant, L., 2007. Quotes from Quaid-e-Azam, Karachi: Oxford University Press.
- National public holidays of Pakistan in 2013. doi:(<http://www.officeholidays.com/counties/pakistan/index.php>). Office Holidays. Archived (<https://www.webcitation.org/6G4PCyv0B?url=http://www.officeholidays.com/counties/pakistan/index.php>)
- NNI. 2012. Nation celebrates Quaid-e-Azam's birthday. Pakistan Today. doi: <https://www.pakistantoday.com.pk/2012/12/25/nation-celebrates-quaid-e-azams-137th-birthday/>.
- Puri, B., 2008. Clues to Understanding Jinnah.

- Shahid, H., 2008. Quaid-e-Azam aur Quran Fehmi. Lahore: Nazariya-e-Pakistan Foundation.
- Shahid, H., 2008. Quaid-e-Azam aur Quran Fehmi. Lahore: Nazariya-e-Pakistan Foundation. doi: ISBN 978-0-521-45850-4.
- Shaikh, F., 2018. Making sense of Pakistan. Oxford University Press.
- Sher, A.S., 2017. 'Tribal people still searching for Jinnah's Pakistan'. Assessed from: <https://www.dawn.com/news/1351316>.
- Singh. (n.d.). Quaid-e-azam struggle for Pakistan.
- Smith, R.K., 2013. Texts and materials on international human rights. Routledge.
- Talbot, I., 2005. How many Jinnahs. doi: Retrieved from www.mail.sarai.net/piper_mail?reader_list/2005-june/005777.hotmail
- United4justice. 2009. Muhammad Ali Jinnah -Address to the Tribal Jirga at Government House. Retrieve from: <https://united4justice.wordpress.com/tag/muhammad-ali-jinnah-address-to-the-tribal-jirga-at-government-house/>.
- Zarrin, A., 2013. Jinnah's Vision of Pakistan as a Modern Islamic State. Ma'arif Research Journal.

