

QUAID'S VISION OF PAKISTAN

Before any discussion on Quaid's vision of Pakistan, it must be kept in mind that the Pakistan in which we are living is not what the Quaid had visualized for his *Ideal Muslim Homeland*. Shamshad Ahmad Khan's (Retired Foreign Secretary) words are a true picture of our state of affairs, that we not only ignored his advice but are living remorsefully with all these "evils" as an integral part of our society.

Regrettably, Pakistan of today is not what the Quaid has visualized. There have been deviations and departures from the Quaid's precepts in every sphere – political, economic, social and foreign affairs. The ruling elite and political and military "leaders" made a mess of Quaid's Pakistan.

In the annals of Pakistan, the Quaid stands gloriously at the same pedestal as the founding fathers of America, Turkey and China, George Washington, Mustafa Kamal Pasha and Mao Tse Tung respectively.

The Quaid all through his life struggled hard to save the Muslims from the British-Bania exploitations and he firmly believed that the creation of a separate and independent Muslim Homeland was the only panacea of Muslims' diseases.

As Pakistan was a land of his dreams so the creation of Pakistan was not an end itself but it was means to an end. According to his vision, Pakistan would be an ideal Islamic State with its socio-economic aspects based on the teachings of Islam.¹

His ideal state, in the words of Husain Imam, "would be one where Islamic concept of equality, fraternity, liberty and justice would find play." The Quaid, speaking at the Lahore Session of 1940, emphasized the need for the creation of a *Muslim Homeland* "that would develop to the fullest our spiritual, cultural, economic and political life in a way that we think best and in accordance with our own ideals and according to the genius of the people."

His vision of an ideal Muslim State was the establishment of a base "where we would be able to train and bring up *Muslim* intellectuals, educationists, economists, doctors, engineers, technician who will work to bring about *Islamic* renaissance. These people will not confine their activities for Pakistan but would serve their *Muslim* brothers in other parts of the Islamic world. He had in his vision the creation of a *third Block* neither communistic nor capitalistic but truly, *socialistic* based on the principles which characterized *Caliph Umar's regime*".²

¹ Waheeduzzaman, "Quaid-i-Azam's Vision of Pakistan in *Quaid-i-Azam and Pakistan*, edited by Ahmad Hasan Dani, Islamabad, 1976, p.235.

² Sardar Shaikat Hayat Khan, "The Commander I served Under" in Jamiluddin Ahmad *Quaid-i-Azam: As seen by His Contemporaries*, Lahore, 1966, p.40.

ECONOMIC VISION

The Quaid had a very clear and vivid picture of economic aspect of his *Pakistan*. There would be no place for exploitation of the common man by any group of society, be that of landlords, industrialists and business-cartels. As in the would be Pakistan there would be concentration of landlords, zamindars, vaderas, pirs-cum-vaderas, so he knew it well that these groups would continue their exploitation. As a precautionary measure he warned these vested interests who had flourished at the people's expense. He reminded them that they had forgotten the *lesson of Islam*, "There are millions and millions of our people who hardly get one meal a day. Is it civilization?" He made it categorically clear that if this was the aim of Pakistan he would not have it.¹

The Quaid set a very clear direction to the future economy of the newly-born state Pakistan. While inaugurating the State Bank of Pakistan on July 1, 1948, his speech at the occasion, as his biographer Hector Bolitho has very correctly remarked, was "his last comment on the confusion of the world".² He rejected both the Western and Communist economic systems for Pakistan "as it will not help us in achieving our goal of creating a *happy and contented people*. He instead advised that we must have our own destiny in our own way and present to the world an economic system based on the *Islamic concept of equality of mankind and social justice*. The Quaid advised not to follow the Western economic system and advanced two arguments in this respect. First the system has resulted in two world wars in the 20th century and secondly this was instrumented for increasing the gap between the "haves" and "have-nots".

Quaid's vision of Pakistan was to evolve Islamic social stability narrowing the gap between the two groups. He visualized the principle of social justice to be followed.

His denunciation of capitalists and exploitation of the poor clearly indicates his preference for an exploitation-free social welfare polity. He, thus, set a clear direction on the future economy of Pakistan. He asked the State Bank to evolve banking practices compatible with *Islamic ideas of social and economic life*. The ongoing economic crisis of America and collapse of communism validates Quaid's observations.

In September 1945, Sir Homi Moodi had enquired from the Quaid what would be the workable economic grounds when Pakistan would emerge as a sovereign state on the political map of the world. The Quaid's vision was crystal clear. He explained development, stability and economy three pillars would form the foundation of workable

¹ Ahmad Saeed, *Gustar-i-Quaid-i-Azam*, Islamabad 1976, p.265.

² Hector Bolitho, *Jinnah: Creator of Pakistan*, Karachi, 1954, p.217.

economic grounds for Pakistan. He desired to ensure internal and external development. His vision had forecasted the presence of economic resources and potentialities in Pakistan. He had urged to make the best use of these resources.

According to Khawaja Amjad Saeed, Human Resource Development is considered as a pre-requisite for economic development. It is firmly believed that the man behind the machines is very important. The Quaid had clearly visualized this aspect as he said on 26 September 1947 that funds, no doubt, are necessary for development but at the same time national growth and regeneration did not depend on funds alone. "It is human toil that makes for prosperity of a people and I have no doubt that we have in Pakistan a nation of industrious and determined people whose past traditions have already distinguished them in the field of human achievements.

The Quaid strongly wished for a viable industrial base for the prosperity and progress of the country. He very rightly regarded industrial and economic development as a *sine qua-non* for preserving the national freedom and dignity.

The Quaid, even before the creation of Pakistan, was instrumental in the establishment of the Orient Airways, the forerunner of defaced PIA. The Orient Airways rendered yeoman service during the disturbances which followed Partition. Had there been no Orient Airways there would have been no link between East and West Pakistan for a long time.

It was the Quaid who encouraged and almost insisted on the creation of another just first class Bank, besides Habib Bank.

It was the Quaid's drive and inspiration which egged the Habib brothers in Bombay to float the Muhammadi Steamship Company that gave the Muslim nation an opportunity to create workers in another essential and nation-building understanding.¹

The Quaid did not visualize privatization in his Pakistan. During his short span as Governor-General, he laid foundations of several mills which shows his interest in the industrial development of Pakistan.

Although the Quaid laid great stress on the industrial development of his Pakistan yet he was not oblivious of the agricultural development. While speaking at the League Session at Karachi in December 1943, he upheld the cause of the agriculturists and producers of food-grains said that they were not to be left to fatten the industrialists. He raised his voice to protect the rights of the farmers.²

¹ M.A.H. Ispahani, *Quaid-i-Azam Jinnah: As I Knew Him*, Karachi, 1966, pp. 145-146.

² Sharifuddin Pirzada, *Foundations of Pakistan*, Karachi, p. 454.

RIGHTS OF MINORITIES

As the Quaid firmly believed in Human Rights, so even before the creation of Pakistan he repeatedly emphasized that the Minorities would be protected and safeguarded to the fullest. He cited the example of Prophet Muhammad (PBUH) who gave the clearest proof and treated his non-Muslim people not justly and fairly but generously.

The last Governor-General of Pakistan Pandit Mountbatten, an inveterate adversary of Pakistan and Quaid presented on 14 August 1947 for the new state path followed by Akbar the Mughal king. The Quaid on the spot *rebutted* him by saying, "The tolerance and goodwill that Emperor Akbar showed to all the non-Muslims is not of recent origin. It dates back thirteen centuries ago when the Holy Prophet (PBUH) not only by words but by deeds treated the Jews and Christians, after he has conquered them, with the utmost tolerance and regard and respect for their faith and belief".

The Quaid knew fully that an isolated community could not make headway in the comity of nations therefore he assured the non-Muslim communities of full support and protection.

He envisaged Islamic, human and modern Pakistan ruled by justice irrespective of religion, colour, caste, where everybody would be equal before law. The Quaid had reiterated time and again during the struggle for Pakistan that every one, no matter what community he belongs to, would be entitled to full-fledged citizenship with equal rights, privileges and obligations, that there would be no discrimination between one community and another and that all would be equal citizens.

In November 1941, he assured the minorities that Islam stands for justice, equality, fairplay, tolerance and even generosity to the non-Muslims.

Next year again he reassured the Minorities that their rights would be fully safeguarded by the injection from the Highest authority namely Quran that a minority must be treated justly.

HISTORIC SPEECH OF AUGUST 11, 1947

While addressing the Constituent Assembly of Pakistan, the Quaid on August 11, 1947, gave us a road map of what he believed were the biggest challenges for the country's government and law-makers. According to him, the foremost duty of a government was to maintain law and order and to protect the life, property and religious beliefs of its citizens.

The above-mentioned speech is the *only speech* which is read and interpreted by every Tom, Dick and Harry according to his own perceptions. Two points must be made clear that this is not the

"Solitary Speech" made by the Quaid in his long political career ranging over more than four decades.

His speeches have been collected by Jamil-ud-Din Ahmad (2 vols.), Dr Waheed Ahmad (6 vols.), Dr. M. Rafiq Afzal (1 vol.), Khurshid Ahmad Khan Yusufi (6 vols.) Ahmad Saeed, *Gustar-i-Quaid-i-Azam*, (vol 1). A few years back Dr. Mubarak Ali claimed that the speech was banned by the Government. This was a laughable claim because the speech was delivered when Pakistan did not come into existence secondly, the speech in full is available on the page of *Dawn* (Delhi), *Pakistan Times* (Lahore), the *Eastern Times* (Lahore).

Then there is a group of intellectuals and scholars who claim that it is a confession of *Secularism* by the Quaid. But as Shariful Mujahid, rightly refuting this conjuncture that the pronouncement prevail over a plethora of pronouncements made before and after the establishment of Pakistan, "Does one morsel make a dinner? Does one swallow make a summer".

Secondly, a close study of all his pronouncements during 1934-48 and even before 1934 shows that the word *Secular* does not find a mention in any of them.

If we go through this speech in its true perspective it will become crystal clear that the speech was, among other things, a road map for the state yet to be born. It was an assurance to the Minorities. The daily *Dawn* (Delhi) on August 13, 1947, reproduced his speech under the caption

*Jinnah Assures Minorities for Full Citizenship
and Asks for Cooperation*

Mian Iftikhar-ud-Din's *Pakistan Times* on August 13, 1947, captioned the speech

*Jinnah's call to concentrate on Mass Welfare
Hope for End of Hindu-Muslim Distinction in Politics
Equal rights for all citizens in Pakistan State*

Times (London) published this historic speech with the caption

A Call for Tolerance

In 1949, S.A.R. Bilgrami published *Pakistan Year Book*, in which he reproduced the speech under the caption

Jinnah's Charter of Minorities Announce¹

¹ Ahmad Saeed. "Secular Jinnah?" article in *Mujalla Tareekh-o-Sakafat Pakistan*, Islamabad, October 2006-March 2007, pp.22-23.

The above-mentioned speech does not mention *secularism* as Hector Bolitho has beautifully summed up that "the words are Jinnah's the thought and belief are an inheritance from the Prophet who said these words 13 centuries ago".¹

An incident, rarely quoted, explains his altitude towards minorities. Hector Bolitho writes that "Jinnah was never generous with tears. However, he had only been seen weeping, the one occasion being when he toured the riot-affected encampment of Hindus in Karachi in January 1948."²

EDUCATION

The Quaid firmly believed that there should be a uniform system of education. He emphatically urged for greater attention to be paid to promote technical, vocational and scientific education which was a pre-requisite to industrial and economic development. He wanted the educational policies and programme to be tailored to suit the genius of the people and having regard to the modern conditions and scientific and technological developments in the world.

Several centuries of the world achieved socio-economic driver. So he had clear vision in respect of using education as an economic driver.

He identified the primary aim of education as character-building and inculcating the spirit of altruism and self-less service in the youth.

The Quaid's concern for education can be judged from his will, through which he has nominated 6 educational institutions i.e. Anjuman-i-Islam School, Bombay (Rs.25 thousand), Bombay University (Rs.50 thousand), Anglo-Arabic School, Delhi (25 thousand), and all his remaining assets to be equally divided between Aligarh Muslim University, Sindh Madrasatul Islam, Karachi and Islamia College, Peshawar.³ No other Pakistani leader has ever followed his suit.

FOREIGN AFFAIRS

The Quaid, as a believer and upholder of human dignity and freedom, without mincing words condemned and denounced the British, French, Dutch and other colonists and imperialists in no uncertain words. His espousal of the cause of the subjugated nations, bears ample testimony of his conviction in the right of self-determination.

The Quaid had always been sensitive to the developments which were taking place across the globe and would not hesitate in taking sides.

¹ Jinnah: *Creator of Pakistan*, p.

² Hector Bolitho

³ *Quaid-i-Azam ki Jaidad and Sarmayakari*, edited by Malik Muhammad Riaz, Karachi, 2008, p.226.

The trouble-spots which attracted his attention most were Turkey, Palestine and the colonies which were aspiring for independence.¹

The Quaid all through his political career tried to settle with the Hindus on the principle of equality and as far as foreign affairs of his Pakistan would be conducted on the same solid principle.

In his interview with a Swiss journalist (March 11, 1948), he made his stand very clearly that "Pakistan wants to have friendly relations with India provided the Indian Government sheds the superiority complex and will deal with Pakistan *on an equal footing* and fully appreciates the realities.

The basic tenants of the foreign policy of the state were outlined by him in Delhi on July 14, 1947 that Pakistan "will be most friendly to all nations. We stand for peace of all the world".

When he became the Governor-General of Pakistan he reiterated that "our object shall be peace within and peace without. We want to live peacefully and maintain friendly relations with all the countries".

The Quaid on numerous occasions stressed that Pakistan's foreign policy would be based on the principle of *mutual respect* and understanding with all countries of the world. He visualized Pakistan to emerge as an honourable state in the country of nations".

POLITY

During the last years of his life, the Quaid addressed almost every segment of society including legislators, armed forces, civil servants, educationists, students, business community workers, lawyers and public providing guidelines in every aspect of national life for building up Pakistan into a modern and democratic Islamic welfare state.

The Quaid firmly believed that Islam was not only a set of rituals, traditions and spiritual doctrines, but it was a *code of life* which regulated Muslims' life and conduct in politics and economic alike. In February 1948, at the Sibi Darbar he reiterated that our salvation lies in following the golden rules of conduct set for us by our *great law-giver*, the Prophet of Islam (PBUH).

In accordance with the interpretation of the Quaid, the charter of polity of Pakistan, the ruling-elite, the legislators and the assemblies were committed to the creation of such social and political structure, which assured equality of all citizens in the eyes of the law and free from the evils of nepotism, bribery, corruption, black-marketing and hoarding. The Quaid visualized all these evils to be eradicated from his

¹ *Jinnah on World Affairs, Select Documents 1908-1948*, edited by Mehrunnisa Ali. Pakistan Study Centre, Karachi.

Pakistan which are so flourishing here and are the golden principles of the *New Pakistan*.

BUREAUCRACY

In Quaid's vision the bureaucracy of *His Pakistan* was not to act as *Masters* of the people but as *servants* of the masses. He laid down the code of conduct for the civil servants and directed them to serve as the true servants of the people. He wished the bureaucracy to wipe of the century-old reputation and prove that they did not belong to the *ruling class*.

He visualized a bureaucracy not to be influenced by politics and politicians and to have no connection with this political party or that political party. He warned the "not to let people leave you will this bearing that you hate, that you are offensive, that you have insulted or that you are rude to them.

He expected selfless work and steadfast devotion to duty from every civil servant. He never visualized "political army", always ready to take over, but dedicated defenders of the State. He, on June 14, 1948, reminded the armed forces of their constitutional responsibilities urging them to understand the true constitutional and legal implications of their oath of allegiance to the country's constitution.