

Educational Views and Vision of Quaid-i-Azam Muhammad Ali Jinnah

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Our Holy Prophet Hazrat Muhammad (Peace be upon him) was called, even before he became the prophet, as '*Ameen*' - the arbiter and '*Sadiq*' - the truthful one, by the prophet. He recognized and upheld the importance of truth and knowledge. He preached that acquisition of knowledge is obligatory upon all Muslims irrespective of gender. He even acknowledge and enhanced the importance of travel for enriching one's experience and knowledge that is why he advised all Muslims- men and women to acquire knowledge even if it is available at far-off places like China. After Hijrat from Makkah to Madina the first mosque '*Masjid-e-Nabvi*' become the first '*Madrassa*' of the Muslims where arrangements were made for the propagation of knowledge and truth. People used to gather around the platform '*Safa*' and Holy Prophet (Peace be upon him) used to bestow upon them the guidance of Allah.

Following the above emphatic injunction of Islam, the Muslims of the -then India, strived hard for keeping up such injections of Islam in this sub-continent when they saw the suppression of Britishers and Hindus during the start of the 19th century. Later, the *war of independent* which however proved to be a severe blow to the Muslims national life as well as emerged as a basic cause and had almost revived them to rise for the start of *struggle* by the Muslims in India. The Muslims lost all supremacy and thereafter fell a prey to the mercy of the victors. They suffered innumerable miseries and the British attitude towards them became more aggressive.

We are all aware of the fact that the British rule left no stone unturned in keeping the Muslims away from education. With the establishment of their empire in the sub-continent the rulers changed the-then existing educational system and introduced a new educational system. The Muslims could not accept the English system of Education as it was considered un-Islamic and therefore they kept themselves aloof from it. The English masters first stopped the government help for educational purposes. Later, they reduced the number of Muslim teachers. The public schools disappeared, the already flourishing system of education met with total extinction and the anti-literacy campaign against the Muslims when very soon bore the desired fruit.

The Muslim visionary Sir Syed Ahmed Khan realizing this situation took the responsibility of the reformation of Muslim society on his shoulders and felt that the condition of the Muslims could not be improved until and unless the attitude of Muslims be changed towards education. For this purpose he opened many educational institutions. Besides, this he established scientific society in 1864 to translate the books written in English and Persian into Urdu. *The movement* started by Sir Syed was called *Aligarh Movement*. This movement brought political awareness amongst Muslims and Muslims succeeded in getting a separate home-land in the shape of *Pakistan* for them. It was education and education only which produced such a great revolution.

EDUCATIONAL VIEWS AND VISION OF QUAID-I-AZAM MUHAMMAHD ALI JINNAH

The Quaid-i-Azam Muhammad Ali Jinnah was a leader of fore-sightedness who himself was quite well-aware of all-over structure, functional as well as institutional ideological changes that were considered necessary. He had bold programme and schemes of revolutionary reforms in all spheres of education. Quaid-i-Azam was first to proclaim that Pakistan would be based

on the foundations of *social justice* and *Islamic socialism* which emphasize *equality* and *brother-hood of man*.

Keeping such a strong basis in mind Quaid-i-Azam went ahead with bright, brilliant and dynamic views and vision for the emancipation of the Muslims of sub-continent. Quaid-i-Azam was confident of constant progress and development of Pakistan because the country had abundance of resources. In his last message to nation, he observed, "Nature has given you every thing you have got-unlimited resources, the foundations of your state have been laid and it is now for you to build as quickly as well as you can so go ahead and I wish you God speed".

Quaid-i-Azam always talked about welfare of the Muslims and delivered speeches and lectures on various aspects of life. He especially talked about the importance of the *education* as it is evident from a message of advice and responsibility to the younger generation:

"You are the nation-builders of tomorrow and you must fully equip yourself by 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".

On another occasion while addressing the students of Islamia College, Peshawar (12th April, 1948) he stressed the need for a changed approach and the attitude on the part of students. He advised them *to adopt* and *develop* a sound sense of discipline, character, initiative and a solid academic background. If we look at his speeches we can find that he was an ardent advocate and a person of unbending character. His unshakable determination and power of persuasion brought about successful fruition of Muslim struggle in the shape of Pakistan. He always thought, believed and declared that *character, courage, industry* and *perseverance* as *the four pillar* on which the whole edifice could be built and failure was a word unknown to him.

Quaid-i-Azam always used to infuse life, vigour and enlightenment for being **a united one nation as whole**. He used to say:

We Musalman believe in one God, one Book, one Prophet, so we must stand united as one nation. You know the old saying-----united we stand, divided we fall".

He believed that education was the key factor in safeguarding the national independency and unity of the people and also for moulding their character. He had rightly clarified that "The education does not merely mean academic education, and even that appears to be a lie of a very poor type. What we have to do is mobilize our people and build up the character of our future generations. There is immediate and urgent need of training our people in the scientific and technical education in order to builder up our future economic life and we should see that our people undertake scientific commerce trade and particularly, well-planned industries. But do not forget that we have to compete with the world which is moving very fast in this direction".

We all as literate people as educationist and as scholars are fully familiar with the visionary words he delivered through a message to all-Pakistan educational conference at Karachi. He said that: "There is no doubt that the future of our state will and must greatly depend upon the type of education and the way in which we bring up our children as the future servants of Pakistan.....There is no doubt that the future of our state will and must greatly depend upon the type of education and the way in which we bring up out children as the future servants of Pakistan".

He further emphasized through message that: "We have to build up the **character** of our future generation which means **highest sense of honour, integrity, selfless service to the nation** and **sense of responsibility**, and we have to see that they are fully qualified and equipped to play their part in the various branches of economic life in a manner which will do honour to Pakistan.

Quaid-i-Azam's vision had seen that without taking to education and *particularly scientific and technical education* our country can not compete with the fast moving world. In the context he emphasized that great attention be paid to technical and vocational education.

Quaid-i-Azam believed that education was the birthright every child and that was the duty of the state to provide for the universal education for its citizens. In an illiterate society, it must be enforced compulsory, because education can-not become universal without compulsion.....Masses can only be liberated through a planned programme of compulsory universal elementary education. Quaid-i-Azam laid more premium on quality of education than the quantity. That is why he emphasized *the effective role of a teacher* to play in this direction. He was of the view that: "The quality of the process of educating the younger generation will depend upon the *quality of teacher and his work*---the way works with his learners and brings them up as informed and skilled individuals and as a community of responsible citizens ready to enter the world of work".

Quaid-e-Azam's foresightedness and prudence was not a torch-bearing only for the students and younger generation but it was an emphatic injunction for the Muslims of the sub-continent too. His *principles and guidance* were definitely based on *Islamic values*. All this is evident when he says: "Islam stands for justice, equality, fair play, toleration and even generosity to no-Muslims that their rights would be fully safeguarded according to the injunctions form the highest authority, namely Qura an, that a minority must be treated justly and fair and play".

Quaid-i-Azam believed in equal respect and status for men and women which he stressed for the national cohesion and consolidation. He said: "The Muslim women should work side by side with men. This was necessary for progress.

He further said, 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 morally in their own homes but by helping their lost fortunate sisters outside, in the great task.

We can find many sayings, quotations and views on almost every aspects of the life of the Muslims. His visionary are had clearly seen the need for Muslims unity and adherence. He even didn 't deny the respect, status and right of each and every member of any community in the country. Emphasizing the need for Muslim unity, caring for the status of women, Quaid-i-Azam did never look down to any member of any community. He was, perhaps, against any sort of any discrimination among the citizens the state. He held this strong belief when he said: "We are starting in the days we have no discrimination, no distinction between one community and another, no discrimination between one caste or creed and another. We have started with this fundamental principle that we are all citizens and equal citizens of one state".

CONCLUSION

The above brief description of the views of Quaid-i-Azam I come to conclusion that we the Muslim not only strive and struggled for achieving a separate home-land for ourselves but the total basis of Quaid-i-Azam's endeavors revolved around educating the Muslims. He particularly promoted the educational awareness among the youth whenever and wherever he got a chance to talk to or address them through his impressive speeches.

Today when-ever people talk about the matter regarding *welfare* of our beloved country Pakistan or its people they always quote the views of our great leader Quaid-i-Azam Muhaamd Ali Jinnah and they take guidance to solve their or the country's problems and issues. The principles of Mr. Jinnah stand so important because they are undoubtedly full of *vision* and *wisdom*.

Finally, we should mind that we have not forget the saying, views and vision and principles of this great leader-----the Quaid-i-Azam and to pledge hence forth that we will propagate and promote the views and vision of Quaid-i-Azam Muhammad Ali Jinnah particularly to our students and younger generartions.

It is truly said that: the best tribute which we should pay to our great leader is to transform Pakistan into a state of his dreams. This we can do by working hard with missionary zeal, consolidating national unity, guarding or integrity, pursuing the path of social justice and progress and eradicating feudalism, illiteracy, and poverty from our society.

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