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Vancouver, B.C.

1. Program for Centenary of Quaid-I-Azam--Mohammed Ail Jinnah
1976 78 pp.
2. Program for National Multicultural Symposium
1976 7pp.
3. Pakistan Republic Day, Vol. 6 News
1978 74pp.
4. Pakistan Republic Day, Vol. 7 News
1979 78pp.
5. Cultural Directory
1983-84 24pp.
Calgary, Alberta.

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It gives me great pleasure to extend warmest greetings to all those celebrating the one hundredth anniversary of the birth of Mr. Muhammad Ali Jinnah, Quaid-E-Azam.

Few statesmen achieve such significance that they are still fondly remembered a century after their birth. Mr. Jinnah is certainly in that category. His far-seeing hopes for his people, the strong humanitarian principles that motivated him, his great ideals, guarantee him an important place in the history of both his country and the world.

Please accept my warmest best wishes on this momentous occasion.

A handwritten signature in cursive script, reading "P. E. Trudeau".

Pierre Elliott Trudeau

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The following message was received from Mr. Zulfigar Ali Bhutto Prime Minister of Pakistan through his Excellency Iftikhar Ali Ambassador of Pakistan at Ottawa.

The Centenary year of Quaid-i-Azam birthday is being celebrated by Pakistanis at home and all over the world. I am glad to observe that Pakistani-Canadians of Vancouver and vicinity are marking the occasion in a befitting fashion and have organised a function on Dec. 26, 76. I wish the function a great success.

I want to take this opportunity of wishing all Pakistanis in Canada success in the respective fields in which they are engaged. We are very proud of the good work they are doing and the contribution they are making in Canadian society.

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On behalf of the people and the province of British Columbia I send greetings on the occasion of Quaid-E-Azam.

This is an important day for all members of the Pakistan-Canada Association, commemorating as it does the distinguished contribution made to Pakistan, and the world, by M. A. Jinnah.

Sincerely,

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As Minister Responsible for Multiculturalism I take pleasure in extending my warmest greetings to members of the Pakistan-Canada Association of British Columbia in your celebration of Quaid-E-Azam M.A. Jinah's centenary.

I wish to thank you for your continued interest in maintaining and sharing your cultural heritage with all Canadians. Your efforts in this regard are indeed a welcome contribution towards the enriching and strengthening of the multicultural fabric of Canada.

With best wishes for the success of your celebration.

A large, stylized handwritten signature in black ink. The signature is written over the printed name "John Munro".

John Munro



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GUEST OF HONOUR

Our guest of honour at the function organized to commemorate the Quaid-i-Azam Centenary Celebration is His Excellency Iftikhar Ali, Ambassador of Pakistan to Canada. We wish to thank him for taking time out from his busy schedule in Ottawa to be with us for this occasion.

Mr. Iftikhar Ali hails from Sialkot District, Pakistan, but spent most of his early life in Lahore. He graduated from Government College, Lahore, in 1943, and majored in Oriental languages. Later on he joined the army and saw action in World War II on Burma front. After the war he joined the foreign service of Pakistan and played an active role in its early organization. In 1947 he was appointed to the High Commission at Delhi and later on held various positions in Pakistan Embassies at Tehran, London, Peking, Cairo, Ankara, Washington, Tunis, and Rio de Janeiro, among others.

Mr. Iftikhar Ali is one of the senior most Ambassadors of Pakistan. In that capacity, he accompanied Prime Minister Bhutto to Simla conference in 1972. He has been Pakistan's ambassador to Canada since July 1973 and also concurrently represents his country in Trinidad, Guyana, and Tobago. He has recently been posted to another friendly of Pakistan, namely West Germany to where he will be moving from Ottawa in the first week of January, 1977.

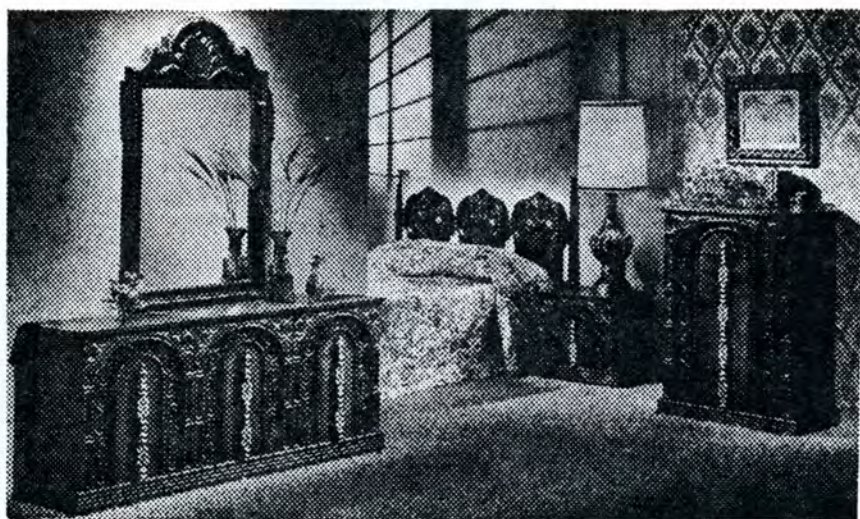
Mr. and Mrs. Iftikhar Ali have three sons and a daughter with their elder son and daughter presently attending Carleton University, Ottawa.

We wish the Ambassador and his family all the best for the future.



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PRESIDENT'S MESSAGE

On the occasion of the Quaid-i-Azam's Centenary Celebration, I wish to convey my deep admiration and respect for the great leader.

As Prime Minister Trudeau has observed, "Few statesmen achieve such significance that they are still fondly remembered a century after their birth."

Befittingly, the Government of Pakistan has declared 1976 as the Quaid-i-Azam Centennial Celebration Year. Pakistan's friends and admirers of Quaid-i-Azam Mohammed Ali Jinnah are paying tribute to the great leader by holding Seminars and organizing functions throughout the world. We, in British Columbia are also joining in these celebrations in our own humble way.

Quaid-i-Azam, Mohammed Ali Jinnah, the founder of Pakistan, had the vision and determination to give expression to the hopes and dreams of the Muslims in India with his firm motto being, "Unity, Faith, and Discipline." The eventual creation of Pakistan on August 14, 1947 fulfilled the aspirations of the Muslim community throughout India and especially the Muslim majority areas which became Pakistan.

For helping us honor the memory of this great man I would like to thank all those who have joined us in our endeavour to celebrate the Quaid's centenary year. My special thanks go to the following:

The Prime Minister of Canada, Pierre Elliot Trudeau, The Prime Minister of Pakistan, Zulfikar Ali Bhutto, The Premier of British Columbia, William R. Bennett, and The Minister of Multiculturalism, John Munro, for sending their respective messages for inclusion in our Quaid-i-Azam Centenary Souvenir issue.

The Ambassador of Pakistan, Iftikhar Ali for kindly consenting to be our guest of honor at our function on Dec. 26, 1976.

The Ismaili community of British Columbia for having joined us wholeheartedly and co-operating with us to the fullest possible extent.

And finally I would also like to congratulate the Quaid-i-Azam Centenary Celebration Committee for the excellent jobs they have done in preparing the Souvenir issue commemorating the Quaid-i-Azam Centenary, and organizing the celebrations arranged at the Queen Elizabeth Theatre.



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Quaid-i-Azam: A Profile

Quaid-i-Azam Mohamed Ali Jinnah was born on 25th December 1876 in Karachi. His parents took keen interest in the education of their son and sent him, at the tender age of sixteen, across the seas to study law at the famous Lincoln's Inn in London. Dr. Ashraf recalls Quaid-i-Azam telling him that he was "the youngest Indian student ever to be called to the Bar".

Quaid-i-Azam's political conscience, as a Muslim had, perhaps, begun to stir while he was in London, for in an address to the Karachi Bar Association in 1947, he recalled, "I joined Lincoln's Inn because there, on the main entrance, the name of the Prophet was included in the list of the great law givers of the world". He spoke of Prophet Mohammad (Peace be upon him) as "a great statesman, and a great sovereign". His appreciation of the Prophet was realistic.

Returning home in 1896 as a qualified barrister, Quaid-i-Azam ventured out to establish an independent law practice in Karachi. In the years that followed, he apprenticed himself to the then Advocate General of Bombay and spent a brief tenure as Presidency Magistrate before he returned to the Bombay Bar, when he was soon to distinguish himself as an adroit young advocate, whose talents were to attract the attention of many leading personalities of the time.

During these years of his early success as a lawyer, Quaid-i-Azam met Mrs. Sarojini Naidu, the first sophisticated, intelligent woman to observe his talents. She wrote of him:

"Never was there a nature whose outer qualities provided so complete an antithesis of its inner worth. Tall and stately, but thin to the point of emaciation, languid and luxurious of habit, Mohamed Ali Jinnah's attenuated form is the deceptive sheath of a spirit of exceptional vitality and endurance. Somewhat formal and fastidious, and a little aloof and imperious of manner, the calm hauteur of his accustomed reserve but masks — for those who know him — a naive and eager humanity, an intuition quick and tender as a woman's, a humour gay and winning as a child's. Pre-eminently rational and practical, discreet and dispassionate in his estimate and acceptance of life, the obvious sanity and serenity of his worldly wisdom effectually disguise a shy and splendid idealism which is the very essence of the man."

Probably the first recorded event of the active participation of Quaid-i-Azam in Indian politics dates from 1906. It is a matter of historical record that in 1906 the Indian National Congress was holding its open session in Calcutta. The President of the session was the grand old man of Indian politics Sir Dadabhai Nauroji. Quaid-i-Azam, as a student in London had known Sir. Dadabhai Nauroji, as he had actively worked in the election campaign of the latter who was a candidate for the British Parliament. Quaid-i-Azam assisted Sir Dadabhai Nauroji during the session and actively participated in political discussions with great leaders of the time. Towards the end of 1906, came to be established the All India Muslim League. Quaid-i-Azam did not join the League. At this time he was a member of the Congress.

While he remained a member of the Congress, Quaid-i-Azam joined the newly founded Muslim League in 1913 and attempted to bring about rapport between these two major parties, and, thereby a closer alliance between the Hindus and Muslims for a consolidated demand of self government.

For three years he struggled to achieve this end and his efforts were finally rewarded in 1916 when during the open sessions of the Congress and Muslim League at Lucknow, Quaid-i-Azam held deliberations with the Congress and a Congress-League joint agreement known as the Lucknow Pact of 1916 was signed.

When the Simon Commission arrived in 1928 to review future constitutional arrangements for India, Quaid-i-Azam presented his famous 14 points as against the Nehru Report which chose to ignore even the basic agreements arrived at the Lucknow Pact.

At the Round Table Conferences that followed between 1930 and 1932, Quaid-i-Azam ceaselessly pleaded the case of the Muslims of India. During this period he temporarily retired from active politics and settled down in England to practice law before the Privy Council. He was there for about 3-4 years when frantic telegrams and letters were sent to him by the Muslims of India and Shadheed-i-Millat Nawabzada Liaquat Ali Khan also appealed to him in person to return to India and to lead the Muslims in their hour of great political crisis. Quaid-i-Azam returned to India in 1934.

The years 1934 to 1937 were among the **most decisive** years for the future progress of the Muslim League in India, and during these fateful years, Quaid-i-Azam toured the length and breadth of India organising the Muslims and rallying them under the banner of the League.

In the elections of 1937, the Congress, however, came into power in a majority of the provinces, and totally refused to allow the Muslim League any part in the formation of ministries.

On the 23rd March 1940, the annual session of the Muslim League met once again under the presidency of Quaid-i-Azam to pass the historic Pakistan Resolution, which demanded not only the independence of India, but also a separate homeland for the Muslims of the sub-continent. From that day onwards, Pakistan became the goal of the Muslims of India and Quaid-i-Azam, more than ever, became their undisputed leader in the attainment of this goal.

The advent of World War II found the British on the horns of a dilemma. They made repeated efforts for self government, but the Muslim League rejected these proposals as they failed to meet the fundamental Muslim demand. The demand for Pakistan became a pivotal issue for the League in the elections of 1946, and they achieved a landslide victory capturing a lions share of the Muslim seats in both the Central and Provincial Assemblies. The verdict of the Indian Muslims was almost unanimous in favour of Pakistan.

The League joined the interim government to retrieve the situation for the Muslims, and at the London Conference, Quaid-i-Azam finally prevailed over the British to accept the League's point of view and to realise that no force could stand in the way of their determination to have a homeland of their own.

By this time, the resoluteness of Quaid-i-Azam and the Muslim people had caused even the Congress leadership to waiver at the Muslim demand, and they ceased to oppose the concept of a separate Islamic state. The Mountbatten Plan finally accepted the Muslim demand for an independent state in areas where they were in majority. And consequently on 14th August 1947, Pakistan came into beings as a separate entity on the world map.

Quaid-i-Azam, the Father of the Nation as the people call him out of their great reverence for him, became the first Governor General of Pakistan. His brilliant and epoch-making career, however, reached its summit in 1947. The years of toil and strife had begun to tell on him gradually and on 11th September 1948, he passed away from this world.

The achievement of Pakistan is in itself tribute enough to the greatness of the man. The story of his life is indeed the story of the struggle for Pakistan. The strength of character which was his most sterling virtue helped him carry himself in a determined manner throughout his career and his stately personality, his perseverance and his greatness as a man, as a politician and as a statesman all found expression in the process of the creation of Pakistan. In the words of Late Sir Aga Khan, "Of all the statesmen that I have known in my life, Clemenceau, Lloyd George, Churchill, Curzon, Mussolini, Mahatama Gandhi — Jinnah is the most remarkable." He further added, "None of these men in my view outshone him in strength of character and in that almost uncanny combination of prescience and resolution which is statecraft".

Quaid-i-Azam is dead but he is forever immortal in the shrine where history cherishes the memory of its greatest heroes. May his soul rest in peace, Amen!

PAKISTAN CANADA ASSOCIATION

by Riasat Ali Khan

Pakistan Canada Association was formed on October 13th, 1963 in Vancouver, B.C. It was the first organized gathering of Pakistanis living in British Columbia, with an aim to forming an association for Pakistani's and Muslims in B.C.

The constitution and by-laws of the Association were adopted at a general meeting on December 28th, 1963 at Burnaby, B.C.

In early 1964 we decided to establish an Islamic Community Centre and started a fund raising campaign throughout British Columbia and California. The present centre at 655 W. 8th Ave., Vancouver, B.C. was then purchased on November 1st, 1964. Ever since, it has been open to all Muslims for prayers and other religious activities, and to all Pakistani's for their cultural and social activities as well.

Some of the highlights of the Association's activities have been:

- A banquet in the honour of Pakistan High Commissioner, Mr. Sultan Mohammed Khan on March 7, 1964 at the Polish Community Centre in Vancouver, B.C.
- Assistance for Pakistan after the wars of 1965 and 1971, and natural disasters of floods and earthquake.
- Providing accommodation and assistance to immigrants and students from Pakistan.
- Co-operation with the B.C. Muslim Association, and providing them with the facilities of our centre.
- Co-operation with the Canada-Urdu Association for the promotion of the Urdu language.
- Providing our facilities for the teaching of Islamic Studies, and Urdu and Arabic languages to adults and children.
- Holding a reception in the honour of Ambassador and Mrs. Iftikhar Ali at Hotel Vancouver in August, 1974.
- Holding a highly successful "Mushaira" for Iqbal Day on April 24th, 1976. Prominent poets from Pakistan, India, and Fiji participated, and Mr. Khan Mohammed, Pakistan's former great cricket star, attended as chief guest.
- Celebrating Pakistan Republic Day in March, 1976 with the honourable D.E. Smith, Speaker of the Provincial Legislative Assembly of British Columbia attending as chief guest.
- Receiving the Pakistan Delegation to the United Nations Conference on Human Settlements (Habitat) at the Centre on June 2nd, 1976. The delegation was headed by Syed Nasir Ali Rizvi, Minister of Housing for Pakistan.
- Giving a reception in the honour of Ambassador, and Mrs. Iftikhar Ali at the Centre on June 12, 1976.
- Celebrating Pakistan Day and Eid annually.
- Organizing Quaid-I-Azam Celebration at Queen Elizabeth Theatre, Vancouver, B.C.

The Association will continue to play an important role to preserve our cultural heritage, and promote a better understanding of our culture in multi-cultural Canada.



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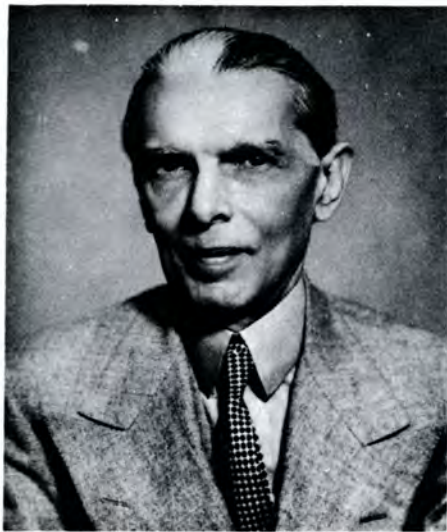
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ANECDOTES OF QUAID-I-AZAM



Once a judge said to Quaid-i-Azam, "Mr. Jinnah, remember that you are not addressing a third-class magistrate." He answered, "My Lord, allow me to warn you that you are not addressing a third-class pleader."

There is a story told of Quaid-i-Azam's anger, when he was called to the telephone by the secretary to the Governor of Bombay. He protested, "If His Excellency is too big to come to the telephone, so am I." Then he rang off.

There was a client who was so pleased with Quaid-i-Azam's services in a case, that he sent him an additional fee. Quaid-i-Azam returned it with a note. "This is the amount you paid me —. This was the fee —. Here is the balance."

Once Quaid-i-Azam was asked whether he was a Sunni, or a Shia. He asked "to which sect the Holy Prophet belonged?:: They replied, these sects never existed then." Quaid-i-Azam said, "I belong to that age when selfish souls never existed."

Quaid-i-Azam rejected all adulation when it was emotional. He went off, one day, to a small town where he was welcomed by a big procession of peasants. They cried out, "Maulana Mohammed Ali Jinnah Zindabad!" Maulana is a religious title, and this the Quaid resented. He halted the procession, pointed his finger at the crowd, and said, "Stop calling me Maulana. I am not your religious leader. I am your political leader. Call me Mr. Jinnah, or Mohammed Ali Jinnah. No more of that Maulana. Do you understand me?"

Once Mr. Gandhi asked Quaid-i-Azam in his spiritual way as to what prefix should he use for him. "What is in a prefix after all," Quaid-i-Azam replied in the Shakespearean manner, "a rose called by any other name smells just as sweet."

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MUSLIM SOCIETY IN THE FUTURE

(Text of the Presidential address of H.H. The Aga Khan Shah Karim Al-Huseni to the Seerat Congress in Karachi)

“Maulana Kausar Niazi, Your Excellencies, Eminent Scholars,

“When Maulana Kausar Niazi invited me to preside at today’s gathering of the Seerat Conference, I felt both trepidation and joy, trepidation because few subjects could be more awe inspiring for any Muslim to speak on, joy as few subjects could give greater happiness to be involved with. Let me add that I am also deeply appreciative of the occasion offered to me by Maulana Kausar Niazi to meet and greet you all. Few conferences can have gathered so many men of outstanding intellect, who have devoted so much time and wisdom to the study of Islam and the life of the Holy Prophet (peace be upon him).

“In addressing you shortly today, I will begin by making a request: One hundred and seventy two eminent scholars from 48 countries have gathered in Islamabad, Lahore, Peshawer and Karachi to present the results of their research and reflection on various aspects of the life of the Holy Prophet. From all these exchanges, from all the private debates which have preceded and succeeded the presentation of each paper, will have come an immense range of new thoughts, new ideas and new understanding of the Prophet’s life. I sincerely request that you have available to all Muslims a complete printed record of these papers and the subsequent debates.

“In your high intellectual world many of you are fortunate to have the time to reflect on the great aspects of Prophet Muhammad’s life. It is a blessing that many a Muslim would wish for, but due to circumstances beyond his control, indeed the very nature of modern life, he cannot have:

“The poorer countries of Islam have ahead of them years of increasingly hard work if they wish to progress materially, to acceptable standards of everyday life. The richer countries, especially those that have new means, will rapidly find that this wealth, blessing that it is, will impose upon them heavy new responsibilities. They will have to administrate this wealth wisely, in the best interests of their citizens, but also keeping in mind that they have a heavy responsibility to their less well endowed brother Muslim countries, and indeed to the human race at large. Thus it is my profound conviction that Islamic society in the years ahead will find that our traditional concept of time, a limitless mirror in which to reflect on the eternal, will become a shrinking cage, an invisible trap from which fewer and fewer will escape.

“I have observed in the Western world a deeply changing pattern of human relations. The anchors of moral behaviour appear to have dragged to such depths that they no longer hold firm the ship of life: what was once wrong is now simply unconventional, and for the sake of individual freedom must be tolerated. What is tolerated soon becomes accepted. Contrarily, what was once right is now viewed as out-dated, old-fashioned and is often the target of ridicule.

“In the face of this changing world, which was once a universe to us and is now no more than an overcrowded island, confronted with a fundamental challenge to our understanding of time, surrounded by a foreign fleet of cultural and ideological ships which have broken loose, I ask, do we have a clear, firm and precise understanding of what Muslim society is to be in times to come? And if, as I believe, the answer is uncertain, where else can we search than in the Holy Quran, and in the example of Allah’s last and final Prophet?

“There is no justification for delaying the search for the answer to this question, by the Muslims of the world, because we have the knowledge that Islam is Allah’s final message, the Quran His final book, and Muhammad His last Prophet.

“We are blessed that the answers drawn from these sources guarantee that neither now, nor at any time in the future will we be going astray.

“As the demands on his time increase, every Muslim will find it more difficult to seek for himself the answer to the fundamental question of how he should live his life for it to be truly Muslim. It is men such as you who will have to bring forth the answers, answers which will have to be practical and realistic in the world of today and tomorrow. Rather than let force of circumstance impose upon us through our default in not having suitably prepared ourselves for the future, ways of life which are not, or should not be ours, we must ourselves design the path we should tread.

"In seeking to define what our Islamic society should be in times ahead—50 and 100 and 200 years hence—we should, I believe, be aware that the Muslims of this world cover such an amazing range of historical, ethnic and cultural backgrounds that a completely monolithic answer may not be found. I am convinced on the other hand, that we do want to avoid so much diversity that our Muslim countries are in conflict amongst themselves or that they are so divided that they are incapable of successfully facing common enemies, be they cultural, religious, national or otherwise. This is why I so applaud Pakistan for having organised the first Muslim Summit Conference, and now this Seerat Conference, for it is only through dialogue, personal contacts and continuous exchanges that the great diversity of cultures, knowledge, outlook and resources can be co-ordinated and brought to bear fruit for the Muslim world.

"Let me return, now to the question of what Muslim society should seek to be in the years ahead. Islam, as even non-Muslims have observed, is a way of life. This means that every aspect of the individual's daily existence is guided by Islam: his family relations, his business relations, his education, his health, the means and manner by which he gains his livelihood, his philanthropy, what he sees and hears around him, what he reads, the way he regulates his time, the buildings in which he lives, learns and earns.

"I cannot think of any time in Islamic history when Muslims have had a greater opportunity to unite and to ensure that the society in which they live is that which they have defined and chosen for themselves. Not only are all forms of human communication easier than ever before in history, but rarely, if ever, has the Muslim world had such means to ensure its future. Conferences such as this seeking inspiration from the life of the Holy Prophet could render no greater services to Islam than to assist in defining what steps can be taken, where, and how, to ensure that our people can live in the years ahead in greater peace, greater prosperity and in an Islamic society which will not be overrun or simply taken by surprise, by forces, pressures or concepts which are totally alien and may damage us irretrievably.

"In our search for a solution, I am convinced that we must call upon our own men and women who have achieved positions of eminence anywhere in the world, and persuade them to return for us to benefit from their knowledge, their learning and their work. All too often in my journeys I have met or learnt of outstanding Muslim scholars, doctors, scientists and architects who have remained abroad, or who, when they do come home, have failed to receive the support and encouragement necessary for them to bring to their nations' benefit their Muslim outlook on key areas of modern progress.

"Any meaningful human endeavour, any original thinking any authentic research, will require moral encouragement and material support. This we must provide, not only during the individual's initial years of learning, but equally when he leaves the restricted life of his academic centre to enter into the wider world of national or international activity.

"The Holy Prophet's life gives us every fundamental guideline that we require to resolve the problem as successfully as our human minds and intellects can visualize. His example of integrity, loyalty, honesty, generosity both of means and of time, his solicitude for the poor, the weak and the sick, his steadfastness in friendship, his humility in success, his magnanimity in victory, his simplicity, his wisdom in conceiving new solutions for problems which could not be solved by traditional methods, without affecting the fundamental concepts of Islam, surely all these are foundations which, correctly understood and sincerely interpreted, must enable us to conceive what should be a truly modern and dynamic Islamic society in the years ahead."



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QUAID'S WORDS

The people of Pakistan desire nothing which is not their own. Nothing more than the goodwill and friendship of all the free nations of the world.

No nation can rise to the height of glory unless your women are side by side with you. We are victims of evil customs. It is a crime against humanity that our women are shut up within the four walls of the houses as prisoners.

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.

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.

It is my belief that our salvation lies in following the golden rules of conduct set for us by our great law-giver the Prophet of Islam. Let us lay the foundations of our democracy on the basis of truly Islamic ideals and principles.

Words About Quaid

... You (Quaid-i-Azam) are the only Muslim in India to whom the community has a right to look up for safe guidance. Allama Iqbal

He (Quaid-i-Azam) has true stuff in him and the freedom from all sectarian prejudice which will make him the best ambassador of Hindu-Muslim Unity. Gopal Krishna Gokhale

Jinnah impressed me more, I think, than anyone else I have ever met, and I was very fond of him. Sir Francis Mudie

... the true criterion of his (Quaid-i-Azam's) greatness lies not in the range and variety of his knowledge and experience, but in the faultless perception and flawless refinement of his subtle mind and spirit; not in the diversity of aims and the challenge of a towering personality, but rather in a lofty singleness and sincerity of purpose and the lasting charm of a character animated by a brave conception of duty and an austere and lovely code of private honour and public integrity. Mrs. Sarojini Naidu

... the Pakistanis will always venerate his (Quaid-i-Azam's) memory because at a critical moment in history he came out of the rarefied atmosphere of the council chamber and the conference room to give vehement expression to a people's inarticulate desire to form a distinct and independent political unit. Richard Symond

Mr. Jinnah's ability and personality are such that it is not much of an exaggeration to say that he is the Muslim League. R.G. Casey

Mr. Jinnah is a realistic patriot. . . ye yeilds to none in his enthusiasm to obtain the political emancipation of his country. Sir R.K. Shanmukhan Chetty



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Vice-President

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Pakistan

GEOGRAPHY

Boundaries:

The 310,403 sprawling square miles of Pakistan, with a population of approximately 69 million make up the four provinces of Sind, The Punjab, North West Frontier Province and Baluchistan. On the east and south-east lies India; on the north and north-west Afghanistan. On the West is Iran; on the south, the Arabian Sea. There is a common border with China, alongside Gilgit and Baltistan.

Terrain:

The imposing Himalayan and trans-Himalayan ranges in the north protect the country from the cold winds of central Asia, and take the impact of winds from the Arabian Sea. They also boast some of the world's highest peaks. K-2 at 28,250 ft. is next only to Mt. Everest.

Climate:

There is considerable variety from region to region. Some of the world's hottest regions are here—Jacobabad in Sind and Sibi in Baluchistan—where the maximum temperature has been recorded at 126°F. Rainfall is scanty. The monsoonic rains fall late in the summer. Humidity is generally low.

Vegetation:

Pakistan is mostly a dry country. Forests comprise 2.5% of the area. These include man-made-ones, such as the Changa Manga and Chichawatni in the Punjab. Mangrove forests and date-palms are a common feature of the coastal regions.

Natural Resources:

Natural gas-fields, coal mines, iron, onyx, barytes, celestite, limestone, copper, gypsum, white clay, salt, oil, uranium, etc.

HISTORICAL BACKGROUND

The Arab invasion of Sind by Mohammad Bin Qasim in 712 A.D. marked the beginning of Muslim conquest in the sub-continent. The Punjab became predominantly Muslim after the Ghaznavid conquest by Mahmud of Ghazni in the eleventh century. In 1192 Mohammad Ghauri defeated the leading Hindu rulers of northern India and occupied Delhi, which helped in spreading Islam further in the sub-continent. The final conquest of these regions was left to his slave-general Qutb-uddin-Aibak, who on Mohammad Ghauri's death in 1206, established the Sultanate of Delhi. Thereafter the history of Muslim rule continued and, finally, the Mughals came and reigned for more than 300 years. Until 1760 the Muslims held sway in India but with the gradual decline of the Mughal Empire in the sub-continent, the British consolidated their power and the Muslim position in India suffered a great set-back, for not only did they lose political power but had to compete with Hindus for sub-ordinate posts.

It became obvious that a modern education was essential for the Muslims and it was Sir Syed Ahmed Khan who realized the situation for the first time and pioneered an intellectual renaissance. Dr. Mohammad Iqbal revived the spirit of Islam with his writings and visualised a separate state for the Muslims.

National feeling against British supremacy could be evidenced at the beginning of the twentieth century, and for a while the Muslims and Hindus worked together to rid India of British colonialism. However, the Muslims soon realized that they would only be replacing British rule with its Hindu counterpart. The Muslim League, operating as a major political party in order to safeguard the interests of Muslims, was eventually reorganised in 1937 under the leadership of Quaid-i-Azam Mohammad Ali Jinnah.

In 1940, leaders of the Muslim League met at Lahore to pass the historic "Pakistan Resolution" in which it was formally declared that Muslims could live in peace only in a land of their own. The imposing Minar-e-Pakistan stands on the site where the famous Pakistan Resolution was passed.

Mr. Jinnah brilliantly conducted the long and tedious negotiations with the British and the Indian National Congress during the years that followed. Intermittent anti-Muslim riots further strengthened his case and on 14th August 1947 Pakistan emerged as a sovereign independent state with Mr. Jinnah as the country's first Governor General.

ARCHAEOLOGICAL TREASURES

Pakistan comprises vast areas which had been great centres of some of the ancient civilisations of the world. It is exceedingly rich in archaeological treasures. The remains of its ancient history commonly known as the Stone Age have been found in the districts of Rawalpindi and Campellpur. Implements of the late Stone Age have been unearthed near Rohri-Sukkur areas.

In Pakistan before 1920, the Bronze Age was presumed to be missing. But since then archaeological discoveries in the Indus Valley have revealed remarkable cultural remains of the Bronze Age which as a matter of fact placed the Indus Valley at par with the ancient lands of Iran, Mesopotamia and Egypt.

The picture of the proto-historic culture and civilisation (3000 - 1800 B.C.) revealed by the relics unearthed at Kot Diji, Harappa, Moenjodaro and other sites is indeed amazing. The many objects of art discovered during the course of excavation throw a flood of light on agriculture, arts and crafts and the international commercial and cultural connections of the people.

The pre-Muslim period monuments of Pakistan are classified according to the Buddhist and the Hindu styles. The Buddhist remains are located in the Peshawar valley, Dir and Swat regions and at Taxila, where excavations have revealed the best examples of the art and architecture of the style known as Gandhara. Monuments of the Hindu style exist at Malot and Katas in the Jhelum district and at Kafir Kot in Dera Ismail Khan.

In Pakistan the early Muslims of the 8th century A.D. left a number of significant cities which sprang up during their rule of about two centuries. With the arrival of the Mughals in the 16th century, Lahore became one of the three capitals—the others being Delhi and Agra. 1556-1707 was the golden period in the annals and architecture of Lahore. Akbar enlarged and repaired the Fort of Lahore, and surrounded the city with a brick wall, portions of which still survive. Shahdara, which contains the beautiful tomb of the Emperor Jahangir, lies across the river Ravi. The shalimar Gardens which were laid out in A.D. 1637 by Shahjehan, are beautiful examples of the oriental type of Gardens. Aurangzeb's Badshahi Masjid is the largest mosque in the sub-continent.

Quite substantial are also the Moghul period remains in Thatta in the province of Sind. Here, in this old city stands Shahjehan Masjid, a marvel in coloured tile work, while countless mausoleums are spread over an area of six square miles on the nearby Makli Hills, the biggest necropolis of the East.

GOVERNMENT

The Islamic Republic of Pakistan has a Federal, Parliamentary and Democratic form of government. Under the present Constitution adopted by the National Assembly on 10th April 1973 and enforced on 14th August 1973, the Head of State is called President who is the constitutional head while the Chief Executive is the Prime Minister.

Subject to the Constitution, the executive authority is exercised in the name of the President by the Federal Government which acts through the Prime Minister as its Chief Executive.

In the provinces, the Governor is the constitutional head while the executive head is the Chief Minister.

Ever since the installation of the People's Government under the able leadership of Mr. Zulfikar Ali Bhutto in December 1971, many political, social and economic reforms have been introduced and the country is marching towards progress.

RELIGION

Islam is the predominant religion of the country. The followers are called Muslims. A Muslim has unquestionable faith in Allah and the Prophet of Islam. His first lesson, therefore, is to recite and acknowledge the verity of the concept envisaged in "La ilaha illallah Mohammadur Rasool-allah", called Kalimah in religious parlance, which translated into English reads, "There is no God except Allah and Mohammad (Peace be upon him) is His messenger."

The gospel of Islam is the Quran — the Holy Book — in which are embodied the commandments of Allah and the teachings of Islam.

The Islamic Republic of Pakistan is people by various other ethnic groups professing different religions like Buddhism, Christianity, Hinduism, Judaism and Zoroastrianism.

LANGUAGES

No single language is spoken throughout the country. Urdu is the national language of the state and each of the four provinces of Sind, The Punjab, North West Frontier Province and Baluchistan is identified by its regional language.

The Lingua Franca

Urdu dates back to pre-Mughal times. With the Mongols, came the new word Urdu. It passed into Turkish language as "ordu" into English and French as "horde". The Mughal Emperors patronised the language, and their courts became the centres of Urdu literature. In the 19th century the poet of stature was Asadullah Khan Ghalib, who gave a new angle to divine and sensuous love, infused emotion into thought and thought into emotion. The prose of Sir Syed Ahmad Khan paved the way for new thought and form in literature. Dr. Mohammad Iqbal revolutionised Urdu verse; his belief was that man should transcend his environment to create.

Urdu continues to be the medium of instruction in most schools and colleges, while the regional language is gaining the priority it deserves in each province. English is still taught at higher levels as a language of choice and in some schools as the medium of instruction in the secondary stage.

Old Is Gold

Sindhi is an old language. The oldest form of Arabic-Sindhi script is found in the couplets of Shah Karim of Buri (1537-1623). One name that stands out is that of Shah Abdul Latif Bhittai, a poet of the 17th century whose poems scintillate with beauty. His subjects and their approach vary, but his mind and thoughts are "attuned to his Maker". He is held in high esteem and considered a saint. Sachal Sarmast was another important poet of Sind. 1657-1783 was the Golden Age of Sindhi Poetry. Prose received due attention from about the 8th century.

Every Fifteen Miles — A New Tongue

Punjabi is spoken in the land of the five rivers, i.e., the Punjab — the lush greenhouse of Pakistan. Its many dialects differ from one another. This fact is accepted and expressed in a proverb, "the language changes every 15 miles". Punjabi is fairly close to Urdu, having a common vocabulary, and can be written in the Urdu script.

The folklore of the Punjab is a source of romantic literature. Four romances — all tragic — have for centuries completely infused the lives and imagination particularly of the rural people. The legends of Heer-Ranjha, Sohni Mahiwal, Mirza Sahiban and Puraan Bhagat are well known in all the provinces and oft-quoted. Punjabi poets have versified these romances in their language.

Language of the Tribal Areas

The North West Frontier Province has two major dialects, Pakhtu and Pushto. Pushto is the product of three distinct periods. The first ends with the 16th century when Babar came; the second is from the 16th to the arrival of the British; and the third from the middle of the 19th century to the present day. Amir Kror Pahlavan's poems are the earliest traceable. Many wrote Pushto poetry in varied forms. Their common topic was Islam. The 16th century is considered the Golden Era of Pushto Literature. An outstanding Pushto poet of 17th century was Khushal Khan Khattak.

Baluchi

The Baluchis as an ethnic group have not remained confined to the Baluchistan area. Most of them speak their own languages, i.e., Baluchi, Brauhvi and Pushto but many of them also speak Sindhi and Punjabi. Baluchi is spoken in two twin dialects; Makrani in the area adjoining Iran and South West; Sulaimani in the areas closer to Sind and the Punjab. Brauhvi is spoken in central Baluchistan while Pushto is more common in the north.

EDUCATION

From the very beginning national education has been accorded a high place in the order of priorities in Pakistan. Within a month after the creation of Pakistan, Quaid-i-Azam summoned the Pakistan Education Conference to visualize and to direct the educational processes and programme.

From then onward, a number of measures were adopted and reforms introduced from time to time by successive governments, but a big stride in this direction could only be made by the present government, which has initiated a wide-range programme of reforms with top-priority to education.

The Education Policy (1972-80) was announced on 15th March 1972. The policy has stressed the importance of a massive shift toward science and technology and the progressive integration of general and technical education. Besides, training of teachers, welfare of students and improvements in text book production, libraries and the system of examinations have also been duly emphasised.

SOCIAL CUSTOMS

Pakistan as the homeland of the Muslims of the subcontinent, offers a unifying and certainly picturesque panorama of its social customs. Emotions, courtesy, music, hospitality, these are woven into the fabric of a Pakistani's life; so every occasion celebrated becomes a source of joy, music, singing, dancing, sharing of repasts and makes the drudgery and burden of living lighter.

With the birth of a child the customs and rituals begin. Into the ears of a few hours old babe, a revered elder of the household will recite the Azaan, symbolising the acceptance of a child into the folds of Islam, and the fact that there is only one God, and He is Allah.

The pleasure of naming the baby is usually given to the grandparents. The naming ceremony is known as the Aqueeqa, and is performed within forty days of the child's birth. This occasion is celebrated with the sacrificing of one goat or lamb for a girl, and two goats or lambs for a boy. The meat is then distributed in charity, one part of it shared between friends and relatives.

Even the taking of the first morsel of food is a special occasion known as "Kheer Chatai". Close relatives are invited, they touch a sweet preparation, and place their finger in the mouth of the child. Chicken broth is tasted for the first time by the child.

At the age of four follows the ceremony of Bismillah, i.e., "I begin in the name of Allah". If a girl, she is dressed grandly as a bride, if a boy, he looks like a little bridegroom. The Moulvi recites the "Bismillah" and the child repeats it, then he copies the alphabets and repeats them. Thus he is initiated into learning and maturity with the blessings of Allah.

A birthday is also celebrated, specially the first one. Relatives and friends are invited. Presents, a feast, and rainbow hues in colourful dresses highlight the occasion.

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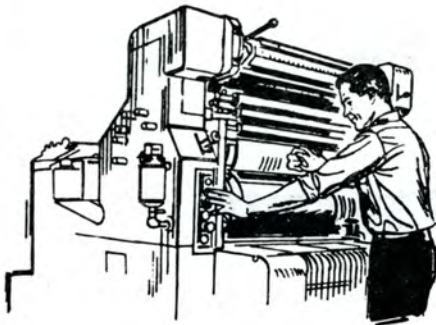
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QUOTES FROM SPEECHES BY QUAID-i-AZAM

Democracy

There are no people in the world who are more democratic even in their religion than the Musalmans.

—Presidential Address at the All-India Muslim League Session, Lucknow, 1916

The Muslim League has already deplored the loss of Dr. Sir Muhammad Iqbal. His death, too, is an irreparable loss to Muslim India. He was a personal friend of mine and composer of the finest poetry in the world. He will live as long as Islam will live. His noble poetry interprets the true aspirations of the Muslims of India. He will remain an inspiration for us and for generations after us.

Democracy is in the blood of Musalmans. . . I give you an example. Very often when I go to a mosque, my chauffeur stands side by side with me. Musalmans believe in fraternity, equality and liberty. . .

—Speech at Kingsway Hall, London, on 14 December 1946

We wish to live in peace and harmony with our neighbours as a free and independent people, we wish our people to develop to the fullest of our spiritual, cultural, economic, social and political life in a way that we think is in consonance with our own ideal and according to the genius of our people.

—Presidential Address at 1940 Session of the All India Muslim League

Islam lays great emphasis on the social side of things. Everyday the rich and the poor, the great and the small, living in a locality, are brought five times in a day in the mosque in terms of perfect equality of mankind — and thereby the foundation of a healthy social relationship is laid and established through prayer.

—Eid message to Muslim India, in October, 1941

. . . I am not a learned Maulana or Maulvi. Nor do I claim to be learned in theology. But I also know a little of my faith and I am a humble and proud follower of my faith.

—Address to Muslim Students Federation at Lahore on 2 March 1941.

And never forget our motto, Unity, Discipline and Faith.

—Speech from Radio Pakistan, Lahore, on 30 October 1947

The weak and the defenceless in this imperfect world invite aggression from others. The best way in which we can serve the cause of peace is by removing the temptation from the path of those who think that we are weak and therefore they can bully or attack us.

—Address to the establishment of H.M.P.S. "Dilwar" on 23 January 1948

Islam and its idealism have taught us democracy. It has taught equality of man, justice and fairplay to everybody.

—Broadcast Talk to the People of USA in February 1948

There is nothing that we desire more than to live in peace and let others live in peace and develop our country according to our own lights without outside interference and improve the lot of the common man.

—Address to Ack Ack Rgts. in Malir on 21 February 1948

We do not cherish aggressive designs against any country or nation. We believe in the principle of honesty and fairplay in national and international dealings and are prepared to make our utmost contribution to the promotion of peace and prosperity among the nations of the world.

—Broadcast for the People of the USA in February 1948

Pakistan is the embodiment of the Unity of Muslim Nation and so it must remain. The Unity we, as true Muslims, must jealously guard and preserve.

—Speech from Radio Pakistan on 28 March 1948

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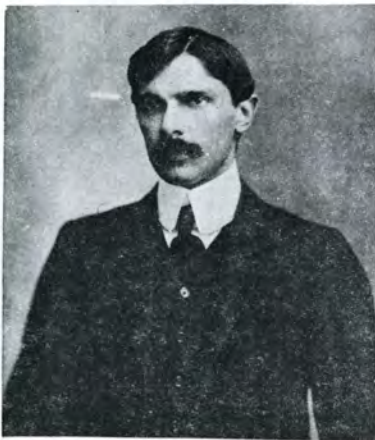
Quaid in pictures



Quaid-e-Azam's birth place in Karachi.



Quaid-e-Azam addressing the meeting of the Council of All-India Muslim League held in Delhi on 27.8.'39.



Quaid-e-Azam's autographed portrait.



Quaid-e-Azam playing Billard.



Quaid-e-Azam with his daughter Dina Jinnah.



Quaid-e-Azam with Khan Sadullah Khan, Shab Nawaz Khan of Memdot (left) and Liaquat Ali Khan (right) on the eve of Lahore Session of All-India Muslim League, March 1940.



A view of the mob at the occasion of Lahore Session of All-India Muslim League on 23rd March 1940 which passed the historic Pakistan Resolution.



Quaid-e-Azam presiding over meeting of the Working Committee of All-India Muslim League at Simla.



Kashmir visit; Quaid-e-Azam with his sister Miss Fatima Jinnah and Liaquat Ali Khan and Begun Liaquat Ali Khan in 1940.



Quaid-e-Azam (5th from left) with Muslim League leaders at Mian Bashir Ahmad's residence in Lahore.



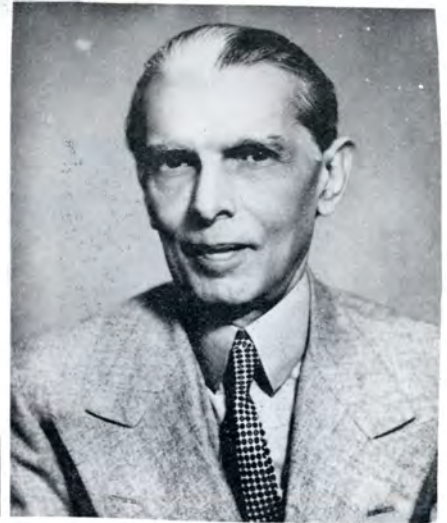
Quaid-e-Azam's portrait.



Quaid-e-Azam being received by enthusiastic Pathans when he arrived to address a public meeting in Cunningham Park, Peshawar, accompanied by acting Governor and Premier of N.-F.P.



SIMLA CONFERENCE—1945; the members of the delegation (including Quaid-e-Azam Mobammad Ali Jinnab: 3rd from left) being introduced to Lord Wavell.



Quaid-e-Azam's portrait (presently approved as official photograph).



Cairo visit; addressing a press conference, 1946, with Liaquat Ali Khan sitting on his right.



An outer view of Ziarat Residency.



Quaid-e-Azam addressing the first Constituent Assembly of Pakistan as the first Governor General of Pakistan on the 14th August 1947.

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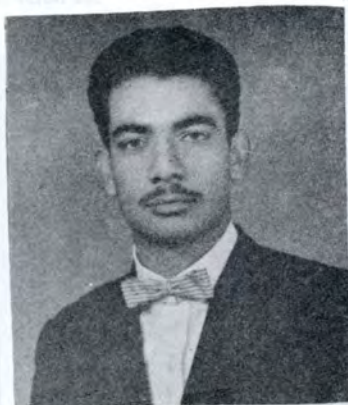
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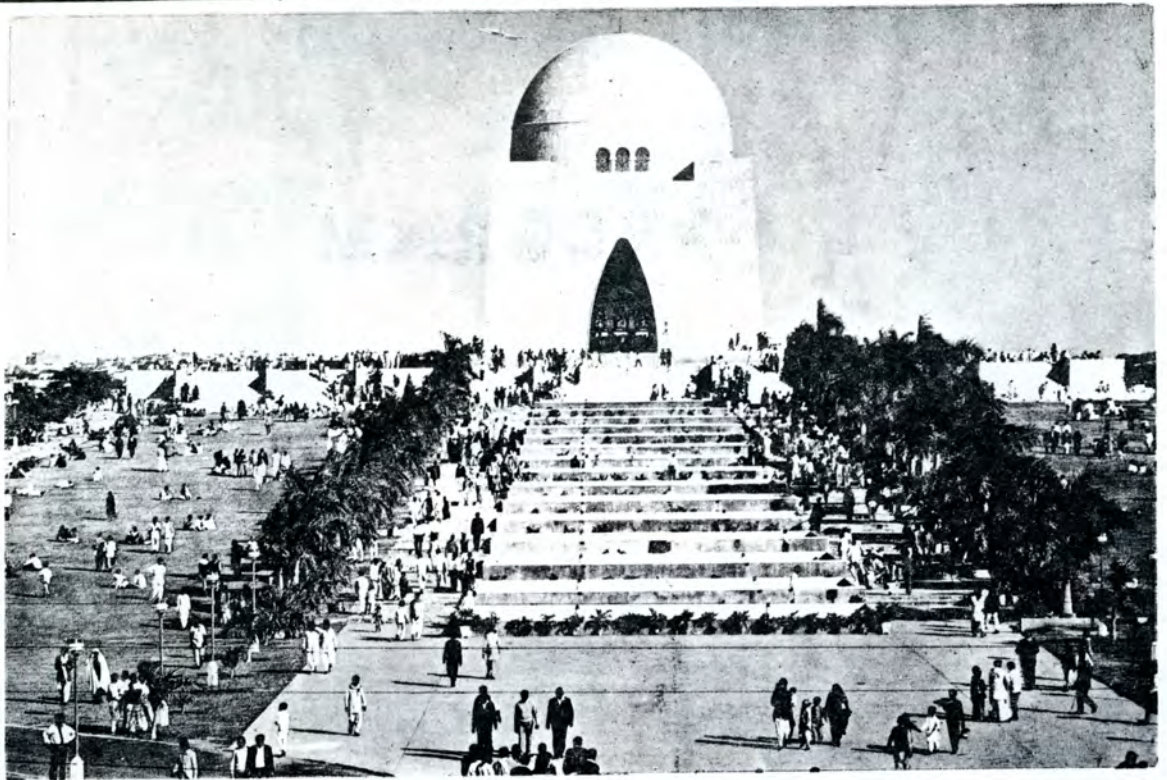
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AT KARACHI .



IQBAL AND QUAID-E-AZAM

By

Dr. M. Moizuddin

The achievements of Pakistan is a great tribute to the farsightedness of Allama Iqbal and the unfailing statesmanship of Quaid-e-Azam. Both were motivated by patriotic spirit. In the context of Pakistan today Dr. Iqbal and Quaid-e-Azam Mohammad Ali Jinnah are synonymous. They are two sides of the same coin. How great is their achievement can be realised only when the social, economic, political, and cultural conditions of the time in which they lived is studied. Dr. Iqbal through his poetry, speeches and writings impressed upon the Muslims of South Asia that their salvation was only in independence. They must have their separate homeland. Both Quaid-e-Azam and Iqbal had their political convictions. They stood like a rock against all odds and oddities.

Iqbal has composed a poem entitled MARD-E-BUZURA 'A Great Man' which aptly describes both these great personalities, Quaid-e-Azam and Iqbal.

His vision is different from that of his age.

Even the saints are not aware of his qualities. Honestly, sincerity, selflessness and straightforwardness are the qualities of a true Muslim. These virtues in abundance were inherent in both.

Loftiness of idea, soft spokenness are the qualities of a true Muslim. These virtues in abundance were inherent in both.

Loftiness of idea, soft spokenness and vigour of life.

Are the property of the leader of the caravan,

Quaid-e-Azam and Iqbal both are the true emblem of these qualities of Mard-e-momin as described by Iqbal in these lines:

In the company of friends he (amomin) is as soft as silk

If there is a fight for truth and falsehood he is as hard as iron.

Their love for truth their fearlessness and devotion to Islam go a long way to make them successful in their fight for Pakistan.

We are indebted to Iqbal not only for his beautiful poetry and wonderful dynamic philosophy of life but for upholding the rights of the Muslims of South Asia. Concrete idea of Pakistan was brought into existence by our Quaid-e-Azam Mohammad Ali Jinnah.

Allama Iqbal entered politics, not for the lust of power and position, but for establishing the right of self-determination of South Asian Muslims and secure a homeland for them where they could live honourably with their Islamic way of life, culture and their own heritage.

The basis for demanding Pakistan was not only economic emancipation, but it was demanded on ideological ground, i.e. on the basis of the two nation theory.

While delivering the historic presidential address at the annual session of Muslim League at Allahabad, in 1930, Iqbal in unequivocal words said, "I entertain the highest respect for the Customs, Laws, religious, and social institutions of other communities. . .yet I love the communal group which is the source of my life and behaviour and which has formed me what I am by giving me its religion, its literature, its thought, its culture, and thereby recreating its whole part as a living operative factor in my present circumstances."

We hear the same echo so beautifully phrased in Mr. Jinnah's retort to Gandhi.

"We are a nation, with our own distinctive culture and civilization, language, and literature, art and architecture, names and nomenclature, sense of value and proportion; legal laws and moral codes, customs and calendar, history and tradition, aptitudes and emotions; in short we have our own distinctive outlook on life and of life. By all canons of international law we are a nation."

This is, in fact the same concept of Muslims separate identity which Iqbal had been giving to the Muslims through his writings and poetry.

Allama Iqbal who dominated the Muslims political thought became more vocal for the political safeguard of the Muslims of South Asia. While presiding over the Annual Muslim League Session at Allahabad in 1930, he strongly advocated the establishment of an autonomous state of North Western Muslim Majority provinces. I quote his words: "I would like to see the Punjab, North West Frontier Province, Sind and Baluchistan amalgamated into a single state. Self government within the British Empire or without the British Empire, the formation of a consolidated North West Indian Muslim state appears to me to be the final destiny of the Muslims, at least of North West India".

Allama Iqbal further said, "The life of Islam as a cultural force in this country very largely depends on its centralisation in a specific territory. This centralisation of the most living portion of the Muslims of India will eventually solve the problem of India as well as of Asia".

His interest in politics and demand for a separate state was motivated by his inner commitment to his own ideals for the preservation of the cultural heritage of the Muslims of South Asia. By preaching and propagating ceaselessly this ideal, he laid the foundation of Pakistan. He wrote letters to Quaid-e-Azam stating the necessity of Pakistan and persuaded him to fight for the cause of the Muslims of South Asia. These letters written during the period May 1936 to November 1937 were published with a foreward by Quaid-e-Azam himself which shows his invaluable contribution towards the making of Pakistan. In this brief foreward Quaid-e-Azam says, "I think these letters are of very, very great historical importance, particularly those which explain his views in clear and unambiguous terms on the political future of Muslim India. His views were substantially in consonance with my own and had finally led me to the same conclusions as a result of careful examination and study of the constitutional problems facing India and found expression in due course in the Lahore Resolution of the Muslim League, popularly known as the "Pakistan Resolution" passed on 23rd of March 1940.

The poetry of Iqbal is a definite contribution to the human thought and knowledge and his message is at once noble, sublime and invigorating. His views are not identical to those of Quaid-e-Azam in political thoughts but are also in consonance with his message of hope, unity, faith and action. Unity, faith and discipline, the motto of Quaid-e-Azam also form the guiding principles for human struggle in Iqbal.

Faith, Constant struggle and intense love are
the conqueror of the world.
In struggle of life for men of valour these
qualities are like swords.

Quaid-e-Azam described Iqbal as a friend, guide and philosopher and added, "during the darkest moments through which the Muslim League had to go, he stood like a rock and never flinched for one single moment".

After 1930 theoretically the conception of Pakistan was accepted. It was now the choice of a leader. Iqbal defines the qualifications of a leader in these words:

"By leader I mean one who by divine gift or experience possesses a keen perception of the spirit and destiny of Islam along with equal perception of the trend of modern history. Such men are really the divine forces of a people but they are God's gift and cannot be made to order". And definitely he found such a leader in Quaid-e-Azam.

Fundamental values of Islam were strong forces for both Iqbal and Quaid-e-Azam. Iqbal believed that 'Islam' is itself a destiny and will not suffer a 'destiny'.

In June 1937, Iqbal wrote to the Quaid-e-Azam "you are the only Muslim in India today to whom the community has a right to look to for safe guidance through the storm which is coming to North-West India, and perhaps to the whole India". In 1940, two years after Iqbal's death, Quaid-e-Azam said "Pakistan is inevitable".

Iqbal held Quaid-e-Azam in a great reverence. He replied curtly to a question "He is incorruptible and unpurchasable". Pakistan will always remember Iqbal and Jinnah as its benefactors and their message is an eternal guideline for Pakistanis.

Dr. Iqbal wrote several confidential letters to Quaid-e-Azam giving clear outline of the type of state he envisaged for Muslims of South Asia.

Quaid-e-Azam and Iqbal dreamt of Pakistan to have a homeland of Islamic principles, social justice and economic emancipation.

In the words of Prof. Rashbrook Williams: "It is true that Iqbal influenced the Quaid-e-Azam, but it is also true the Quaid-e-Azam and his great nation building worked a profound influence upon Iqbal and illuminated the last years of his life with a new hope."

He exhorted Muslims to get back to the Quran and fundamentals of Islam. He wanted the homeland in which Islam could be practised.

In the words of Quaid-e-Azam: "Optimism, industry, faith, self confidence, and courage are the principles on which Iqbal backs his philosophy"—These attributes are equally applicable to Quaid-e-Azam himself. That is why their views were identical with regard to separate state for Muslim.

Quaid-e-Azam derived inspiration from Iqbal's writings both in prose and poetry and was convinced of his revolutionary idea of "Islamic Polity".

Quaid-e-Azam in his foreword which he wrote to "Letters of Iqbal to Jinnah" says;

"It was a great achievement for the Muslim League that its lead came to be acknowledged by both the majority and the minority provinces. Sir Mohammad Iqbal played a very conspicuous part though at the time not revealed to public in bringing about this consummation".

They had different likes and dislikes in their personal life but their views in relation to national interests were identical. Iqbal was Oalander, Quaid-e-Azam an aristocrat, Iqbal's simplicity in dress and living is well known. Quaid-e-Azam was an immaculately dressed person. This is a unique combination of two personalities having different approaches but both worked together for achieving Pakistan.

Iqbal wrote 13 letters to Quaid-e-Azam during the last two years of his life. They reflect his attitude, confidence in Quaid-e-Azam to marshal the cause of Muslims and his endeavours to see that the Muslim League emerges as a party of peoples representatives and not of landlords.

How emotionally was Quaid-e-Azam attached to Q Iqbal is evident from his speech on Iqbal Day, 1940 which was being observed on 21st of April, in Lahore. Paying high tributes to Iqbal Quaid-e-Azam said "Iqbal was not only a philosopher but also a practical politician. He was one of the first to conceive of the feasibility of the division of India's political problem. He was one of the most powerful thinkers, tacit pointers and headdress of modern political evolution of Muslim India."

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Montagu's Assessment of Quaid-i-Azam

When in connection with the Montagu-Chelmsford reforms, Mr. Montagu then Secretary of State for India came to visit India he saw Indian Leaders. About Quaid-i-Azam the following observations occur in his diary:

"Jinnah, young, perfectly mannered, impressive looking, armed to the teeth with dialectics and insistent upon the whole scheme . . . He would rather have nothing if he could not get the whole lot. . . Chelmsford tried to argue with him and was tied up into knots. Jinnah is a very clever man, and it is of course an outrage that such a man should have no chance of running the affairs of his own country."

When Quaid-i-Azam Refused to be Knighted

Lord Reading offered Quaid-i-Azam a judgeship of a High Court, but Quaid-i-Azam refused the offer. Lord Reading next offered him Law Membership in the Viceroy's cabinet. This offer was also refused. Lord Reading then sounded Quaid-i-Azam whether he would agree to be knighted. Quaid-i-Azam refused saying, "I prefer to be plain Mr Jinnah than "Sir Muhammad Ali Jinnah". At a social function Lord Reading wanted Mrs. Jinnah to persuade her husband to agree to be knighted. Ruttie Jinnah said, "If my husband accepts knighthood, I will take a separation from him."

When Quaid-i-Azam Walked Away from the Government House

Some time after his marriage with Ruttie Jinnah, Quaid-i-Azam and his wife were invited by Lord Willingdon then Governor of Bombay to dine with him at the Government House.

Mrs. Jinnah wore a low cut dress, which for some reason did not please Lady Willingdon. She asked an A.D.C. to bring a wrap for Mrs. Jinnah as she might be feeling cold.

At this Quaid-i-Azam felt insulted. He said "When Mrs. Jinnah feels cold, she will say so and ask for a wrap."

With these words, Quaid-i-Azam rose from his seat, and led his wife from the dining hall. Thereafter he never accepted any invitation from the Government House.

Quaid-i-Azam's Answer to Lord Sydenham

Lord Sydenham was a British civil servant. On retirement he contributed a number of articles to the British press attacking the scheme of reforms as an outcome of German manoeuvres and propaganda carried on by agents of Germany. Quaid-i-Azam gave the following answer to Lord Sydenham:

"Lord Sydenham that reactionary who enjoyed the hospitality of this country and earned a fat salary from the coffers of its exchequer has been carrying on an agitation which is discreditable to any man. He says "as soon as the masses, for whom we are the trustees, are fit for self-government, we shall instantly hand over the government to the people." Well, gentlemen, all I can say is this. When the masses are fit for self-government they will not go to Lord Sydenham for self-government. That is my answer to Lord Sydenham."

When the British Prime Minister Sought to Bribe Quaid-i-Azam

On the occasion of the Round Table Conference, the British Premier Mr. Ramsay Macdonald had one day a separate meeting with Quaid-i-Azam.

Mr. Macdonald was in an expansive mood, and turning to Quaid-i-Azam he said, "Mr. Jinnah, you know that we are hoping to grant self-government to India, and I shall need men to be Governors of Provinces."

Quaid-i-Azam interrupted him and said, "Mr. Macdonald are you trying to bribe me?"

Quaid-i-Azam

In 1938, the title of "Quaid-i-Azam", meaning "The Great Leader", was conferred on Mr. Muhammad Ali Jinnah by the grateful nation. In those days an anecdote about the implication of the term "Quaid-i-Azam" got current in some quarters as a matter of humour, though not founded in fact. It was alleged that Mohtrimah Fatima Jinnah asked Quaid-i-Azam, "Brother, what does Quaid-i-Azam mean?" Quaid-i-Azam said that he was not aware of its meaning, but it was some term indicative of admiration and commendation. It is said that one day Quaid-i-Azam and Miss Fatima Jinnah attended a sports function and being pleased with the performance exclaimed "Quaid-i-Azam." When in 1941 Quaid-i-Azam came to Lahore some of the young students asked Quaid-i-Azam whether this anecdote was a fact. Quaid-i-Azam smiled and said, "Perhaps you do not want that I should contradict it; otherwise it is pure fiction."

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TOURISM IN PAKISTAN

PTDC

The Pakistan Tourism Development Corporation (PTDC) incorporated under the Companies Act in March 1970, is a Government sponsored Corporation, determined to play a vital role in the promotion of tourism in the industry of Pakistan.

It has since taken over 4 AHP Hotels — Falettis, Flashmans, Cecils and Deans in Lahore, Pindi, Murree and Peshawar respectively from the Custodian of Enemy Property on lease and is now modernizing and expanding these hotels. Its other development programmes include construction of 50-room hotels in Gilgit, Hunza and Chitral, and adding 4 huts to the Tourist Complex in Naran.

PTDC is planning to construct first class hotels at Quetta, Hyderabad and Sandspit in Karachi. It also proposes to construct a first class restaurant at Makli monuments near Thatta.

A squash court at the Karachi Golf Club and recreational facilities for tourists at Gilgit, Chitral, Naran and Keenjhar Lake are also being considered.

A number of rest-houses in Swat have been taken over on lease by PTDC from the Provincial Government and renovated and furnished for use for tourists.

Gadani Beach in District Lasbela, 29 miles from Karachi, is also being developed into a tourist resort.

For the projection of Pakistan at home and abroad highly informative and useful folders for tourists were printed during 1974-75 giving a panoramic picture of the history, way of life and culture of Pakistan.

PTDC continues to participate in important national and international exhibitions, fairs, festivals and conferences. It also invites guests, writers, journalists to visit Pakistan.

PTDC participated in the joint promotional evenings held at Tokyo and Frankfurt to celebrate South Asian Tourism Year 1975.

A special Excursion Train was also arranged from Karachi to Peshawar and back covering important tourist resorts of the country. The purpose behind running the train was to promote domestic tourism and enable those in the travel trade to formulate suitable itineraries for organising group tours.

PIA

Like the young and dynamic nation to which it belongs Pakistan International Airlines (PIA) has grown and developed with remarkable speed from modest beginnings. PIA made a start with limited equipment and resources, as a department of the Government, in 1954. Within a year it was converted into a statutory corporation.

PIA set up in 1967 a two-man cell to promote tours within and abroad. Within three years, this two man group was raised to the status of a separate section, under a Manager, in the Marketing and Sales Department. This particular section looks after the promotion of Inclusive Tours which is a major source of revenue earning for the airlines.

The accommodation problem is yet another sector to draw PIA's attention most. PIA has been bringing tourist groups from abroad to Hunza, Gilgit and Chitral and in view of acute shortage of tourist accommodation in these areas, it is building motels in Gilgit and Hunza and also co-ordinating with the Ministry of Tourism in the development of camping sites.

An important field in which PIA is pioneering a service, is the projection of Pakistan abroad. The Tourist Promotion Section for the first time has prepared modern audio-visual material for making proper presentation before foreign tour promoters as to what they would be actually selling when they suggest to their clients to visit Pakistan. PIA has been inviting foreign travel writers, and tour operators to come to Pakistan and project it to their respective media. It has been consistently taking part in international forums on tourism and distributing whatever literature was available on the subject.

The importance of regional promotion, instead of a single country promotion, has been long left because expecting a tourist from across half the world to visit only Pakistan is not reasonable. If his tour could be tied up with visits to neighbouring countries as well, the chances of each gaining tourist business would be improved. PIA is now closely working with Sri Lanka, Nepal, Iran, Afghanistan and Turkey for joint promotion of tours.

PIA's progress during the four years of People's rule has been characteristic of the resilience and resolve of a forward-looking people in the face of challenge. It has emerged as a predominantly international carrier and is contributing immensely to promote tourism in the country.

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PAKISTAN'S FOREIGN POLICY

By
Rafaqat Ali Bajwa

On its very birth Pakistan had to face all kinds of problems and difficulties. The founder leaders were engaged in Pakistan's life and death problem. But still they were aware of the fact that in absence of proper foreign policy the survival of country was impossible. Infant country like Pakistan was encircled by three big countries Russia, China and India. As Pakistan was created on the basis of Islamic ideology, communist Russia, Socialist China and Secular India saw this country with suspicion and for them a conservative religious state on the border of "progressive" states was intolerable. Pakistan was constrained to find friends out of its own region. Pakistan wisely chose to become the ally of western bloc to protect newly achieved independence and safeguard sovereignty. Pakistan joined SEATO and CENTO and entered into a military pact with United States of America. Pakistan's alliance with America and other western powers like Britain and France made Pakistan more important and enhanced Pakistan's prestige in cotrie of nations, while Pakistan's participation in CENTO brought Turkey Iran and Iraq closer to Pakistan. The basic aim of a foreign policy is to win more friends which was achieved successfully by Pakistan keeping in view of Russian Chinese and Indian numerical and geographical superiority Pakistan's success in foreign affairs was miraculous. Pakistan had tremendous cordial relations with all Islamic states of the world except Egypt and Afghanistan. Pakistan played great role in UN as member of security council and president UN general body as regard people's struggling for their independence and genuine rights.



Political unstability encourages the allies of Pakistan to interfere Pakistan's internal affairs which was tolerated for some time by weak politicians but when President Ayub took country's helm of affairs the thing took positive turn in Pakistan's foreign policy. President Ayub warned Americans that we want "Friends not Masters". Pakistan relations with Russia improved and China became Pakistan's trusted friend. Egypt and Afghanistan the only Muslim countries had strain relations with Pakistan changed their attitude and started supporting Pakistan on all international forums. Pakistan's foreign policy was absolutely balanced and new friends were made not at the cost of previous friends. The foreign policy through slow process and passage of time changed from an alligned nation to uncommitted and non-alligned state. Unfortunately the relations with Pakistan had not been good with our immediate neighbour India due to main disputes over Kashmir and distribution of rivers water. Fortunately water dispute had been solved by two nations. Present Bhutto government and Mrs. Indra Ghandhi are honestly working towards better understanding. The relations between both neighbour countries are better than ever and if present spirit continue the time is not far when both countries will be best friends and the progress of the sub continent will help both countries to achieve respectable place in the world.

The father of the nation Quaid-i-Azam Mohammad Ali Jinnah provided the fundamentals of Pakistan's foreign policy in the following two messages for the future designers and authors of foreign Policy:

"Our object should be peace within and peace without. We want to live peacefully and maintain cordial and friendly relations with our immediate neighbours and with the world at large. We have no aggressive designs against anyone we stand by the United Nations charter and will gladly make our full contribution to the peace and prosperity of the world."

Message on the Eve of
Inaguration of
Pakistan Broadcasting
Service
Aug 15, 1947

“Our foreign policy is one of friendliness and good will towards all the nations of the world. We do not cherish aggressive designs against any country or nation. We believe in the principles of honesty and fair play in national and international dealings and are prepared to make our utmost contribution to the promotion of

peace and prosperity among the nations of the world. Pakistan will never be found lacking in extending its material and moral support to the oppressed and suppressed people's of the world and in upholding the principles of the United Nation's Charter.”

Bradcast talk to
Peoples of U.S.A.
February, 1948

In nutshell Pakistan's foreign policy is always based on the following principles—

1. Struggle for the international peace and prosperity.
2. Friendship to all nations and agression to none.
3. Non intervention in other nation's affairs.
4. Support principle of self-determination of peoples.
5. Support people's struggling for freedom from the yoke of foreign rules.
6. Support of oppressed and suppressed peoples of world.
7. Respect sovereignty of independent nations.
8. Resolve disputes through peaceful channels.
9. Firm belief in United Nation Charter.
10. Obedience of Established international law.

Establishment of the Quaid-i-Azam Academy within the precincts of the Mausoleum of the Father of the Nation;

A biography in one volume and 40 other books and publications covering practically each and every aspect of Quaid's life, thinking, philosophy and contributions during the year;

Special issues of commemorative stamps, coins in gold, silver and bronze for sale as souvenirs and medallions for presentation to the visiting heads of States;

Award of Quaid-i-Azam Medals to best sportsman, best scientist, best artist, best writer/author (Pakistani or foreigner) on Quaid-i-Azam, Pakistan Movement or for upholding democratic values, human rights and supremacy of law; and to a Pakistani youth (under 25 years of age) for the most heroic deed;

Renaming the University of Islamabad as the Quaid-i-Azam University and creating there the Quaid-i-Azam chair on minority affairs;

Exploring the possibility of creating Quaid-i-Azam chairs at Universities in friendly countries;

Programmes and functions to ensure large-scale participation of youths in centenary celebrations;

Production of four documentary films, including one for children;

Organisation of national seminars followed by an International Congress in December 1976;

Observance of Quaid-i-Azam Week by Radio, TV, Arts Councils, National Centres, etc. and organisation of exhibitions of photographs, writings, personal belongings, etc., of the Father of the Nation;

Setting up of a small museum at Islamabad depicting the life-story, ideals and achievements of the Quaid-i-Azam;

Special recordings of the voice of the Quaid-i-Azam; special sections on Quaid-i-Azam in the libraries of all the Pakistani universities; fixation of plaques at places with which the Quaid was associated in any way, and growing a grove of trees to be called Quaid-i-Azam grove in every educational institution;

National Assembly to hold seminar to highlight the achievements of the Quaid-i-Azam as a Parliamentarian and the Pakistan Bar Council to organise a conference on a theme befitting the occasion.

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FAMOUS WORDS BY QAUID-I-AZAM

Quaid-i-Azam and Nationalism

On this aspect of the question, Quaid-i-Azam observed as follows in his speech at the Osmania University on 28th September 1939:

"I am essentially a practical man; I have been in practical politics for over a quarter of a century. The words "nationalism", and "nationalist" have undergone many changes in their definition and significance. Some people have a dictionary of their own, but within the honest meaning of the term I still remain a nationalist."

Power of Women

In March 1940, Quaid-i-Azam addressed the students of a College for Girls in Lahore.

He said that two powers were well known, the powers of the pen and the sword, but that there was the third power as well, and that was the power of women. It was this power which guided men to make use of the powers of pen and the sword.

Quaid-i-Azam accordingly held that women had a positive role to play in the national struggle.

Happiness Is a Tonic

On the 25th of December 1942, the citizens of Delhi held a reception to celebrate the birthday of Quaid-i-Azam. Many poems were read on this occasion paying glowing tributes to Quaid-i-Azam. One of these poems observed that Quaid-i-Azam was growing younger. Referring to this poem Quaid-i-Azam said:

"If I am getting younger and I believe I am — it is the feeling of happiness over being treated by the people of India with such regard and affection. Happiness is a tonic."

Dialogue with a Giant

Beverly Nichols visited India in 1943, and wrote a book "Verdict on India". The Chapter in the book about Quaid-i-Azam was captioned "Dialogue with a Giant".

One of the questions asked by Mr. Nichols was about the economic viability of Pakistan.

Quaid-i-Azam answered the question in the following terms:

"What conceivable reason is there to suppose that the gift of nationality is going to be an economic liability. How any European can get up and say that Pakistan is economically impossible" after the treaty of Versailles is really beyond my comprehension. The great brains who cut Europe into a ridiculous patchwork of conflicting and artificial boundaries are hardly the people to talk economics to us."

The Author of Pakistan

Quaid-i-Azam was the Founder of Pakistan, but he never claimed to be the author of Pakistan. In his speech at Aligarh in March 1944 Quaid-i-Azam observed that once he had been asked in a gathering of high European and American officials as to who was the author of Pakistan, and his reply was "Every Muslim."

Advancement of the Cause of Education

In January 1945 while speaking at the session of the Gujrat Muslim Educational Conference, Quaid-i-Azam said:

"Without education it is complete darkness and with education it is light. Education is a matter of life and death to our nation. The world is moving so fast that if you do not educate yourselves you will be not only completely left behind, but will be finished up. The Holy Prophet had enjoined his followers to go even to China in the pursuit of knowledge. If that was the commandment in those days when communications were difficult, then, truly, Muslims as the true followers of the glorious heritage of Islam should surely utilise all available opportunities. No sacrifice of time or personal comfort should be regarded too great for the advancement of the cause of education."

Allah, Pakistan

Col. Ilahi Baksh has stated that at 10:10 P.M. on the 11th September 1948 he gave an injection to Quaid-i-Azam. Quaid-i-Azam opened his eyes. Col. Ilahi Baksh said to Quaid-i-Azam, "Sir, we have given you an injection. You will Inshallah live." Quaid-i-Azam turned his head and said, "No. Not now." At 10:25 P.M., hardly fifteen minutes later, Quaid-i-Azam was no more. Dr. Riaz Ali Shah has stated that the last words that Quaid-i-Azam uttered were "Allah, Pakistan."

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Quaid's Life: A Chronological Study

- 1876 Born in Karachi.
- 1892 To England for study.
- 1896 Returned to Karachi as a Qualified barrister from the Lincoln's Inn.
- 1900 Became a temporary Presidency Magistrate in Bombay, and soon after the term ended, began to practice law.
- 1906 Attended for the first time, the session of the Indian National Congress, held in Calcutta, with Dadabhai Naoroji.
- 1910 Became one of the elected members of the Imperial Legislative Council by choice of the Muslims of Bombay.
- 1912 Attended, for the first time, the Muslim League session.
- 1913 Sailed to England on a holiday with Gopal Krishna Gokhale. Joined All India Muslim League in London.
- 1916 Succeeded in his efforts to hold a joint Muslim League and Congress session at Lucknow. His name was proudly associated with what came to be known as the "Lucknow Pact."
- 1918 Married Ruttanbai, daughter of Sir Dinshaw Petit.
- 1920 Resigned from the Congress.
- 1923 Was elected to the Central Legislative Assembly, unopposed, by the Muslims of Bombay. Was re-elected in 1926 and 1934.
- 1930 Attended the first Round Table Conference in London.
- 1934 Returned to India.
- 1939 Called to observe the "Day of Deliverance and Thanksgiving" as a mark of relief that the Congress regime at last ceased to function.
- 1940 Presided over the Lahore session of the All India Muslim League, where the historic Pakistan Resolution was passed.
- 1942 Declined the Cripps Mission offer.
- 1944 Entered into series of talks with Mr. Gandhi.
- 1946 Supported the Cabinet Mission Plan but later withdrew and sanctioned Direct Action to force the cause of Pakistan.
- 1947 Met Lord Mountbatten, the last Viceroy of undivided India and entered into talks leading to the creation of Pakistan.
Flew from Delhi to Karachi to become the first Governor-General of Pakistan. Delivered Presidential Address at the Constituent Assembly of Pakistan. Was inaugurated as Governor-General of Pakistan.
- 1948 Performed the opening ceremony of the State Bank of Pakistan. His last days — stayed at Ziarat on doctor's advice. Expired in Karachi at the age of 72.



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Our Thanks

It is the day of great rejoicing for Pakistani Community to celebrate the first centurial anniversary of the birth of our beloved Father of Nation, Quaid-i-Azam Mohammad Jinnah.

On this auspicious occasion, the publication committee feels honoured to have the responsibility for publishing the Souvenir to commemorate this historical day.

This task of bringing out the souvenir was only possible through the co-operation and efforts of many esteemed members of our community, for which the committee is deeply appreciated.

On behalf of the publication committee I am particularly thankful to the graciousness of Mr. Pierre Elion Trudeau, Prime Minister of Canada, Mr. Zulfikhar Ali Bhutto, Prime Minister of Pakistan, Mr. W.R. Bennett Premier of British Columbia, and Mr. Iltikhar Ali, Ambassador of Pakistan in Canada for extending their messages of appreciation.

Also I have sincere thanks for all those persons who gave their moral support by putting their business advertisements in the souvenir.

In the end while thanking every member of the community for their individual contribution in one form or the other, I am thankful in particular to Mr. Javed Iqbal, Mr. Aftab Alam, Mr. M.Z. Khan, Mr. Sabir Ali Pannu and Mr. Masood Ali Shah for their devotion and help.

Thanks again to all those concerned whose combined efforts made this souvenir a reality.

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OUR THANKS

Aftab Alam

Chairman, Centenary Celebrations

1976 was declared by the Government of Pakistan as Quaid-I-Azam Centenary year. It was only befitting that we the members of the Pakistani community in British Columbia should have paid tribute to the great leader in our own humble way. Thus it was decided by Pakistan Canada Association to hold a function at Queen Elizabeth Theatre on December 26, 1976. Myself and the members of my committee feel honoured to have been entrusted with the responsibility of organising this function.

I would like to take this opportunity to thank all those who contributed in one way or another to make this function a success. However my special thanks to the following:

His Excellency Iftikhar Ali, Ambassador of Pakistan, at Ottawa to have accepted our invitation to be the chief guest at the function. We understand he has been transferred to another friendly country of Pakistan, namely Germany. He is moving to his new job in the first week of January 1977. We know that he will be extremely busy around the period of our function and are very thankful to him to take time out to be with us on December 26th, 1976. I would also like to thank him for making financial contribution towards this function which was very handy.

To Nizar Kachara who gave us movie on Mowlana Shah Karim Al-Husayni Hazar Imam and Her Highness Begum Salimah Aga Khan's visit to Pakistan February/March 1976.

To Pakistan Embassy at Ottawa who provided us with photos of Quaid, books and articles on Quaid, Pakistan's flag and other material.

To Ismaili Committee

To Karim Delux Mart, India Tea Centre, Oriental Handloom Bazaar, Khan Agencies, Eastern Star Travel, who sold tickets from their offices/stores.

To all the artists, especially Salim Raza, Shamsudin Jamal, Khurshid, Ramesh and Mr. Hundal.

To Shusma Sardana, Manjit Virdi and M.Y. Chohan for announcing the Centenary Celebration on their radio programs.

To all the advertisers without whose cooperation the task of meeting the cost of the function would not have been very easy for us.

To Habib Sharak, Masud. Shah, and Mohammed Rafi who brought in a lot of advertisement and also sold tickets.

To Sabir Ali Pannu who compiled the list of Pakistanis and associate members of Pakistan Canada Association.

And of course to the member of my committee, Mr. Mehdi Naqui, Iqbal Javed and Iqbal Cheema who were very cooperative and willing to contribute all the time. Iqbal Javed deserves special mention. It is he who collected advertisements, kept files, made advertisements, sold tickets. In short, did most of the work.



The following message was received from Mr. Zulfikar Ali Bhutto, Prime Minister of Pakistan, through His Excellency Iftikhar Ali, Ambassador of Pakistan at Ottawa.

The Centenary year of Quaid-I-Azam Birthday is being celebrated by Pakistanis at home and all over the world. I am glad to observe that Pakistani Canadians of Vancouver and vicinity are marking the occasion in a befitting fashion and have organised a function on December 26th, 1976. I wish the function a great success.

I want to take this opportunity of wishing all Pakistanis in Canada success in the respective fields in which they are engaged. We are very proud of the good work they are doing and the contribution they are making in Canadian society.



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