Dr. Majid Nizami was born at Sangla Hill on 3 April, 1928. During his student life at the Islamia College, Railway Road, Lahore, he took an active part in the Pakistan Movement and conducted a vigorous campaign for the success of the Muslim League candidates in the historic elections of 1946. Acknowledging his services for the Pakistan Movement, the first Prime Minister of Pakistan, Nawabzada Liaquat Ali Khan, the Martyr of the Nation, awarded him with the “Mujahid-i-Pakistan” certificate and the honorary sword. In 1962, after his elder brother Mr. Hamid Nizami’s death, he was at the helm of the daily “Nawa-i-Waqt” and transformed it into a veritable mirror reflecting the wishes and aspirations of the Pakistani nation. He regards this country as a sacred trust to be held in the name of the Quaid-i-Azam, Allama Muhammad Iqbal, Madar-i-Millat Mohtarma Fatima Jinnah and the hundreds of thousands of workers of the Pakistan Movement. That’s why he has dedicated his life to protecting the ideological boundaries of Pakistan. He firmly stood by the side of the Madar-i-Millat when she participated in the elections against the Ayubi dictatorship. The whole of his life stands out as a symbol of persistent struggle, and to speak out the truth in the face of the oppressive rulers has always been a typical characteristic of his personality. He never compromised on principles, freedom of press and freedom of speech, nor did he resort to any expediency in this regard. His courage and perseverance is universally acknowledged. He has put up great resilience and resistance in the face of the dictatorial manoeuvres of every ruler from General Ayub Khan to General Pervaiz Musharraf. He has always been warning the nation and the rulers of the evil designs of India. He has initiated a movement against the water aggression of India. He and his institution have played a key role on every occasion such as “Tehreek-i-Khatam-i-Nabuwat”, “Tehreek-i-Nizam-i-Mustafa”, “Tehreek-i-Bahali-i-Jamhooryat” and “Tehreek-i-Tahaffuz-i-Namoos-i-Risalat”. To protect national interests is his mission. The Nazaria-i-Pakistan Trust, the Nawa-i-Waqt Group of Publications and the Waqt News Television Channel are all grappling with the ideological and geographical enemies under the dynamic leadership of Dr. Majid Nizami. He is the founding trustee of the Tehreek-i-Pakistan Workers Trust. By his efforts, the workers of the Pakistan Movement are extended free medical treatment and awarded gold medals to acknowledge their services in addition to being given financial support. He is always at the forefront on every trying occasion, be it the Kashmiris’ struggle for freedom, the plight of the stranded Pakistanis in Bangladesh, the rescue and rehabilitation of the Pakistanis struck by natural disasters or the establishment of a fund for the relief of the Muslims of Bosnia. The Government of Pakistan has already awarded him with Sitara-i-Pakistan, Sitara-i-Imtiaz and Nishan-i-Imtiaz in recognition of the amazing services rendered by him. He is known by the title of “Mujahid-i-Kashmir”, especially to the Kashmiris due to his constant help and support for their right to self-determination. The Government of Pakistan has also awarded him in this regard. In order to applaud and acclaim his services in the religious and national fields, a grand national ceremony was held by the religious scholars, at which he was presented with a silver sword and a silver pen.
The Quaid-i-Azam's Concept of Pakistan in the Light of His Own Thoughts And Reflections

Dr. Majid Nizami

The Lecture Delivered by the Chairman of the Nazaria-i-Pakistan Trust at the Aiwan-i-Karkunan-i-Tehreek-i-Pakistan on 14 September, 2009.
Dedicated to the Great Leader of the Islamic Nation, Quaid-i-Azam Muhammad Ali Jinnah
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Nazaria-i-Pakistan Trust is a national academic-cum-research institution for promoting and projecting the ideology of Pakistan as enunciated by Quaid-i-Azam Muhammad Ali Jinnah and Allama Muhammad Iqbal. To fulfill this role, the Trust's programmes aim at highlighting objectives for which Pakistan was established, recalling sacrifices rendered for achieving it, and creating awareness among people, particularly young generations, about its ideological basis and its glorious Islamic cultural heritage. The Trust feels that its efforts can bear fruit if it succeeds in equipping the youth with authentic knowledge about the inspirational teachings and achievements of our Founding Fathers, Quaid-i-Azam Muhammad Ali Jinnah and Allama Muhammad Iqbal. With this aim in view, the Trust carries out multi-faceted activities, one of which is production of literature which not only disseminates knowledge about the great Pakistan Movement but also fills our hearts with feelings of pride on our successful struggle for independence, makes us conscious of our vast national and human wealth, and unfolds our capabilities to face the future with confidence.

It must be admitted that although, after
suffering huge losses of life and property, we ultimately succeeded in achieving Pakistan under the epoch-making leadership of Quaid-i-Azam Muhammad Ali Jinnah, we could not make it an ideal Islamic State as visualized by Quaid-i-Azam and Allama Iqbal. After the death of the Father of the Nation, his unfaithful successors deviated from his path and turned Pakistan into a playfield of civil and military dictators. The Quaid-i-Azam delivered us from the slavery of Britishers and Hindus but we have now fallen into the trap of another type of slavery. To free ourselves from its clutches and all other types of overlordships, we must seek guidance from the nation-building thoughts and actions of Quaid-i-Azam and Allama Iqbal who aspired to make Pakistan a truly modern Islamic welfare democratic state.

As pointed out before, our main focus is on younger generations who were in the forefront in the struggle for Pakistan and who can even today play a similar role in building up Pakistan into a modern democratic and welfare Islamic State. The students’ favourite slogan during Pakistan Movement was *Pakistan ka matlab kiya: La Ilaha Illallah.* Through this slogan the Muslim youth saw a dream of regaining our past glory and establishing our own free Muslim State in our homelands.

The Quaid-i-Azam was fully conscious of the mighty role which students played in the past and
could play in the future. Addressing a deputation of students on 31 October 1947 he observed: “Pakistan is proud of its youth, particularly the students who have always been in the forefront in the hour of trial and need. You are the nation-builders of tomorrow and you must fully equip yourself with discipline, education, and training for the arduous task lying ahead of you. You should realize the magnitude of your responsibility and be ready to bear it.”

The truth is that we have long neglected the youth and our educational system does not inspire them to give their best in the building up of Pakistan economically, socially, politically and even educationally. Inspiration comes through ideological education, which in our case involves a study of two-nation theory derived from Islamic Ideology which motivated the great Pakistan Movement and on which is raised the edifice of our nationhood. It is this ideological education which the Trust seeks to impart to the Pakistani youth through its publications, including the present one. I hope, this literature will inspire the Pakistani youth to rise above provincial, linguistic and sectarian rivalries and make them apostles of national unity and territorial integrity.

Muhammad Rafique Tarar
The Quaid-i-Azam’s Concept of Pakistan in the Light of His Own Thoughts And Reflections

The Father of the Nation, Quaid-i-Azam Muhammad Ali Jinnah, occupies a unique place in the history of the world because he succeeded in the struggle for freedom through the sheer force of his logic, argument and principled stance without resorting even to the slightest display of violence and managed to establish an independent state under the circumstances where not only the British rulers, but also the Hindu majority, were opposed to the establishment of a separate homeland for the Muslims. Moreover, many Muslim political personalities and parties left no stone unturned to oppose the Quaid-i-Azam and the Muslim League, for which they were on the receiving end of the
financial and practical aid and support from the British and the Hindus. Vis-à-vis such extremely adverse circumstances the Quaid-i-Azam succeeded in scoring the greatest achievement of the 20th century that will continue to be acclaimed and applauded through eternity. There is no denying the fact that the Quaid-i-Azam was the greatest epoch-making personality of the 20th century who had to his credit the honour of establishing the largest Islamic state in the world. The famous American historian, Stanley Wolpert, pays tribute to the Quaid-i-Azam’s greatness in these words:—

“Few individuals significantly alter the course of history. Fewer still modify the map of the world. Hardly anyone can be credited with creating a nation-state. Muhammad Ali Jinnah did all three.”

The Establishment of an Islamic, Welfare and Democratic State

While the Quaid-i-Azam was engaged in the struggle for freedom, he was preoccupied with the concept of an independent Islamic state that precisely reflected the wishes and aspirations of the Muslims of the sub-continent. The single idea that actuated him was to establish a separate homeland for the Muslims where they could establish an Islamic, welfare and
democratic state and lead their life in the light of the constitution conferred on them by the Holy Prophet (PBUH). It could only be termed as tragic that we (the common masses) as a nation on one side, and the ruling and powerful classes on the other, have displayed the grossest criminal negligence in transforming the ideas of the Quaid-i-Azam into reality. Taking advantage of the situation, the anti-Pakistan elements and the detractors of the Islamic way of life conducted a vicious campaign, under a thoroughly thought-out plan, to propagate secular ideas in the country. That’s why there is so much to be seen in our country that is diametrically opposed to the Quaid-i-Azam’s ideas. The Quaid-i-Azam observed at the Islamia College, Peshawar, on Jan 13, 1948:-

“Our demand for Pakistan was not for a piece of land but for such a laboratory where we could exercise Islamic principles.”

Even before that he remarked at the conference of the Sarhad Muslims Students Federation held on June 12, 1945:-

“Pakistan not only means freedom and independence but the Muslim ideology which has to be preserved, which has come to us as a
precious gift and treasure and which, we hope, others will share with us.”

There are a good many statements made by the Quaid-i-Azam before as well after the establishment of Pakistan that make it crystal clear that he firmly believed that the system of government introduced in Pakistan would be evolved in the light of the Islamic way of life. Addressing the Karachi Bar Association on 25 Jan, 1948, he observed that he could not understand a section of the people who deliberately wanted to create mischief and made propaganda that the constitution of Pakistan would not be made on the basis of Shariat. He said, “Islamic principles today are as applicable to life as they were 1,300 years ago.”

He further observed that he would like to tell those who are misled – “some are misled by propaganda” – that not only the Muslims but also non-Muslims have nothing to fear.

“Islam and its idealism have taught democracy. Islam has taught equality, justice and fairplay to everybody. What reason is there for anyone to fear democracy, equality, freedom on the highest standard of integrity and on the basis of fairplay and justice for everybody.”
The speeches and statements of the Father of the Nation make it abundantly clear that he was extremely desirous of the state and social structure of Pakistan being evolved on the basis of the tenets and principles of the Islamic code of life. The establishment of merely an independent state was not his sole purpose; his real purpose was to enable the Muslims of the sub-continent to lead their life in conformity with their code of life, their culture and traditions and the tenets of Islam.

**The Source of Constitution-making**

The Quaid-i-Azam had clear-cut ideas of the constitution and government to be introduced in this free state of ours. Once he was asked at the Muslim University, Aligarh as to what type of constitution would be introduced in Pakistan. He answered that it did not lie with him to give the constitution, as it had already been given 1300 years ago by our great Prophet (PBUH). We just had to enforce it, and faithfully abiding by it, establish the great Islamic system of government in our state and that was what Pakistan was meant to be.
The Quaid-i-Azam opined that Islam not only provides the Muslims with the leading principles governing their individual life, but also requires them to regulate their political, economic, social as well as their whole collective life in accordance with the Islamic pattern of life. The Quaid-i-Azam wished Pakistan to be an Islamic State, and not at all a secular one, as some so-called intellectuals and self-styled historians are straining every nerve in their body to prove. In order to eliminate the misconceptions spread by the enemies, the Quaid-i-Azam explicitly remarked in his speeches time and again that no ideology or -ism would be accommodated in Pakistan except for the Islamic system of government. He was deeply impressed by the system of government prevailing in Hazrat Umar’s (RA) era. On March 21, 1948, he gave expression to his feelings in this regard. He wished that Pakistan might become such a state as truly depicted the golden era of Hazrat Umar (RA). He implored Allah to grant that wish of his.

**The Commitment to Democracy**

The Quaid-i-Azam faithfully followed the democratic principles throughout his glorious political struggle. He was a great standard-bearer of
democracy, and insisted on resolving the matters of national importance through mutual consultation and understanding. Explaining his views on democracy, he remarked on Feb, 21, 1948:

“We have won the battle for Pakistan’s freedom but the grimmer battle for the preservation of that freedom and building it on a firmer and sounder basis is still in progress and that battle has to be fought to a successful conclusion if we are to survive as a great nation. Nature’s inexorable law is “the survival of the fittest” and we have to prove ourselves fit for our newly-won freedom. You have fought many a battle on the far-flung battlefields of the globe to rid the world of the Fascist menace and make it safe for democracy. Now you have to stand guard over the development and maintenance of Islamic democracy, Islamic social justice and the equality of manhood in your own native soil. You will have to be alert, very alert.”

Once someone at a meeting of the All-India Muslim League at Delhi raised the slogan “Long Live, the King of Pakistan.” Expressing his displeasure to hear the slogan terming him “King of Pakistan”, the Quaid-i-Azam admonished the
audience that saying such things did not suit them, that there would be no king in Pakistan and that it would be an Islamic republic with all the Muslims as its equal citizens. No one would be superior to anyone else.

The Father of the nation attached a great importance to Islam and the Islamic values. He always exhorted the Muslims to be fully prepared to protect them. On March 10, 1941, he remarked at a meeting of the Anjuman-i-Ittehad-i-Talaba, Jamia Islamia, Aligarh:-

“Pakistan is not only a practicable goal but the only goal if you want to save Islam from complete annihilation in this country.”

The above-cited statement of the Quaid-i-Azam is an incarnation of the truthfulness. The other speeches and statements made by him also confirm the fact that he wanted the Islamic laws and principles to be enforced in Pakistan. However, he was decidedly against the theocratic system of government, which is proved by the answers he made to the following questions posed by the reporters on July 13, 1947:-

Q. Will Pakistan be a secular or theocratic state?
Mr. Jinnah: You are asking me a question that is absurd. I do not know what a theocratic state means.

A correspondent suggested that a theocratic state meant a state where only people of a particular religion, for example, Muslims, could be full citizens and non-Muslims would not be full citizens.

Mr. Jinnah. Then it seems to me that what I have already stated is like throwing water on duck’s back (laughter). For goodness sake, get out of your head the nonsense that is being talked about. What this theocratic state means I do not understand.

Another correspondent suggested that the questioner meant a state run by Maulanas.

Mr. Jinnah. What about the Government run by Pundits in Hindustan? (laughter)

“When you talk of democracy”, Mr. Jinnah went on. “I am afraid you have not studied Islam. We learnt democracy thirteen centuries ago.”

The fact that a Hindu member of the Constituent Assembly presided over the session
held on August 11, 1947, so admirably indicates the democratic mindset of the Quaid-i-Azam.

The Protection of Minorities

During his historic address on August 11, 1947, the Quaid-i-Azam gave an extremely meaningful speech regarding the protection of minorities and democracy. He remarked:

“You are free; you are free to go to your temples, you are free to go to your mosques or to any other places of worship in this State of Pakistan. You may belong to any religion or caste or creed – that has nothing to do with the business of the State.

We are starting in the days when there is no discrimination, no distinction between one community and another, no discrimination between one caste or creed and another. We are starting with this fundamental principle that we are all citizens and equal citizens of one State.

“Now, I think we should keep that in front of us as our ideal and you will find that in course of time Hindus would cease to be Hindus and Muslims would cease to be Muslims, not in the religious sense, because that is the personal
faith of each individual, but in the political sense as citizens of the State.”

In this address, he proclaimed one of the basic duties of an Islamic state i.e., religious freedom, which is fully in conformity with the Quranic commands. This also clearly indicates that he wanted the Pakistani State to be based on the Islamic principles, where all the citizens were treated equally without any religious prejudice, which would eliminate any negative feeling and strained relations that were caused by the circumstances prevailing just before the partition of India and the incidents that took place then. This address of the Quaid-i-Azam truly reflects his love for democracy and his deep regard for the minorities rights. The fifth columnists who insist on inferring from this address that the Quaid-i-Azam wanted to make Pakistan a secular state only succeed in displaying their lamentably deficient comprehension power.

In fact, it is absolutely necessary to know the background to this speech of the Quaid-i-Azam. Hundreds and thousands of Muslims were forced to migrate to Pakistan due to the massacre of the Muslims at the hands of the Hindus and Sikhs. The way the Muslim refugees’ caravans were attacked
and brutally butchered, the Muslim women were assaulted and molested in an organised manner, the Muslims girls were abducted according to a well thought-out plan, and the innocent children were pierced and lifted on the sharp ends of the spears, was sure to create fear in the minds of the non-Muslim inhabitants in Pakistan. The reaction to these inhuman atrocities committed by the Hindus and the Sikhs came to be seen in some places in Pakistan, too. Taking advantage of the situation, the anti-Pakistan elements tried to create a sense of insecurity amongst the minorities. The whole scenario necessitated that the minorities be reassured that their life, property and honour would not be imperiled on account of their religion, nor would they be meted out any discriminatory treatment. That’s why the Quaid-i-Azam himself reassured them that, politically, they would be equal citizens of Pakistan in the eyes of the state.

Even before the speech of August 11, 1947, the Quaid-i-Azam had reassured the minorities time and again that their rights would be fully respected in the newly established state. On April 1, 1944, he reminded the minorities that when the Muslims ruled the sub-continent, the Hindus and the Sikhs used to
be employed as high-ranking army and administrative officers. At the end of the day, truth would prevail, however much misleading propaganda might be spread. Under the rule of the Muslims, their conscience just would not allow them to do any injustice to the non-Muslims.

On March 4, 1946, the Quaid-i-Azam remarked about the minorities in his speech at a public meeting at Shillong saying that he **firmly, sincerely and honestly believed that no civilized Government had any right to exist if it did injustice to a minority and terrorized it.** He added that the rights and privileges of the minorities in Pakistan would be adequately protected.

There should be no fear and misapprehension about it, he said. To whatever faith and civilization they might belong, they would have full liberty and they would enjoy equal rights of citizenship in a free Pakistan state.

On July 13, 1947, he reassured the minorities that they would have protection with regard to their religion, faith, life, property and culture. They would, in all respects, be citizens of Pakistan without any discrimination.
The Exploitation-free Economic System

Being an ingeniously gifted politician, the Quaid-i-Azam was fully cognizant of the economic organisation of society and expressed his opinion about the economic policy of Pakistan from time to time. His speeches and statements make it quite clear that he extremely disliked feudalism and capitalism. Addressing an All-India Muslims League Session on March 24, 1943, he warned the landlords and capitalists that an evil spirit had come to possess their minds and souls which incited them to exploit the masses who had paid the price of their prosperity. They had forgotten the Islamic tenets and injunctions. Lust and greed had so blinded them that they didn’t hesitate even to become a tool in the hands of the enemy for the sake of profiteering. It was true, he said, that they (the Muslims) had not come into power yet. He said that he himself had visited the suburban areas and villages and seen with his own two eyes hundreds and thousands of people who could not get even a single meal a day. He ironically asked whether this could be termed civilization and progress and whether this was the goal of Pakistan. He asked the audience whether they had pondered over the lamentable fact that
millions had been exploited to the degree that they, now, found it impossible to get a single meal a day. If the achievement of Pakistan wasn’t likely to bring about a positive change in the existing state of affairs, he would rather not achieve it, he said. If they (the feudalists and capitalists) were sensible, they would adopt themselves to the new circumstances. If they avoided to do that, may God, then, have mercy on them. They (the Quaid-i-Azam and his co-workers) would not come to their rescue.

While examining the Quaid-i-Azam’s concept of state, one should keep in mind the fundamental point that he wanted the poor to have an elevated standard of living in Pakistan. At a Muslim League session in April, 1942, the Quaid-i-Azam sought to assure the poor that his heart had always been with them and for them, and as time went by, they would come to realize more and more fully that he was their servant. He remarked that if he succeeded in raising their standard of living and improving their economic condition, he would simply be overjoyed and think that he had been amply rewarded. They (the Quaid-i-Azam and the Muslims) demanded Pakistan and wanted to have the government of their own. He asked ironically what use was the
government that couldn’t ensure the equality of manhood and failed to provide the poor with the necessities of life. To strive for the welfare and betterment of the poor was the goal of their struggle, he said.

The Quaid-i-Azam wanted the economic system of Pakistan to be based on the immortal principles of Islam – the principles that had raised the slaves to the status of emperors. On March 21, 1948, the Quaid-i-Azam expressed his point of view most unequivocally when he remarked that no stratum of society would be allowed to plunder or monopolize the economy of the country. Every Pakistani would have equal opportunities of progress. Pakistan has not been achieved for being plundered by the rich, the capitalists, the feudalists and the landlords. Pakistan had come into being through the sacrifices made by the poor. It was a country of the poor, and it was they (the poor) who had the right to rule over it. Every Pakistani’s standard of living would be raised to such a high level as to make the difference between the rich and the poor disappear altogether. The economic system of Pakistan would be built on the basis of the
immortal principles of Islam – the principles that enabled the slaves to be enthroned.

The historically important speech that the Quaid-i-Azam delivered on July 1, 1948, on the occasion of the opening ceremony of the State Bank of Pakistan makes his economic ideas and doctrines crystal clear. He said:

“I shall watch with keenness the work of your Research Organization in evolving practices compatible with Islamic ideals of social and economic life. 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 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 a 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."

There is no denying the fact that the Quaid-i-Azam was desirous of making Pakistan economically strong and stable. One of the goals of the establishment of Pakistan was economic progress, too. On an occasion during the Pakistan Movement, he observed that to improve the economic condition of the Muslims was the need of the hour and, for this purpose, they would have to be liberated from the stranglehold of the British and the Hindus.

In view of this background, there seemed to be no way for the Muslims to get rid of the exploitation and economic slavery of the Hindus without gaining a separate homeland for themselves. The demand for Pakistan showed them the way to get rid of the political dominance of the overpowering majority nation. It also promised them economic parity without any trace of exploitation. The Quaid-i-Azam firmly believed that the establishment of Pakistan would put an end to the exploitation of the
Muslim nation. Once he remarked that there was no use struggling for a Pakistan that failed to prevent the Muslim nation from being economically exploited. In his interview with Beverley Nicholas, a British journalist, he gave free expression to his views on the economic concept of Pakistan and economic problems facing it and countered the enemies' propaganda that Pakistan would never be able to achieve economic self-sufficiency and continuously suffer from poverty and backwardness. On the occasion of the first birth anniversary of Pakistan on August 14, 1948, the Quaid-i-Azam expressed his views on the economic condition of Pakistan in these words:—

“Disappointed in their efforts by other means to strangle the new State at its very birth, our enemies yet hoped that economic manoeuvres would achieve the object 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. Our first budget was a surplus one; there is a
favourable balance of trade, and a steady and an all-round improvement in the economic field.”

This excerpt makes it amply clear that the Quaid-i-Azam attached utmost importance to the economic causes of the establishment of Pakistan and the economic issues confronting it till his very last breath. In fact, he wanted Pakistan to be economically self-sufficient. To him, the very goal and purpose of the Pakistan Movement was the establishment of an Islamic, welfare and democratic state where the condition of the poor could be improved.

In his renowned speech of August 11, 1947, he observed:—

“Now, if we want to make this great State of Pakistan happy and prosperous we should wholly and solely concentrate on the well-being of the people, and especially of the masses and the poor.”

The Supremacy of the Parliament

Man is undoubtedly mortal, yet the Quaid-i-Azam’s departure from this world such a short time after the establishment of Pakistan proved to be an irreparable loss to the Pakistani nation. Though the political leaders trained by him managed to conduct
the affairs of the state fairly well, yet the large vacuum created by his death could not be, and has not been filled up until now. The Quaid-i-Azam left us for good at the most critical juncture of our national life with multi-farious and huge problems staring us in the face. The situation had been aggravated by the problem of the rehabilitation of the hundreds and thousands of the plundered and wounded refugees and that of the refusal of India to hand over our share of economic and defence assets. Due to these and similar innumerable issues, the government could not focus on the task of constitution-making in the beginning. At long last, the 1956 constitution was framed, but the political conspiracies had reached their peak by then. Taking advantage of the situation, General Muhammad Ayub Khan with his own political ambitions, imposed the first martial law in the country. Thenceforward started an era of mischance and misfortune during which the seeds of the separation of East Pakistan were sown. One could say without being guilty of an exaggeration that the Quaid-i-Azam’s Pakistan was stripped of its democratic identity the moment the army came in power. The Quaid-i-Azam couldn’t even have imagined that the state of his own creation would be ruled over by the army.
The Role of the Army

The Quaid-i-Azam believed in the supremacy of the Parliament. He was fully aware of the importance of the Pakistan Army and credited them with the status of the protectors of the honour and dignity of the nation. Seeing through the political ambitions of General Gracy, the first Commander-in-Chief of Pakistan and Muhammad Ayub Khan, deployed in East Pakistan as brigadier at that time, the Quaid-i-Azam ascertained the role of the army in Pakistan.

Addressing the officers of the Staff College, Quetta on June 14, 1948, the Quaid-i-Azam exhorted them to understand the true spirit of their oath. He observed:-

“One thing more, I am persuaded to say this because during my talks with one or two very high-ranking officers, I discovered that they did not know the implications of the oath taken by the troops of Pakistan. Of course, an oath is only a matter of form; what is more important is the true spirit and the heart.

“But it is an important form and I would like to take the opportunity of refreshing your memory by reading the prescribed oath to you.
“I solemnly affirm, in the presence of Almighty God, that I owe allegiance to the Constitution of the Dominion of Pakistan (mark the words Constitution and the Government of the Dominion of Pakistan) and that I will as in duty bound honestly and faithfully serve in the Dominion of Pakistan Forces and go within the terms of my enrolment wherever I may be ordered by air, land or sea and that I will observe and obey all commands of any officer set over me...”

“As I have said just now, the spirit is what really matters. I should like you to study the constitution which is in force in Pakistan at present and understand its true constitutional and legal implications when you say that you will be faithful to the Constitution of the Dominion. “

“I want you to remember and if you have time enough you should study the Government of India Act, as adapted for use in Pakistan, who is the Governor-General and, therefore, any command or orders that may come to you cannot come without the sanction of the Executive Head. This is the legal position.”
Unfortunately this golden rule was forgotten after the Quaid-i-Azam’s death. What’s more, the capitalists, the feudalists and the civil and military bureaucracy dominated the country, which gave rise to all those evils that the Quaid-i-Azam had crusaded against in order to gain Pakistan. The frequent interruption and intrusion by the Army in the governments and politics derailed the country from the track of democracy, which resulted in the tragedy of the fall of East Pakistan. The fact is that all the serious problems confronting Pakistan today raised their ugly heads during the military rule. If the officers of the Pakistan Army had understood the true spirit of their oath, the nation would not have had to be confronted with such misfortune.

The Role of Journalism in the National Life

Quaid-i-Azam Muhammad Ali Jinnah fully acknowledged the power of the pen. He expected the journalists to play a vital role in the national life. Addressing at a party given in his honour by the Bombay Muslim Journalists Association on March 12, 1947, he observed:-
“You have great power. You can guide and misguide people. You can make or mar the biggest personality. The power of the press is great, but you must remember that this power which you are wielding is a trust. Look upon it as a great trust, and remember that you are guiding honestly and sincerely the progress and welfare of your nation. At the same time, I expect you to be completely fearless.

The Quaid-i-Azam always welcomed positive and constructive criticism and wished the honest and sincere journalists to criticise him or the Muslim League if they mishandled their strategy or any aspect of their programme provided that those critics were capable of empathising with the Muslim nation and wanted its welfare and prosperity from the bottom of their heart.

The Quaid-i-Azam and the Nawa-i-Waqt

The Nawa-i-Waqt is on the top of the list of the newspapers that played a vital role during the Pakistan Movement. The efforts made by the Nawa-i-Waqt to awaken the Indian Muslims’ political consciousness and to mould their thought and action
in a particular fashion are worth-mentioning. It was this very style, pattern, fashion or vogue invented by the Nawa-i-Waqt that assumed the form of a journalistic movement. The Nawa-i-Waqt disseminated the ideology of Pakistan in every nook and corner of the sub-continent in a most effective way. Mr. Hameed Nizami, a fearless and daring journalist embodying the characteristics of the symbolic bird of Allama Muhammad Iqbal, eagle (shaheen), started the publication of the Nawa-i-Waqt in the form of a fortnightly in order to represent the viewpoint of the Indian Muslims and their party, the All India Muslim League, on the historic day of March 23, 1940 when the Pakistan Resolution was passed. On the promulgation of the “Nawa-i-Waqt”, the Quaid-i-Azam remarked in his message to Mr. Hameed Nizami that he was delighted to hear that the latter was starting the publication of a newspaper in the Punjab to serve the Urdu language, and that he was too busy to write anything (for the newspaper), as desired by him. However, he wanted to assure Mr. Hameed Nizami that his best and sincerest wishes were with him. The progress of the Urdu language meant the progress of the nation, so he considered the service to Urdu to be the service to the nation.
Both the Hindus and the Muslims owed to it equally for its being the language of India, but, due to certain political expediencies, it had been dubbed as the Muslims’ language alone for some time, which had enhanced the Muslims’ responsibilities for its survival and promotion. In view of that fact, he hoped that the Indian Muslims would strive more and more energetically to promote Urdu. The Quaid-i-Azam prayed for Mr. Hameed Nizami’s success in this regard.

It has to be kept in mind that the very first issue of the Nawa-i-Waqt was an “Iqbal Number”, as the thought of Iqbal has been the cornerstone of the policy of the Nawa-i-Waqt from its very inception. It was so well received by the members of the public that it was exalted to the status of a weekly on Nov. 15, 1942.

Mr. Hameed Nizami rendered such valuable services to the Muslim nation in the field of journalism that he came to be acknowledged as an extremely dynamic Muslim personage even in his youth. He left no stone unturned to persuade the Muslims to take practical measures in order to realise the goal of the Muslim League, which was to achieve an independent Islamic state. Although the English weekly the “Eastern Times” was vociferously
representing the policies of the Muslim League, there existed no newspaper that could do the same job in the Urdu language. The Quaid-i-Azam told Mr. Hameed Nizami that he wanted a daily newspaper to be promulgated in Lahore that 100% represented the Muslim League and the Pakistan Movement, and that he wanted Mr. Hameed Nizami to publish that newspaper.

It was in compliance with the Quaid-i-Azam's order that the Nawa-i-Waqt started appearing in the form of a daily newspaper on July 22, 1944. The Nawa-i-Waqt is the only newspaper in the history of the sub-continent that has the honour to have received not only a written congratulatory message from the Quaid-i-Azam, but also his frequent oral acknowledgement of its glorious services. The All-India Muslim League was the party that represented the aspirations and ambitions of the Muslims of the sub-continent, and the Nawa-i-Waqt, in spite of being an independent newspaper, represented policies of the Muslim League so successfully that, today, one cannot tell the Pakistan Movement and the Nawa-i-Waqt apart.

Both the supporters and detractors acknowledge the epoch-making role of the Nawa-i-
Waqt in the historic general elections of 1946, the result of which paved the way for the establishment of Pakistan. The Nawa-i-Waqt played an unprecedented role in moulding the public opinion in favour of the Muslim League and countered so strongly and effectively the viewpoints of the unionists, the communists and the nationalist religious scholars.

There is no denying the fact that the achievement of Pakistan was subservient to a grand purpose, which was to build our state as a modern Islamic, welfare and democratic state in conformity with the ideas and reflections of Allama Muhammad Iqbal and the Quaid-i-Azam. Hence the Nawa-i-Waqt is, still, continuing its mission and regarding it as its first and foremost duty to speak out the truth in the face of all those individuals, groups, parties and institutions that harbour the evil designs aimed at defeating this noble purpose.

**The Determination of the Foreign Policy**

Despite his preoccupation with the struggle for the establishment of Pakistan, the Quaid-i-Azam was fully cognizant of the international affairs and events, and frequently made highly insightful statements with reference to the Islamic world. According to the
Quaid-i-Azam, the key feature of the foreign policy of Pakistan was to be to maintain extremely friendly relations with all the nations of the world, and play its role well in proportion to its capacity to maintain peace throughout the world. He observed that, even with an enemy like India that caused the division of the sub-continent to be unfair and dishonest, and withheld the assets fallen to the share of Pakistan, we could negotiate our differences and disputes provided that the government of India could get rid of its superiority complex, treated Pakistan on the basis of equality and faced the facts realistically. The Quaid-i-Azam wanted both the countries to forget the bitter memories of the past and make a solemn pledge to live like good friends. In an interview given to the correspondent of news agency Reuter on October 25, 1947, he observed:-

“Pakistan has come to stay and will stay. But we are always ready to come to an understanding or enter into agreements with Hindustan as two independent, equal, sovereign States, just as we may have our alliances, friendship and agreements with any other foreign nation.”

The Quaid-i-Azam had never fancied that Pakistan would demean itself to such an extent that its rulers would pawn its sovereignty and honour for
the sake of their own interests under the garb of friendship with the super powers, take their foreign lords' dictation on the matters of utmost national importance, and try to find lame excuses to cover up the real purpose of this heinous crime. The Quaid-i-Azam observed that Pakistan would never hesitate to come to the rescue of the oppressed and downtrodden nations of the world and to provide them with its moral and material support. In his message to the nation and the other Islamic states on the occasion of Eid-ul-Fitr on August 6, 1948, the Quaid-i-Azam remarked:-

“The drama of power politics that is being staged in Palestine, Indonesia and Kashmir should serve as an eye opener to us. It is only by putting up a united front that we can make our voice felt in the counsels of the world.”

The Enmity of India towards Pakistan

It is an established fact that India has never acknowledged the establishment of Pakistan from the bottom of its heart, and its leaders are still labouring under the delusion “Akhand Bharat”. That's why they miss no opportunity to weaken and harm Pakistan and to disrupt its social life. India's abominable role in inciting the so-called Bengali
nationalism in the eastern wing of Pakistan, creating misunderstandings in the minds of the East Pakistanis about the West Pakistan, establishing a most savage and brutal organisation “Mukti Bahini” in order to cause loss of life to the West Pakistanis and the Pakistani army deployed there and, finally, separating East Pakistan through naked aggression, has added a darkest chapter to the history of the sub-continent. India is also involved in stirring up insurgency and mutiny in the tribal areas, Swat and Baluchistan. The posting of in-service Indian army officers in the dozens of consulates established in Afghanistan is intended to destabilize Pakistan.

The inhuman treatment of the people of the occupied Kashmir has become a matter of routine with the Indian army. The Kashmiri people have a long-standing aspiration that Kashmir be annexed to Pakistan, to curb which conventional weapons such as guns and clubs are being used. The occupying Indian army has, now, started using rape as a weapon. The participation of hundreds of thousands of Kashmiri people in the demonstrations against these barbarous acts testifies to the fact that they are averse to being even a fraction of a moment longer under the Indian domination. The silence over the atrocities committed by India only announces the
death of the international community’s conscience. Neither the United Nations Organisation nor the global powers championing the cause of human rights take any action in the light of the resolutions passed by the former.

**The Water Aggression of India**

There are many factors contributing to the crisis of the shortage of water such as the enmity of India towards Pakistan and the Pakistani rulers’ impulsive and careless decisions. The enemy can’t be expected to show any compassion; the Pakistani rulers who have committed such gross negligence in this regard, have surely committed a crime against the nation, never to be forgiven by the coming generations. The Father of the Nation, Quaid-i-Azam Muhammad Ali Jinnah fully understood the importance of the rivers for the agriculture and industrial life of Pakistan and, since the source of the Pakistani rivers is Kashmir, he remarked explicitly that it (Kashmir) is the jugular vein of Pakistan politically and militarily and no self-respecting nation would like to see its jugular vein under the sword of the enemy. The Quaid-i-Azam was much concerned about the Kashmir issue during his terminal illness in the last days of his life. Later every Pakistani ruler
claimed to be a true follower of the Quaid-i-Azam but practically could do nothing to get the jugular vein of Pakistan liberated from the Hindus’ stranglehold. The frequent military dictatorships in Pakistan played havoc not only with national unity but also with our national interest. The self-appointed Field Martial Muhammad Ayub Khan sold out Pakistan’s water to India through the Indus Water Treaty in September, 1960. In 1962, he missed the historic opportunity to get Kashmir liberated from India by submitting to the American President John F. Kennedy’s order and ignoring the counsel of the well-wishers of Pakistan.

The national and foreign experts have been warning the government of Pakistan for the last several decades that unless it came up with the effective planning for the management of the water resources and took practical measures to use them in a better way by building large dams, the shortage of water would reach a point by 2012 where even the potable water wouldn’t be available in an abundant amount, not to speak of water for irrigation purposes. Pakistan, being basically an agricultural country and 70% of its population being engaged in agriculture, the availability of water without any impediment is absolutely necessary. It is hydroelectric power that keeps our industry going. What a pity that we have
to import agricultural products, in spite of possessing an ideal canal network in the continent of Asia. The energy crisis is causing the people much suffering, as they have to undergo the daily power outages for hours on end. It has brought the business and industrial activities to a halt. In addition to all these problems created by our own negligence and shortsightedness, there is a still bigger problem in the form of India not acknowledging the establishment of Pakistan from its heart and still contributing to the theory of “Akhand Bharat”. The fact of the matter is that, as Pakistan has become a nuclear power, India finds it impossible to subdue it militarily. That’s why it is busily engaged on other fronts to realize its ultimate nefarious goal of weakening Pakistan. It is carrying out its well thought-out plan to turn Pakistan into a desert by building more than 62 dams and water reservoirs on the rivers falling to our share under the Indus Water Treaty. Moreover, it is intent on creating uncertainty and instability in Pakistan through terrorism.

It is high time that our rulers came to their senses and took practical measures to protect the national interests instead of remaining shut in the shell of their personal interests. Any further negligence on their part would cause the nation to
die of hunger and thirst. To resolve this crisis we must resort to the International Court of Justice and the United Nations Organization. We should also prepare ourselves fully to come to grips with our eternal enemy because it is better to fight bravely to death than to die a death of humiliation and helplessness.

**Kashmir – the Jugular Vein of Pakistan**

Quaid-i-Azam Muhammad Ali Jinnah observed that Kashmir is the jugular vein of Pakistan politically as well as militarily. No self-respecting nation could bear to see its jugular vein under the enemy's sword.

This is not merely an emotionally-charged statement made by the Quaid-i-Azam; he was fully cognizant of the fact that the economy of Pakistan, especially its agriculture, would remain at the mercy of the malicious rulers of India until Kashmir is got released from their occupation. In fact, all the main rivers of Pakistan pass through the territory of the state of Kashmir before entering Pakistan and contribute to our prosperity which could be endangered without them. Being deprived of Kashmir (Allah forbid) would mean being deprived of the greater part of the great blessing conferred on us by Allah. India has been postponing the settlement
of the Kashmir issue for a long time and it is well known to our rulers and policy makers that the international politics is based on vested interests instead of morality, law and justice. In this scenario, it is tantamount to wishful thinking that India would ever grant the Kashmiris their right to self-determination. The Quaid-i-Azam had observed that the issue of Kashmir was a highly sensitive one. No justice-loving nation could deny the fact that Kashmir is part of Pakistan culturally, religiously, geographically, socially and politically, and this fact would become more and more obvious from whatever perspective one may look at the map. He remarked that he felt absolutely no hesitation to observe that the Muslims had been defrauded through the Radcliffe Award. A part of Gurdaspur having a Muslim majority was unjustly given to India in order to enable it to interfere in the Kashmir affairs. Pakistan accepted the Award from its heart while India harboured its own evil designs giving rise to the Kashmir dispute. According to the Quaid-i-Azam’s ideas, it is essential to effect the completion of Pakistan that this paradisiacal valley be annexed to Pakistan. It is incumbent on all of us to get the mission of the Father of the Nation accomplished.
The Women’s Role in the National Life

The Quaid-i-Azam was fully cognizant of the importance of the women’s role in the national life. He was fully aware of the fact, too, that no movement could be termed as a truly representative one without the women’s active participation. That’s why he strongly encouraged their participation in the Pakistan Movement. Due to this encouragement the women joined the All India Muslim League from every nook and corner of the sub-continent. The Father of the Nation was extremely delighted to see the women taking part so actively in the Pakistan Movement. He fully acknowledged their national services. Addressing the All-India Muslim Legislators’ Convention at Delhi on April 17, 1946, the Quaid-i-Azam observed that it was promising to notice a revolutionary change in the Muslim women. This was a highly significant change. No nation in the world can register any progress without its women also participating side by side with men.

The Quaid-i-Azam played a fundamental role to bring about a revolutionary change in the women’s thought and action during the Pakistan Movement. He always kept his sister, Mohtarma Fatima Jinnah, by his side at every stage
of the Pakistan Movement. This measure of his played a key role in the women’s awakening, so much so that even the modest house-wives were ready to take a practical part in the Pakistan Movement. The Quaid-i-Azam didn’t want the women to confine themselves within the four walls of their home; he wanted them, instead, to take an active part in the national life after receiving the modern education. In his speech broadcast from the Radio Pakistan, Dacca, on March 28, 1948, the Quaid-i-Azam observed: “In the great task of building the nation and maintaining its solidarity, women have a most valuable part to play, as the prime architects of the character of the youth that constitutes its backbone, not merely in their own homes but by helping their less fortunate sisters outside in that great task. I know that in the long struggle for the achievement of Pakistan, Muslim women have stood solidly behind their men. In the bigger struggle for the building up of Pakistan that now lies ahead, let it not be said that the women of Pakistan had lagged behind or failed in their duty.”

The far-sighted leadership of the Quaid-i-Azam had rightly construed that women’s participation in the task of nation-building side by
side with men was essential to face the immense problems facing the new-born state, as the country half of whose population was kept confined within the four walls of the house, could hardly register any progress. In his speech at the Jinnah Islamia College for Girls, Lahore, on November 21, 1942, the Quaid-i-Azam observed:

“I am glad to see that not only Muslim men but Muslim women and children also have understood the Pakistan scheme. No nation can make any progress without the cooperation of its women. If Muslim women support their men, as they did in the days of the Prophet of Islam, we should soon realise our goal.”

In his address to the students of the Jinnah Islamia College for Women, Lahore, on March 25, 1940, the Quaid-i-Azam observed:

“There are two powers in the world. One is represented by the sword and the other by the pen. There is a great competition and rivalry between the two. There is a third power stronger than both. That is the woman.

“It is woman and woman alone who can teach man how and when to wield the sword or pen when the occasion arises.”
He further remarked that they had a great responsibility lying ahead of them, and they should not withdraw from it. He suggested that they should move forward shoulder to shoulder with men and continue their corporate struggle until they succeed in achieving their goal. He said that he could not tell women to copy their counterparts in the West, but he thought it necessary to make men realize that woman was his helper, friend and companion. Woman stands for power and if man and woman work close together, they can build a family, home and nation. Addressing a gathering of the Muslim women in Peshawar in 1945, he observed that he was delighted to see women actively participating in the national activities. They can always play a great role (in the progress and development of the country). The hand that rocks the cradle, rules the world. The history of Islam highlights the fact that women have always struggled side by side with men. No nation can make a worthy achievement until its women work shoulder to shoulder with their men, remarked the Quaid-i-Azam.
The Importance of Youth

The Quaid-i-Azam was considered to be a great protector and benefactor by the Muslim young men due to his sagacity, character and his forceful pleading of the case of the Muslims of the sub-continent. The Quaid-i-Azam, on his part, had arrived at the conclusion after prolonged deliberation that the movement for the achievement of a separate homeland can only be crowned with success if the Muslim young men acted as a pioneering party. With this purpose in mind, the Quaid-i-Azam encouraged the students, both male and female, to play a decisive role at the critical juncture of their national history.

Addressing the Muslim students at Delhi in 1940, the Quaid-i-Azam exhorted them to qualify themselves to lead the Indian Muslims to their cherished goal. He also observed that all the Muslims had pinned their hopes on the youth of the nation.

Time has proved the Quaid-i-Azam to be right in pinning his hopes on the young men, as they came up to his expectations. They rallied to the Quaid-i-Azam’s call and conveyed his message to the Muslims living in the remote corners of the sub-
continent and didn’t rest until the Pakistan Movement undergoing countless trials and tribulations was finally crowned with success. The Quaid-i-Azam loved the company of the young men. He regarded them as men of action who were to bear the burden of the aspirations of the nation. Addressing a students’ meeting at Sialkot in 1944, the Quaid-i-Azam observed that though he was not as young as they were, yet their zeal and zest had rejuvenated him, and that their hard work during the previous seven years had given him much power and strength.

Even after the establishment of Pakistan, he remained in constant touch with the students and provided them with guidance. In his speech at a rally at the University Stadium, Lahore, on October 30, 1947, he remarked:-

“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 not succeed like many others, like your own forefathers. You have only to develop the spirit of the “Mujahids”. You are a nation whose history is replete with people
of wonderful grit, character and heroism. Live up to your traditions and add to it another chapter of glory.”

The Quaid-i-Azam wanted the students to inculcate discipline in their personality, fully benefit from the blessing of education and prepare themselves to fulfil their future obligations. In his speech at a public meeting at Dacca on March 21, 1948, he laid out the course of the action to be adopted by the youth of a nation that has newly won its independence:-

“Let me give you this word of warning: you will be making the greatest mistake if you allow yourselves to be exploited by one political party or other. Remember, there has been a revolutionary change. It is our own Government. We are a free, independent and sovereign State. Let us behave and regulate our affairs as free men. We are not suppressed and oppressed under the regime of a foreign domination; we have broken those chains, we have thrown off those shackles. My young friends, I look forward to you as the real makers of Pakistan, do not be exploited and do not be misled. Create amongst yourselves complete unity and solidarity. Set an example of what youth can do. Your main
occupation should be – in fairness to yourselves, in fairness to your parents, in fairness to the State – to devote your attention to your studies.”

**The Propagation of the Urdu Language**

The Father of the Nation believed that the Urdu language could play a key role to keep the different parts of Pakistan united. If all these parts of Pakistan were to make progress, they would have to adopt Urdu as the official language. He believed that a nation can neither become united, nor achieve anything worthwhile until it adopts a language as its common official language. To his mind, it was only the Urdu language that could be used as the most effective means of communication and a most handy tool for enhancing understanding amongst the different provinces of the God-gifted country. In his speech at the Dacca University Convocation, Dacca, on March 24, 1948, he observed:-

“Urdu is a language that has been nurtured by a hundred million Muslims of this sub-continent, a language understood throughout the length and breadth of Pakistan and above all, a language which, more than any other provincial language, embodies the best that is in Islamic culture and Muslim tradition and is nearest to the
language used in other Islamic countries. It is not without significance that Urdu has been driven out of the Indian Union and that even the official use of the Urdu script has been disallowed.”

If we reviewed our own behavioural pattern vis-à-vis these statements of the Father of the Nation, it would seem as if we had nonchalantly brushed them aside like his other statements. It is an extremely unpalatable fact that a deplorable lack of interest in the dissemination and progress of the Urdu language is being shown on the government level. The onslaught of the Indian TV channels has promoted to an alarming degree the fusing of Hindi words with our new generation’s language and expression. Over and above this, there is a deluge of advertisements in the Roman Urdu. If we want to retain the unity of Pakistan, we shall have to make great efforts on an emergency basis to promote the Urdu language, especially among the new generation.

The Quaid-i-Azam’s Nation-wide Tours for the Build-up of Pakistan

The Quaid-i-Azam’s first and foremost goal of life was the establishment of Pakistan and its
transformation into an Islamic, welfare and democratic state. To achieve this goal, he even neglected his health. Excessive work and lack of rest were taking their toll on his health, but he continued working day and night to lend stability to the newborn state.

Since the enemies had been making their nefarious efforts to annihilate Pakistan since its very inception, the Quaid-i-Azam thought it imperative to address the members of the public and the government officials directly by undertaking tours across the length and breadth of the country. Despite health problems, the Quaid-i-Azam undertook these tours and exhorted the masses to demonstrate patience and perseverance in the face of hardships and urged the government officials to become the true servants of Pakistan.

The members of the public had great attachment and love for their great leader and attended their beloved leader’s meetings in great numbers. He acclaimed the historic and never-to-be-forgotten role of the people of Pakistan on the one hand, and enumerated the guiding principles of the struggle for the nation-building on the other. In this connection, he addressed a grand meeting at the Punjab University Stadium at Lahore on October 30,
1947. He also alluded to the heavy loss of life, property and honour suffered by the Muslims during the migration:

“We have achieved our cherished goal of freedom and have established Pakistan as an independent, sovereign State, fifth largest in the world. That freedom can never be attained by a nation without suffering and sacrifice, has been amply borne out by the recent tragic happenings in this sub-continent. We are in the midst of unparalleled difficulties and untold sufferings; we have been through dark days of apprehension and anguish; but I can say with confidence that with courage and self-reliance and by the grace of Allah we shall emerge triumphant!

“Some people might think that the acceptance of the June 3 plan was a mistake on the part of the Muslim League. I would like to tell them that the consequences of any other alternative would have been too disastrous to imagine. On our side we proceeded to implement this plan with a clean conscience and honest intentions. Time and history will prove that. On the other hand, history will also record its verdict
on those whose treachery and machinations let loose forces of disorder and disruption in this sub-continent causing death of lakhs, enormous destruction of property and bringing about suffering and misery to many millions by uprooting them from their hearths and homes and all that was dear to them. The systematic massacre of defenceless and innocent people puts to shame even the most heinous atrocities committed by the worst tyrants known to history. We have been the victims of a deeply-laid and well-planned conspiracy executed with utter disregard of the elementary principles of honesty, chivalry and honour. We thank Providence for giving us courage and faith to fight these forces of evil. If we take our inspiration and guidance from the Holy Quran, the final victory, I once again say, will be ours.”

In this very address he reminded the nation of its glorious history and traditions:-

“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 not succeed like many others, like your own forefathers? You have only to develop the spirit of the "Mujahids". You are a nation whose history is replete with people of wonderful grit, character and heroism. Live up to your traditions and add to it another chapter of glory.

"All I require of you now is that everyone of us to whom this message reaches must vow to himself and be prepared to sacrifice his all, if necessary, in building up Pakistan as a bulwark of Islam and as one of the greatest nations whose ideal is peace within and peace without. Your immediate task is the rehabilitation of millions of our distressed and unfortunate brethren who are either already with us or who have still to join us in Pakistan, bereft of all they possessed or had in this world. The least we now can do for them is to receive them as our own brethren. No decent or sane person should consider that they are unwelcome burden thrust on us. Save all you can and give towards the relief of these victims of bestiality and vandalism who have suffered all this for the sole reason that they are Muslims."
“Along with this, 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 for a righteous cause.”

During this very tour, he explicitly remarked about the injustices committed by the British and the Hindus against the Muslims at the partition in one of his speeches broadcast from the Radio Pakistan, Lahore:-

“The division of India is now finally and irrevocably affected. No doubt, we feel that the carving out of this great independent sovereign Muslim State has suffered injustices. We have been squeezed in as much as it was possible and the latest blow that we have received was the Award of the Boundary Commission. It is an unjust, incomprehensible and even perverse Award. It may be wrong, unjust and perverse, and it may not be a judicial but political award, but we had agreed to abide by it and it is binding upon us. As honourable people we must abide by it. It may be our misfortune but we must bear
up this one more blow with fortitude, courage and hope.

"Let us now plan to build and reconstruct and regenerate our great nation and our sovereign State of Pakistan which, you know, is not only the biggest Muslim State in the world but the fifth biggest sovereign State in the world. Now is the time, chance and opportunity for every Mussalman to make his or her fullest and best contribution and make the greatest sacrifice and work ceaselessly and selflessly in the service of our nation and make Pakistan one of the greatest nations of the world. It is in your hands, we have undoubtedly talent, Pakistan is blessed with enormous resources and potentialities. Providence has endowed us with all the wealth of nature and now it lies with man to make the best of it."

The Quaid-i-Azam had great attachment to Baluchistan. He had made several tours of Baluchistan during the Pakistan Movement. When he came here for the first time after the establishment of Pakistan, he remarked in his address to the civil officers on Feb. 14, 1948:-
“Pakistan is now a sovereign State, absolute and unfettered and the Government of Pakistan is in the hands of the people. Until we finally frame our constitution which, of course, can only be done by the Constituent Assembly; our present provisional constitution based on the fundamental principles of democracy not bureaucracy or autocracy or dictatorship, must be worked. You officers should realize that these are the principles which should be borne in mind. You all know that we are starting from scratch. It is a terrific burden and if you want to make Pakistan a great country in the comity of nations, you must forget, as far as is possible, your pleasures and put in as much time and as much work as you can in the job which is entrusted to you.

The Governor-General added: “Work honestly and sincerely and be faithful and loyal to the Pakistan Government. 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.
“Believe me, you will not only make Baluchistan great – I know there are great potentialities in Baluchistan – but you will also make a contribution to the whole of Pakistan and thus your State will not remain the fifth largest State in population only but within five years it will become one of the mightiest States of the world.”

The Quaid-i-Azam went to Dacca and on March 21, 1948, he observed in his speech at a public meeting:-

“East Bengal is the most important component of Pakistan, inhabited as it is by the largest single bloc of Muslims in the world. I have been anxious to pay this Province an early visit, but unfortunately, other matters of greater importance had so far prevented me from doing so.

“About some of these important matters you doubtless know. You know, for instance, of the cataclysm that shook the Punjab immediately after Partition, and of the millions of Muslims who in consequence were uprooted from their homes in East Punjab, Delhi and neighbouring districts and had to be protected, sheltered and
fed pending rehabilitation in Western Pakistan. Never throughout history was a new State called upon to face such tremendous problems. Never throughout history has a new state handled them with such competence and courage. Our enemies had hoped to kill Pakistan at its inception. Pakistan has, on the contrary, arisen triumphant and stronger than ever. It has come to stay, and play its great role for which it is destined.”

Addressing the young men at the meeting, he remarked:-

“My young friends, students who are present here, let me tell you as one who has always had love and affection for you, who has served you for ten years faithfully and loyally, let me give you this word of warning you will be making the greatest mistake if you allow yourselves to be exploited by one political party or other. Remember, there has been a revolutionary change. It is our own Government. We are a free, independent and sovereign State. Let us behave and regulate our affairs as free men. We are not suppressed and oppressed under the regime of a foreign domination; we have broken those
chains, we have thrown off those shackles. My young friends, I look forward to you as the real makers of Pakistan, do not be exploited and do not be misled. Create amongst yourselves complete unity and solidarity. Set an example of what youth can do. Your main occupation should be – in fairness to yourselves, in fairness to your parents, in fairness to the State – to devote your attention to your studies. If you fritter away your energies now, you will always regret. After you leave the portals of your universities and colleges then you can play your role freely and help yourselves and the State. Let me warn you in the clearest terms of the dangers that still face Pakistan and your Province in particular as I have done already. Having failed to prevent the establishment of Pakistan, thwarted and frustrated by their failure, the enemies of Pakistan have now turned their attention to disrupt the State by creating a bad spirit amongst the Muslims of Pakistan. These attempts have taken the shape principally of encouraging provincialism.

“As long as you do not throw off this poison in our body politic, you will never be able
to weld yourselves, mould yourselves, galvanize yourselves into a real true nation. What we want is not to talk about Bengali, Punjabi, Sindhi, Baluchi, Pathan and so on. They are of course units. But I ask you; have you forgotten the lesson that was taught to us thirteen hundred years ago? If I may point out, you are all outsiders here. Who were the original inhabitants of Bengal – not those who are now living? So what is the use of saying “We are Bengalis, or Sindhis, or Pathans, or Punjabis”? Now we are Muslims.

“Islam has taught us this, and I think you will agree with me that whatever else you may be and whatever you are, you are a Muslim. You belong to a Nation now; you have now carved out a territory, vast territory, it is all yours; it does not belong to a Punjabi or a Sindhi, or a Pathan, or a Bengali; it is yours. You have got your Central Government where several units are represented. Therefore, if you want to build up yourselves into a Nation, for God’s sake give up this provincialism. Provincialism has been one of the curses; and so is sectionalism – Shia – Sunni, etc.”
Jaswant Singh’s Book

The former Foreign Minister of India Jaswant Singh, has acknowledged the Quaid-i-Azam’s greatness in his book entitled “Jinnah : India, Partition, Independence.” He has also tried to highlight the fact that the Quaid-i-Azam supported the idea of a united India, and that Nehru and Patel showed obstinacy and made an error of judgement understanding the Quaid-i-Azam, on which he was left with no option but to strive and struggle for the establishment of a separate state for the Muslims. It would be pertinent to state the historical fact here that the Quaid-i-Azam was member of the Congress and also made efforts to bring about Hind-Muslim unity from its platform. However, it soon dawned upon him that by its demand for the independence of India, the Congress actually meant that the British should leave India after handing it over to it, so that the Hindus could take revenge upon the Muslims for their rule over India for a millennium by keeping them in eternal bondage. When the Quaid-i-Azam came to know of the vested interests and secret designs of the Hindus and the Congress, he not only left the Congress for good, but also made up his mind to plead the Muslims’ case on the basis of the
two-nation theory, which ultimately resulted in the establishment of Pakistan. Having been an active member of the Congress for years on end, there was no ambiguity left in the Quaid-i-Azam’s mind about the real nature of the Hindus. He had become fully aware of their evil nature, narrow-mindedness and prejudice against the Muslims. That’s why his whole life, from now on, pivoted on the single idea of the establishment of a separate homeland for the Muslims.

How to come up to the expectations of the Quaid-i-Azam

The only way to vindicate ourselves in the Quaid-i-Azam’s eyes is to devote all our energies to transform Pakistan into an Islamic, welfare, democratic and parliamentary state precisely in conformity with his aspirations. If Providence had granted him life for a few more years, we would certainly not have had to face all the problems and difficulties that we are facing now. The fact is that the Quaid-i-Azam’s death just one year after the establishment of Pakistan was a tragedy the effects of which are still being felt. The Quaid-i-Azam’s presence and guidance was absolutely necessary in order to grapple with the problems that we had to
confront after the establishment of Pakistan. In his life, the civil and military bureaucracy would not have dared to interfere in the democratic institutions and political system and nor would undue delay have been made in the compilation of the constitution. The Quaid-i-Azam, being a symbol of unity and solidarity amongst the Muslims, the gulf of differences among the different strata of society in the country might not have appeared. After the tragic death of the Quaid-i-Azam, his successor Liaquat Ali Khan was also assassinated, and the Muslim League having the honour of being the founding party of Pakistan, fell a victim to internal division. The forward movement towards the achievement of the fundamental goals of the establishment of Pakistan was brought to a halt by this state of affairs.

We must thank God for granting us a mediocre democracy and an elected Parliament. The elected representatives of the people are trying to pull the country out of the ever-worsening crisis created by the defective policies of the era of dictatorship. The only way out of this crisis is to adopt the virtues of faith, unity and discipline and make Pakistan a true picture of the Quaid-i-Azam’s teachings. We desperately stand in need of getting
rid of the domestic and foreign policies of the former
dictatorial regime, which have posed grave danger to
our sovereignty. It is incumbent on the present rulers
to focus all their energies and faculties on resolving
the issues concerning the public instead of wasting
their time entertaining the foreign guests so
frequently.

The only way to do away with all our domestic
and foreign problems is to transform Pakistan into a
laboratory of Islam and a citadel of democracy,
devise political, economic, educational and social
policies ourselves as an independent and sovereign
state, and elect such political leadership as is fully
cognizant of the hardships facing the public and
gives the welfare of the public precedence over
everything else. Only then can this God-gifted state
be brought into harmony with the ideas and
reflections of the Quaid-i-Azam.

The Presidential Address

In his presidential address, Col. (r) Amjad
Hussain Syed, a Pakistan Movement veteran, paid a
glowing tribute to Dr. Majid Nizami for delivering
such a comprehensive lecture and observed that
Dr. Majid Nizami’s presence among us was nothing
short of a miracle, as he had already undergone
three bypass operations. Despite all this, he is in good health and serving as a beacon of light in the darkness of untoward incidents and events taking place in the homeland. He reminisced that Dr. Majid Nizami’s elder brother, Mr. Hamid Nizami, who died in 1962, was a close friend of his. Dr. Majid Nizami took charge of the management affairs of the daily Nawa-i-Waqt on his brother’s death. His voice has always been the voice of truth. For many decades, he has manfully faced the dictators and scored a victory over them. His elder brother, Mr. Hamid Nizami, was Iqbal’s Mard-i-Momin in the true sense of the term. Col. (r) Amjad Hussain Syed further remarked that Mr. Hamid Nizami and he were second-year students at the Islamia College, Railway Road, Lahore in 1935. He observed that both of them were so much impressed by Allama Muhammad Iqbal’s poetry that they often recited his verses. Once they read the following verses composed by him:

(May Allah keep thy young men safe and secure! Teach them how to demolish their “self” in order to reconstruct their character and personality in an ideal form. Lo, they are heart-broken due to the enslavement of whole two centuries. Think of a
panacea that can cure them of their ideological confusion.)

Col. (r) Amjad Hussain Syed said that both Mr. Hamid Nizami and he decided to go to their “spiritual guide” (they called Allama Muhammad Iqbal so) and request him to prescribe a future course of action for them. Usually they paid a visit to him at least twice a month. In response to their request, Allama Iqbal replied that he could only applaud the performance of the wrestlers while sitting outside the ring, and that the actual wrestler was Muhammad Ali Jinnah. He asked both the boys to follow in his foot-steps. Keeping in view the presence of students amongst the audience, Col. (r) Amjad Hussain Syed observed that, in order to ensure the safe and bright future of Pakistan, we have to acquaint the young men with the plight of the Muslims before the establishment of Pakistan and the positive change brought about after the independence. Dr. Majid Nizami is making all-out efforts to make the whole nation, especially the youth, aware of the goals of the establishment of Pakistan. These efforts are surely going to be fruitful and we shall succeed in transforming Pakistan into a modern, Islamic, welfare and democratic state in conformity with the dreams of the Quaid-i-Azam and
Allama Muhammad Iqbal, he said. Col. (r) Amjad Hussain Syed concluded his presidential address by praying for the good health and long life of Dr. Majid Nizami, so that he might continue to lead the nation towards its goal.