

Concluding Presidential Address

by

Mr. Mazharul Haq Siddiqui

Vice Chancellor/Chairman

Board of Governors, Pakistan Study Centre,
University of Sindh, Jamshoro

Assalam Alaikum,

I am so happy that the Conference on: "*Pakistan: The Vision of Quaid-i-Azam Muhammad Ali Jinnah*" has come to a fruitful conclusion.

There are certain points that we need to brood over further, because there are many books written by scholars on the inner construct that is, built of Quaid-i-Azam's political, social and cultural core. Inner core of Quaid-i-Azam's vision, that really needs to be brought out more effectively. I wonder if this express request of mine has been addressed in the discussion; because the scholars had already come prepared with their message, ideas and research. And I still think that, we need to think on this issue to identify this man. He was a person who was very liberal, tolerant and lover of freedom, viewed from different angles. We love him so immensely that each of us would like to see him in the back ground of our love for him. This is how we self-portray Quaid-i-Azam; because when you love a person you would like to have an image come to your mind and you would like to see him in that image. Some of scholars also have gone into this matter and have defined Quaid-i-Azam as a person with a vision of the one nation contained in terms of thinking and projection of the concept of Pakistan. But a sort of narrow image is also formed to give a different concept of Muslim identity, religious, cultural and social, attributed to Quaid-i-Azam. This is a point that we are to be very thoughtful about. What is his concept of Muslim identity? Whether, it is religious, cultural or social? This is what I would like the learned scholars to ponder upon, whether his concept of freedom of religious rights of a community was without consideration for the religious beliefs of other communities. We

know very well that he was known as Ambassador of Hindu Muslim unity at the time of Lucknow Pact in 1916, and continued to be member of both All Indian Muslim League and Indian National Congress up to 1920.

Did this concept undergo a gradual change over a period of time or it did not at all undergo any change? Then we might even consider whether the 10 years till he left Congress forced by the political current and trends obtaining in the political parties and political principles of Congress affected his concept of Muslim identity? Was it an outcome of a continued intransigence on the part of Congress to understand his point of view that, he tended to go into a direction which caused our contemporary scholars to give Quaid-i-Azam a different type of image? When he was, for instance, signatory to Lucknow Pact, he was Ambassador of Hindu Muslim unity. He conceived of the sub-continent as a unity inhabited by different communities with different beliefs and believed that inspite of religious difference a community could get along very well with other communities as for as political freedom is concerned. This is a point that really needs to be considered very carefully. He continued in that belief till 23rd of March 1940, when the Lahore Resolution, which we call Resolution of Pakistan, was passed, as a result of his feeling of frustration in achievement of an objective. This was infact, a purpose more than an objective; i.e. political freedom for the peoples of the sub-continent under one geographic unit allowing all these people to have feeling of freedom and emancipation from colonial rule. Was it as result of frustration or a feeling leaving a lasting impression, to continue beyond his grave, later on expressed in his 11th August speech, which Prof. Sharif-ul-Mujahid in his foreword to a book called "My Brother" written by Muhtarma Fatima Jinnah, states as indicative of his thinking? If you read Aisha Jalal in her book "Sole Spokeman" you will find it was not Quaid-i-Azam who actualized the "Vision of Pakistan" but it was Congress which forced him really to do it. What is the type of state Quaid-i-Azam visualized? The objective Resolution comes after his death; it contains quite a few important cherished ideas of his which are

contained in it. But we have to see, whether all that is contained in the Objective Resolution includes all what Quaid-i-Azam really thought was his vision? That I leave to the scholarly audience assembled here today to enlighten us and who have already enlightened us in a way on this subject. We are to raise some questions: e.g., has ideological legacy burdened the concept of his vision?

Some critical thinkers are of the view that the ideological legacy reflected in some parts of the Objective Resolution are not in consonance with the Quaid's vision of Pakistan. They hold that such contents are contrary to Quaid's inner core which consistently was liberal. Consequently his vision has been messed up.

Now when we say that if ideological legacy has not been messed up the concept why are people un-happy? Why are people angry? Why are people poor? This is very important. Is it because of some genuine expectations are not being realized through misrepresentation of Islamic ideology, of the Objectives Resolution? These expectations are the independence of judiciary, integrity of the territory of the federation, its independence and sovereignty, so that the people of Pakistan may prosper and attain a rightful and honorable place among the nations of the World and make their full contribution towards international peace and progress and happiness of humanity.

Good luck to all of us. Thank you for attending this Conference, and also for bearing with my thoughts and questions.

In the end I am thankful to all the learned scholars, guests and participants from core of my heart for attending the conference. I congratulated Dr. Khalida Jamali, Director, Pakistan Study Centre, and Coordinator of the conference for organizing such a great and successful conference on a very thought provoking theme of Quaid-i-Azam's vision. May Allah bless us All.

Pakistan Painsdabad

Vote of Thanks

by

Mr. Ghulam Nabi Sahar

Assistant Professor

Pakistan Study Centre, University of Sindh, Jamshoro

The Stage Secretary Mr. Ghulam Nabi Sahar thanked respected Mr. Mazharul Haq Siddiqui, Vice Chancellor, University of Sindh for his kind remarks and for his appreciation. He also thanked the learned speakers, scholars and guests for their participation in making the Conference a success. He also appreciated the contribution of the staff and students of the Centre for their dedication and devotion in organising the Conference.

Gifts were presented to the participants to commemorate the conference.



Mr. Mazharul Haq Siddiqui
Vice Chancellor, University of Sindh



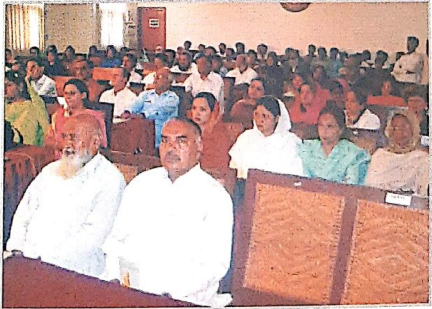
Prof. Dr. Rafia A. Sheikh
Pro-Vice Chancellor, University of Sindh



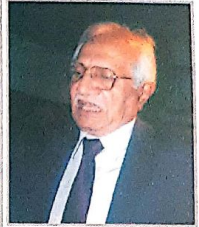
Prof. Dr. Iqbal Ahmed Panhwar
Dean, Faculty of Social Sciences



Prof. Dr. Khalida Jamali
Director, Pakistan Study Centre



Prof. Dr. Khalida Jamali
Director, Pakistan Study Centre, University of Sindh, Jamshoro
Presenting the welcome address in the Conference



Mr. Mazharul Haq Siddiqui
Vice Chancellor, University of Sindh, Jamshoro addressing the Conference

Inaugural Session



- Left to right
1. Prof. Dr.Khalida Jamali
 2. Prof. Dr. Iqbal Ahmed Panhwar
 3. Mr. Mazharul Haq Siddiqui
 4. Prof. Dr. Rafia Ahmed Sheikh

Working Session I



1. Professor Saifullah Abbasi
2. Prof. Dr.Riaz Ahmed
3. Professor Sharif al Mujahid
4. Dr. Azra Asghar Ali
5. Dr. Kaiser Bengali

Working Session II



- Left to right:
1. Prof.Lal Bux Jiskani
 2. Dr.Qasim Ali Qasim
 3. Prof.Dr.Riaz Ahmed
 4. Prof.Sharif al Mujahid
 5. Syeda Beena Butool

Concluding Session



1. Prof. Dr. Iqbal Ahmed Panhwar
2. Mr. Mazharul Haq Siddiqui
3. Prof. Dr. Khalida Jamali

GIFTS PRESENTED



Prof. Dr. Iqbal Ahmed Panhwar
Presented the Ajrak to
Mr. Mazharul Haq Siddiqui



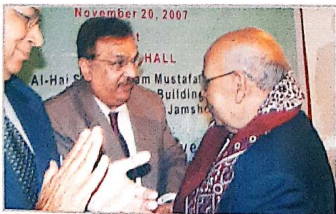
Prof. Dr. Khalida Jamali
Presented the Shawl to
Prof. Dr. Rafia Ahmed Sheikh



Prof. Dr. Khalida Jamali
Presented the Shawl to
Apa Akhtar Jabeen Siddiqui



Mr. Ghulam Nabi Sahar
Presented the Ajrak to
Prof. Dr. Iqbal Ahmed Panhwar

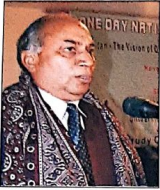


Prof. Dr. Iqbal Ahmed Panhwar
Presented the Ajrak to
Professor Sharif al Mujahid



Prof. Dr. Iqbal Ahmed Panhwar
Presented the Ajrak to
Prof. Dr. Riaz Ahmed

SPEAKERS OF THE CONFERENCE
WORKING SESSION - I



Prof. Dr. Riaz Ahmed



Dr. Kaiser Bengali



Dr. Azra Asghar Ali



Prof. Saifullah Abbasi

SPEAKERS OF THE CONFERENCE
WORKING SESSION- II



Prof. Sharif al Mujahid



Dr. Khushnood A. Siddiqui



Dr. Qasim Ali Qasim



Syeda Beena Butool



Prof. Lal Bakhsh Jiskani



Dr. Habibullah Siddiqui
(Presented Conference's
Recommendations)



Mr. Ghulam Nabi Sahar
(Stage Secretary)