

Conference Report / Recommendations

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The Conference Report / Recommendations (Minutes), recorded in One-Day National Conference on “**Pakistan: The Vision of Quaid-i-Azam Muhammad Ali Jinnah**” held on Tuesday 20th November, 2007, in collaboration with the Higher Education Commission, Islamabad: Venue: The Sanate Hall, Al-Haj Syed Ghulam Mustafa Administration Building, University of Sindh, Jamshoro, time 9.00 am to 5.00 p.m. (refreshment, lunch and prayers breaks included), are as under:

Research papers, presented in the Conference, delved into vital areas of history and identified current issues, as related to the theme: “Pakistan: The Vision of Quaid-i-Azam Muhammad Ali Jinnah”. Scholars dextrally dealt with their chosen topics.

PROCEEDINGS

The Conference commenced with a recitation from the Holy Quran by Dr.Hafiz Muneer Ahmed, Professor Department of Islamic Culture, University of Sindh, Jamshoro and Hamd-e-Bari Ta'la by Syeda Tajawar Fatima, student of M.A.(Final) Pakistan Studies. Dr. Mehmood Mughal performed the duties of Stage Secretary during Inaugural Session and then Mr. Ghulam Nabi Sahar, Assistant Professor; Pakistan Study Centre performed the duties as Stage Secretary.

Mr. Mazharul Haq Siddiqui, Vice Chancellor, University of Sindh, Jamshoro declared the conference open with a searching question: “Quaid-i-Azam was indeed a man of great perception. In 1947, he said that “all Pakistanis were equal citizens of the state”. Do we realize that the Quaid’s speech of August 11, 1947 to the

then Constituent Assembly, was intended to be an abiding promise to the non-Muslim minority that “religion would have nothing to do with the business of state – the very fundamental route to democratic governance in a pluralist society? In this regard, the Conference was held to disseminate information about the vision of Quaid-i-Azam Muhammad Ali Jinnah. While we pay homage to Quaid-i-Azam our hearts also go out to remember all those people who contributed to the creation of Pakistan in one way or the other”.

INAUGURAL SESSION

Prof. Dr. Khalida Jamali, Director, Pakistan Study Centre introduced the theme describing the rationale for the creation of a separate homeland for the Muslims of India, the journey of the freedom movement and the achievement of Pakistan. She said that the purpose of the conference was “to suggest ways and means, to resolve the issues we face to day due to deviation from the ideal and vision of Quaid-i-Azam Muhammad Ali Jinnah. She delineated five aims and objectives of the conference:

- i) To understand Quaid’s vision in its proper context.
- ii) Identify the strengths of Pakistan and find means to enhance them.
- iii) Assess the magnitude of identity crisis that Pakistan is facing after 9/11.
- iv) Suggest ways of a proper portrayal of Pakistan in the Western media.
- v) Suggest new areas of study and recommend their inclusion in the Curriculum of Pakistan Studies.

Mr. Mazharul Haq Siddiqui, Vice Chancellor, University of Sindh, Jamshoro, in his key-note address touched upon important aspects of the process of history that led to the creation of Pakistan, and the subsequent developments, advising a proper and thoughtful study.

WORKING SESSION-I

Presided by: *Professor Sharif al Mujahid*, HEC Distinguished National Professor

Speakers: 1. Prof. Dr. Riaz Ahmad
2. Dr. Kaiser Bengali
3. Prof. Dr. Azra Asghar Ali
4. Prof. Saifullah Abbasi.

1. Prof. Dr. Riaz Ahmad, Director, NIHCR, Islamabad

He presented his paper on "Quaid-i-Azam Muhammad Ali Jinnah and the Islamic State of Pakistan". According to the learned Professor, the concept of an "Islamic State" is interpreted in three different ways, (i) enforcement of Shariat in the old classical sense, (ii) liberal view of Pakistan as "a modern, democratic, progressive, liberal and Islamic State", as proposed by the Quaid; or (iii) a secular state, to which the Quaid disagreed. Dr. Riaz Ahmad delineated the purpose of establishment of Pakistan in Quaid's words i.e. "to have a state in which we would live and breathe as free men and which could develop according to our own lights and culture where principles of Islamic social justice could find free play" [address to officers in Karachi October 11, 1947, refers]. Further, Dr. Riaz Ahmad described the later developments as under:

The Objectives Resolution, now incorporated in the constitution, declares that the "principles of democracy, freedom, equality, tolerance and social justice as enunciated by Islam shall be fully observed". Two different approaches are suggested for taking steps, under Article 31 of the Constitution: (i) implementing Islamic laws by force (Deobandi) or (ii) by persuasion and providing congenial atmosphere, by which individuals are free to understand the tenets of Islam on voluntary basis – free to adopt sectarian pattern, with no imposition of a particular sect of Islam. The teaching of Holy Quran and Islamiyat is made compulsory for Muslim students vide Article 31(2) and the state also owns a responsibility to "discourage parochial, social, tribal, sectarian and provincial prejudices amongst its citizens" (Article 33).

2. Dr. Kaiser Bengali

His paper on "Pakistan's Development Journey", commenced with the process of the modern history of the South Asian Subcontinent, advent of the British rule and the Indian experience. He said, "The territories comprising Pakistan remained the backyard of the British Indian empire Pakistan's modern economic development process actually began in 1947 and it has had two distinct phases: 1947 -77 and 1977 to date. Socio-economic development was the primary objective during the first phase, while National Security became the prime concern during the second phase as "seen largely from the lenses of the military's political and economic interests". Facts and observations were duly substantiated by events and statistics placed in chronological order.

The scholar concluded with the recommendation that the present national-security-state status of Pakistan should be reversed to the development state status of the first phase, to resume its journey on the path of development, with a national consensus on public investments in economic infrastructure and human resource development (about 10% GDP) on living with a low GDP growth rate (3-4% for 5 years), bearing with employment surges, and inflations to be "contained through financing the development programme through switching expenditures from non-development heads, rather than through deficit financing or borrowing – politically difficult decisions, but essential "to rise from the low – level equilibrium" apparently catching in Pakistan.

3. Prof. Dr. Azra Asghar Ali, Chairperson, Pakistan Studies, Bahauddin Zakariya University, Multan:

She spoke on "Quaid-i-Azam and the Politico Legal Empowerment of Muslim Women". She emphasized that the Quaid-i-Azam was a progressive Muslim leader who wanted

Pakistan to be a progressive country in the building of which, women will be set working shoulder to shoulder with their men.

4. Professor Saifullah Abbasi, Professor of Political Science, University of Sindh, Jamshoro

His spoke extempore on the influence of Sufism: Freedom of religion and freedom from religion, and the draft oath of allegiance for the armed forces contemplated by Quaid-i-Azam Muhammad Ali Jinnah, took audience to some cogent factors that shaped the Pakistan ideology consonant with the vision of the Quaid.

WORKING SESSION-II

Presided by: **Professor Dr. Riaz Ahmad**, Director, NIHCR, Islamabad

- Speakers:**
1. Professor Shariful Mujahid
 2. Prof. Dr. Khushnood A. Siddiqui
 3. Dr. Qasim Ali Qasmi
 4. Syed Beena Butool
 5. Prof. Lal Bakhsh Jiskani

1. Professor Shariful Mujahid, HEC Distinguished National Professor

He presented his paper on "Two Nation Theory – Before and After Partition". He said, "the Two Nation Theory was propounded and argued by the Quaid-i-Azam himself in his seminal Lahore address in 1940. It was the basis on which the demand for Pakistan was put forward". Professor Shariful Mujahid traced the origin and development of the concept of "Two Nations" and linked it with the premise "that Hindus and Muslims were two separate nations". – "Raised in ideological and political terms for the most part, the demand (for Pakistan) was argued at the macro level, with Islam as the cultural metaphor" – "Islam alone could serve as a broad political platformso that all 90 million

Muslims in the sub-continent could be gathered incrementally under the all – embracing Pakistan canopy.

“Jinnah’s choice of this metaphor was also determined by the over riding fact that Islamhad not only furnished the Indian Muslims with “these basic conditions and loyalties which gradually unify scattered individuals and scraps but had also worked as “a people-building force” transforming them progressively into “a well-defined people” “Basic change in the loyalties and emotional attachment of the erstwhile Indian Muslims was first recognized and called attention to, by Jinnah himself on the eve of his departure from New Delhi on 7th August 1947, Jinnah gave the call for forgetting the (immediate) past, burying hatchet and starting afresh as two independent sovereign states of Hindustan and Pakistan. “It was repeated on August 11, 1947 address to the Pakistan Constituent Assembly, calling upon Muslims in post partition India and Hindus in Pakistan to give unreserved loyalty to their respective states.....their prime identification now is Indians and Pakistanis not Hindus and Muslims”. Prof. Shariful Mujahid concluded his paper on the note that “in the new geo-political context, the two nations are Indians and Pakistanis and not Hindus and Muslims. He also quoted from his recent book on the only oral history on Jinnah-titled “In Quest of Jinnah” (Oxford University Press, 2007).

2. Prof.Dr.Khushnood A.Siddiqui, Fellow, Academy of Sciences

He pointed out that “the most authentic slogan” for Pakistan was **پاکستان کا مطلب کیا ہے اللہ** that “electrified the entire Muslim nation under the most dynamic leadership of Quaid-i-Azam Muhammad Ali Jinnah. “My young mind”, he said, “visualized Pakistan as the land of pious, pure, unadulterated, uninfected, unpolluted people, residing in a land of pure milk and honey”. He referred to the motto given by the Quaid viz. Faith, Unity and Discipline. According to him “the sad demise of Quaid-i-Azam led to Indian aggression against Muslim [princely] States

that wanted to join Pakistan. The associates of Nawabzada Liaquat Ali Khan who revived and restored our confidence in the Destiny of Pakistan, finally took over the popular passion for Pakistan as envisioned by the Quaid-i-Azam.

3. Dr. Qasim Ali Qasim,

He acquainted the audience with the relics of the Quaid-i-Azam with the help of slides. He briefed, "The Flagstaff House was constructed in late 18's which the Quaid purchased in 1943. It was declared National Monument in 1983 and opened as House Museum in 1993. It is depicting the Quaid and his sister Mohtarma Fatima Jinnah's life through the relics kept here".

4. Syeda Beena Butool, Iqra University, Karachi

She said, Pakistan presents a rare model of state hood ideological foundations...and...the neutral (i.e.) secular attitude ... since inception – ideology leading to the creation of a State is a rare phenomenon. Pakistan's model manifests a synthesis of western concept of statehood with the political philosophy of Islam. After the events of September 11, 2001, Pakistan's fulfillment of international responsibilities against terrorism (which involves those who fight in the name of religion) has compelled us to redefine where we as an Islamic republic stand in the generally secular state system and how we differ from a religiously driven movement".

5. Prof Lal Bakhsh Jiskani,

In his paper on "The Post 9/11 Environment: Extremism, Violence, Terrorism and Bigotry" concentrated on "extremism violence, terrorism and bigotry", vis-à-vis the Quaid's vision of Pakistan as a secular state based on un-mixing of religion and politics, eschewing theocracy and guaranteeing equal rights and citizenship status for the minorities. He quoted the Quaid as

saying: "In any case, Pakistan is not going to be a theocratic state – to be ruled by priests with a divine mission". [Reference to his address to US citizens dated February 19, 1948, Jinnah's SpeechesQuaid-i-Azam Academy, Karachi 1968, p.118].

Two more papers were received, to contribute to the theme of the Conference, from Prof. Dr. Parveen Talpur, Visiting Faculty Member and Mr. Ghulam Nabi Sahar, Assistant Professor of the Centre, which are included. Due to shortage of time they could not present their papers in the Conference.

CONCLUDING SESSION

Key note Address of Mr. Mazharul Haq Siddiqui, Vice Chancellor, University of Sindh, Jamshoro

The Honourable Vice Chancellor thanked all the learned scholars, guests and participants with the core of his heart for attending the conference. He also congratulated Dr. Khalida Jamali Director Pakistan Study Centre and Coordinator of the Conference and her staff for organizing such a great and successful conference on a very thought provoking theme on the Quaid-i-Azam.