**Quaid-i-Azam Jinnah’s Vision of Pakistan**

**INTRODUCTION**

            The history of mankind shows that the people who change the course of events by shaping the destiny of their nation are taken as heroes and leaders. One can therefore define “national political leadership as the power exercised by an individual to push members of the polity towards action in a particular direction.”1 Haiman explains leadership as an effort on the part of a leader to direct the behaviour of others towards a particular end. He further adds: “the qualities, characteristics and skills required in a leader are determined to a large extent by the demands of the situation in which he is to function as a leader.”2

Quaid-i-Azam Mohammad Ali Jinnah excels the criterion of a national hero and leader by dint of his intellectual capacity, a deep understanding of the political situation in the then British India and his excellent leadership qualities, which enabled him to lead a movement that transformed the Muslim Community of South Asia into a Pakistani nation. He was truly a leader of stature who left a strong imprint on the course of history. One can identify three distinct phases of his leadership career. The first phase was conterminous with period of his association with the Congress i.e. from 1906 to 1920. The second phase, which ended in 1937 and marked the beginning of his confrontation with Congress, was the main feature. The third phase, the epoch-making one, had changed the destiny of the nation, lasted from 1937 to 1947.

            In the first phase, Jinnah worked for the national freedom through Hindu-Muslim unity, with the belief that the two major communities would share the power after freedom. The nationalist Jinnah with firm Muslim identity was the main feature of this phase. The second phase comprises of two main features, the rights and interests for self-determination, and getting recognition from Hindus of the Muslim entity and individuality in Indian politics. His quest for Hindu-Muslim unity, through a national pact continued all through the second phase and even in the beginning of the third one, it ended finally in about 1937-38.3 Freedom still remained the core aim but there was a dramatic change in the perception. Now the struggle was based on the idea of a separate nationalism and the partition of India. His success can be explained in terms of the combination of his drive and authority, his integrity and ability to inspire loyalty in the lieutenants, with exhilaration of the call for Pakistan.4 However in seeking power for Muslims and taking up the demand for Pakistan he took up a charismatic goal--a goal which had not only lying close to their (Muslims) hearts, ever since they had lost political power to the British, but had also haunted them.5

            Iqbal projected the vision of a ‘New World’, for the Muslims of Indo-Pakistan sub-continent. He was the pioneer to see the vision of separate homeland for the Muslims-Pakistan. It was he who convinced the Quaid to do his best for the Muslims. Jinnah, however, with his own political genius and his expert views on politics, partition issues, on economics, industry, and on the manifold problems of state carried the torch of wisdom to the culmination of this great vision. He himself was Pakistan and he put his heart and brain into the ideology.6

            He had a complete programme for his nation and visualized the basic issues and expressed his thoughts which are discussed here under:

**DEMOCRACY AND ISLAM**

            What was Jinnah’s vision of Pakistan? Would Pakistan be a modern democracy or a closed theocracy? Would non-Muslims be safe in it? These are some of the questions which have been asked more often than not. Since he did not write a book, the main sources of his thinking are his speeches and statements. By keeping them in mind we may be able to grasp his vision for the state he had created.

            All through the struggle, the Quaid manifested a great and firm belief in the democratic principles. A democratic journey started with the resolution of Sindh Assembly7 demanding the separation of Muslims areas from Hindu majority areas. After passing through long and many hurdles, Quaid gave it a practicle shape in 1947. All his decisions were the reflection of the party decisions. His firm belief in Islam and democratic system was evident. The main sources of his inspiration and guidance for the national effort were Islam and the Holy Prophet Muhammad (Peace be upon Him). About Islam the Quaid said:

            “It is not only a religion but it contains law, philosophy and politics. In fact, it contains everything that matters to a man from morning to night. When we talk of Islam we take it as an all-embracing word. We do not mean any ill will. The foundation of our Islamic code is that we stand for liberty, equality and fraternity.”8

            In his message on the occasion of ‘Id-ul-Fitr in October 1941, he explained:

            “Islam lays great emphasis on the social side of things. Every day, 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 the terms of perfect equality of mankind and thereby the foundation of a healthy social relationship is laid and established through prayer. At the end of Ramazan comes the new moon, the crescent as a signal for a mass gathering on the ‘Id day again in perfect equality of mankind which effects the entire Muslim world.”9

            In an ‘Id message in September 1945, the Quaid-i-Azam pointed out; The Quran is the general code for the Muslims, a religious, social, civil, commercial, military, judicial, criminal and penal code. It regulates every thing, from the ceremonies of religion to those of daily life, from the salvation of the soul to the health of the body, from the rights of all to those of each individual from morality to crime; from punishment here to that in the life to come, and our Holy Prophet Mohammad (Peace by upon Him) has enjoined on us that every Musalman should posses a copy of the Quran and be his own priest. Therefore, Islam is not merely confined to the spiritual tenets and doctrines or ritual and ceremonies. It is a complete code regulating the whole Muslim society, every department of life, collective and individual.10

            The Quaid while addressing the Bar Association of Karachi on the Holy Prophet’s birthday on 25th January 1948, said:

“Islamic principles today are as applicable to life as they were 1300 years ago….Islam and its idealism have taught us democracy. Islam has taught equality, justice and fair play for every body……..let us make it (the future Constitution of Pakistan). The Prophet was a great teacher. He was a great lawgiver. He was a great statesman and he was great sovereign who ruled.”11

            The Holy Prophet Mohammad (Peace be upon Him) was successful in everything that he put his hand to from businessman to ruler. He was the greatest man that the world has ever seen. Thirteen hundred years ago he laid the foundations of democracy. With regard to the form of government in Pakistan, the Quaid said:

            “It is my belief that our salvation lies in following the golden rules of contract set for us by our own great lawgiver, the Prophet of Islam. Let us lay the foundation of our democracy on the basis of truly Islamic ideas and principles. Our Almighty has taught us that discussions and consultations shall guide our decisions in the affairs of state.”12

            Millat and the people can only frame the Constitution of Pakistan. The constitution and government will be what the people will decide.13 The Quaid was great believer of democracy. Addressing at the Session of All-India Muslim League, Delhi, 24th April, 1943, he said: “I am sure that democracy is in our blood. It is in our marrows. Only centuries of adverse circumstances have made circulation of that blood cold? But now the situation has changed.”14

            Pakistan was not going to be a theocratic state to be ruled by priests with a Divine mission. There were many non-Muslims--Hindus, Christians and Parsees in Pakistan, but they were all Pakistanis and would enjoy the same rights and privileges as any other citizen and would play their rightful part in the affairs of Pakistan.15

            Another issue of great concern was to define the status of minorities in Pakistan, because in the absence of constitution, there was unrest and propaganda about the issue. But the Quaid had no confusion about this. He appointed J.N. Mandal as the Minister for Law and Labour.16

            In his Presidential Address to the Constituent Assembly he remarked:

            “You are free, you are free to go to your mosques or to any other place of worship in this State of Pakistan. You may belong to any religion or caste or creed; that has noting to do with the business of the State…….We are starting with the fundamental principle that we are all citizens and equal citizens of one State……Now, I think that we should keep that in front of us as our ideal and you will find that in course of time Hindus would cease to be Hindus and Mulsims would cease to be Muslims, not in the religious sense, because that is the personal faith of each individual, but in the political sense as citizens of the State.”17

            To provide safeguards to the minorities was another important point of his great consideration. As he said, “I am going to constitute my self the protector-general of the Hindu minority in Pakistan.”18 He joined the Christmas celebrations as a guest in 1947. He met the Hindu and Parsee delegations at Karachi and Quetta respectively, and assured them of his intention to safeguard their interest.19

            Mountbatten made an interesting point in his formal speech to the Constituent Assembly on 14th August, 1947. He quoted the example of Akbar, the Great Mughal, as the model of a tolerant Muslim ruler. The Quaid, while replying, presented the more inspiring model to follow; it was that of the Holy Prophet Mohammad (Peace be upon Him). The Quaid said that the tolerance and goodwill that great emperor Akbar showed to all the non-Muslims was not of recent origin. It dated back to thirteen centuries ago when our Holy Prophet not only by words but also by deeds treated the Jews and Christians after he had conquered them, with the utmost tolerance and regard and respect for their faith and beliefs. The whole history of Muslims is replete with those human and great principles which should be followed and practiced.20

            This is vision of an Islamic society which would be equitable, compassionate and tolerant and from which the ‘cancer’ of corruption, nepotism, mismanagement and inefficiency would be eradicated. Although the Quaid had pointed out the flaws in Western style democracy, yet he always admired mutual consultation and public opinion. He never liked the title like ‘Moulana Jinnah’ or ‘Shahinshah-i-Pakistan’.

            He often called for counsel, advice and even criticism. I want you to criticize it (the Muslim League) openly as its friends, in fact, as one whose heart in beating with Muslim nation.21 He was a true democrat because he never was anything else.

**NATURE OF POLITY**

            The Movement of Pakistan was a peoples’ movement, involving mass participation. Yet, if the creation of Pakistan, as it is rightly insisted, was made possible by the mass support of the Muslims of the sub-continent and was the product of historical forces, it is nevertheless a fact that the battle for Pakistan was fought almost single handedly by Mohammad Ali Jinnah, the Quaid. The order of the Quaid’s mission compelled a blind following of people and his integrity was their total trust.22

            Notwithstanding anything else, the most important and difficult task faced by the hastened state of Pakistan was to define its exact character. Although the struggle had created basic unity among different groups, yet such questions as the form of federation, form of government and status of minorities, etc. remained unanswered. Here the Quaid’s statements, became our guiding principles.

            The Federating Principles: In an interview given to the representative of the Associated Press of America on 8th November 1945, the Quaid said that the theory of Pakistan guaranteed that the federated units of the national government would have all the autonomy that you will find in the Constitutions of the United States of America, Canada and Australia. But certain vital powers will remain vested in the Central Government.23

            Although the Quaid firmly believed in a strong centre, yet according to him, the actual source of strength was the will of people.24 According to Quaid the will of the people could be ascertained only through the system of direct elections as a reused of which the appropriate man could be taken as the representative of the people.25

            Another important feature, which he discussed, was the establishment of political parties. He was neither in favour of one party government, nor a partyless system. He visualized a system of competing political parties working within the constitution and democratic framework.26

            Provincialism was a great curse. The Quaid had a clear perception over this issue. He said, “Islam has taught us this and I think you will agree with me that whatever else you may be and whatever you are, you are a Muslim. You belong to a nation now; you have now carved out a territory, a vast territory, it is all yours, it does not belong to a Punjabi or a Sindhi or a Pathan, or a Bengali, it is yours.”27 The Quaid always remained impartial. He himself was neither a Punjabi nor a Sindhi.

            Fundamental rights to all, was another important matter of concern near the Quaid. It was generally said that it was the US Constitution which gives the basic fundamental written rights to citizens but the Quaid believed that it is the Quran where one could find all the details of human rights. According to Quaid-i-Azam the demand and struggle for Pakistan had proved mainly that there was a danger of denial of these fundamental human rights in the Indian sub-continent.28

            Independent judiciary was the basic need of time as it was the only platform to judge the status of common man, because it alone could protect and enforce all the rights. Throughout his life, the Quaid believed that the law courts alone should decide the question of citizen’s right.29

On 6th February, 1919 while taking part in discussion in the Legislative Council, Jinnah said, “I am a firm believer that no man’s liberty should be taken away for a single minute without a proper inquiry.”30 On 28th January, 1925 speaking in the Central Legislative Council he said, “my liberty, should not be taken away without a judicial trial in proper court where I have all the rights to defend my self.”31

            Commitment to democracy was the basic spirit behind Quaid’s whole life. Discussions, debates, dialogues, arguments and logic were the weapons that he used in convincing his political opponents and the foreign power that the British should go honourably from the sub-continent. His long parliamentary career with the principled experience as a lawyer made him to believe that it was the legislative supremacy that could safeguard the future of democracy.

**CONSTITUTIONALISM**

            The term has two related meanings. One, concerning Constitutionalism as practice, and the other as the positive valuation of practice.32 Constitutionalism as practice is the ordering of political processes and institutions on the basis of a constitution. The term valuation refers to the idea of those who wish to preserve or introduce the political supremacy of a constitution within a particular state. stress is laid on the ‘Rule of Law’ as a fundamental concept from, which Constitutionalism is derived.33

            Constitutionalism is the product of the European political experience, which recognizes the principle that governments are derived from the will of people organized the principle into societies which are mindful of their rights as well as obligations.34 Quaid’s aim was to build Pakistan into a constitutional democracy. He believed that there was no contradiction between an Islamic State and a polity governed according to modern democratic principles. Constitutionalism is at the very heart of Islamic teachings. Fairness, justice, compassion and honesty are all tenets of Islam.

            The Muslims, it is worth which to remember, had all along been taken for granted as a peaceful community because they had, except during the Khilafat Movement, restricted themselves to Constitutionalism and had never taken to streets or even threatened the British with a revolutionary movement.35

            To build a new country, to establish a stable government and to have a programme for development…was the ambition. But Pakistan faced civil strife, the struggle with India in Kashmir, the influx of millions of terrified refugees, the lack of experienced administration, an empty treasury and almost no material resources; the task was indeed difficult.36

            Quaid was the strong believer of ‘Rule of Law’. His firm stand on the Rowlet Act. 191937 and winning the objective without any bloodshed offer a unique example watched by history. He being the lawyer had a clear mind and firm belief in constitutional measures. Time only proved his style for struggle.

            In April (1947) Lord Mountbatten issued a Peace Appeal; Gandhi and Quaid-i-Azam signed it. It was broadcast from Delhi. But the Sikhs raised funds to get arms and ammunition in order to do away with the Muslims. Muslims also appealed to the Quaid-i-Azam, to allow them to react. But the Quaid remarked;

            “I cannot be a hypocrite. I have just signed the Peace Apeal and I expect Muslims to observe the spirit of the appeal.”38

The Redcliff Award also showed Quaid’s firm stand on the performance. Their negative attitude and action forced the Muslims to try to convince the Quaid to show any reaction or protest against the violation, but he said, “No, we agreed to arbitration, we must abide by that arbitration.”39

            So throughout his struggle, he believed in positive and constitutional approach. He always demanded for reforms to change the ruling pattern of British Government. Participation of local people in the power structure, and the laws, which may provide some safeguards to the separate identity of Muslims, were the themes of his struggle.

**SOCIO-ECONOMIC JUSTICE**

            Pakistan was to be a state with liberal Muslim posture having strong belief in democratic values. The spirit behind the theme was to provide socio-economic justice to the Muslims who faced the crucial moments of Hindu exploitation under British rule. The Quaid was fully aware of these circumstances. He had always, strongly believed to enforce the basic principle of Islamic economic system in Pakistan. It was closer in its spirit to modern concept of welfare state. It base was to opt the moderate way, just to avoid the excessiveness of uncontrolled economy and that of socialist doctrine. The Quaid believed that economic development and economic power were the most important of all the departments of life.

            His vision was based on the geo-economic importance of Pakistan. If Pakistan wished to play its proper role in the world, it must develop its industrial potential side by side with its agriculture he believed.40

            On the occasion of laying the foundation stone of the building of the Valika Textile Mills Ltd, he expressed:

            “…….I thought that in planning your factory, you have provided for proper residential accommodation and other amenities for the workers, for no industry can thrive without contented labour.”41

            Speaking at a public reception at Chittagong; the Quaid said: “Pakistan should be based on sure foundations of social justice and Islamic socialism which emphasis equality and brotherhood of man….These are the basic points of our religion, culture and civilization.”

            He further said:

“The people of Pakistan will not mind making sacrifices in order to make our state in the future a really strong and stable state so that we can handle more effectively and with ease our programme, specially for the uplift of the masses.”42

            The Quaid-i-Azam had strong reservations about Western capitalist model of economy. He remarked that:

            “The economic system of the West has created almost insolvable problems for humanity…..The adoption of Western economic theory and practice will not help us in achieving our goal of creating a happy and contented people. We must work our destiny in our way and present the world an economic system, based on true Islamic concept of equality and social justice.”43

            The paramount objective of Pakistan’s economic policy was to do a lot for the poor. The Quaid envisaged; “The Muslims were asking for Pakistan. If the government did not mean the equality of manhood, what would be the use of it? The purpose of whole struggle was that we want to do everything that is possible for the poor.”44

**FOREIGN POLICY**

            At the time of independence there were two factors in Pakistan’s foreign policy. Firstly, her geographical position, especially her contiguity to India; secondly, her feeling of kinship with other Muslim countries.45 Pakistan, though a new country, has stepped naturally into international life with the confidence derived from the enjoyment of a great Islamic heritage of practical experience.46

            The original pattern of external relations given by Quaid-i-Azam is still valid today. Pakistan joined the United Nations in September 1947, as a new member. Pakistani leadership was emphasizing friendship with all, promotion of peace and harmony, support to the oppressed people of the world, and a strict observance of the principles of international conduct, as enshrined in the UN Charter. The Quaid expressed a strong desire to develop friendly relations with other states on the eve of his meeting with the special representative of the King of Afghanistan in December 1947. Similar views were reiterated when the first ambassadors of Burma (January 1948), France (January 1948), the US (February 1948), and Turkey (March 1948) presented their credentials.47 Outlining the goals of foreign policy, he declared:

            “Our foreign policy is one of the friendliness and goodwill towards the nations of the world. 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. Pakistan will never be found lacking in extending its material and moral support to the oppressed and suppressed people of the world, and in upholding the principles of the United Nations Charter.”48

            The Quaid had an unflinching faith in the earnest human effort. He had great faith in Muslims and their sheer dedication, desiring no aid or assistance from the outsiders. After Pakistan came into being, he said in reply to the speech of the American Ambassador, “The people of Pakistan desire nothing that is not their own, nothing more than the goodwill and friendship of all the free nations of the World.”49

            The Quaid also emphasized the need for harmony, unity of purpose and complete understanding among all the people of Asia, particularly of the Muslims, as that would be a great contribution to the peace and prosperity of the World.50

            In his message to the nation on the occasion of the inauguration of the Pakistan Broadcasting Service on August 15, 1947, he said:

            “Our object should be peace within and peace without. We want to live peacefully and maintain cordial and friendly relations with our immediate neighbors and with the World at large. We have no aggressive designs against any one. We stand by the United Nations Charter and will gladly make our full contribution to the peace and prosperity of the World.”51

            The Quaid, in an interview given to a Swiss journalist, on March 11, 1948, in answer to the question whether there is any hope of India and Pakistan coming to a peaceful settlement of their own with regard to their differences, he said:

            “Yes, provided the Indian Government will shed the superiority complex and will deal with Pakistan on an equal footing and fully appreciate the realities.”52

            He was the great supporter of the cause of self – determination and the movement for liberation whether it might be in Palestine, Indonesia or Kashmir.

**DEFENCE POLICY**

            Although Pakistan’s foreign policy was based on full support of peace and adherence to the U.N. Charter, yet in the presence of an aggressive and hostile neighbour, it could not afford to neglect its defence. A weak and defenceless country in this imperfect World invites aggression from others. The best way to remove the temptation from those who thought that Pakistan was weak and they could bully and attack her was and indeed still is to build a strong deterrent force.53

            On January 23, 1948, while addressing the establishment of H.M.P.S ‘Dilawar’, the Quaid said:

            “It was the need of the time to be fully prepared against the aggressive designs. Nature’s inexorable law is the survival of the fittest. Pakistan’s armed forces, were the custodians of the life, property and honour of the people of Pakistan: they were the most vital of all Pakistan’s services.”54

**CIVIL SERVICES**

            It was the normal practice of the colonial power (the British) to use the administration to control the people in order to prolong their stay. They did it very positively. They organized civil services not only to frame the policies but to implement them also. Quaid’s aim was to change the mind-set of this institution. For that purpose he suggested:

            “Are we going to allow ourselves to be overwhelmed by the immensity of the task that is confronting us and let our new-born state founder under the cruel and dastardly blows stuck by our enemies?

            This is challenge to our very existence and if we are to survive as a nation and are to translate our dreams about Pakistan into reality we shall have to grapple with the problems facing us with redoubled zeal and energy.”55

            Giving guidelines to the civil servants, the Quaid advised thus:

            “Whatever community, cast or creed you belong to, you are now the servants of Pakistan. The days have gone when the country was ruled by the bureaucracy. It is people’s government, responsible to the people more or less on democratic lines and parliamentary practice.” He made some basic points that: “You have to do your duty as servants; you are not concerned with this political or that political party, that is not your business.”

            “The other important thing was that of your conduct and dealing with the people in various departments in which you may be; wipe off the past reputation; you are not rulers. You do not belong to the ruling class; you are their servants and friends, maintain the highest standard of honour, integrity, justice and fair play.”56

            It is obvious from his point of view that he believed in the supremacy of common man. He was focusing the point that this institution may serve the common people in spite of serving the elite.

**EDUCATION**

            Education is not only an important pillar for development but also the basic condition for the success of democracy. The Muslims are religiously bound to get education. This is necessary in order to lay sound basis for political culture, political socialization and recruitment of political system of the country. Quaid had complete belief in students throughout the movement for independence.

            Pakistan’s educational policy, therefore, aim at must not only distributing of degrees but it must have its emphasis on development projects. Pakistani students could learn banking, commerce, trade, etc. New industries and commercial firms could provide new chance to the young. The need was for mobilizing the people and building up the character of future generations. There was an urgent need for training the people in scientific and technical education in order to build up the economic life of the country. The Quaid focused that it should not be forgotten that Pakistan had to compete with the world which was moving very fast in that direction.58

            While delivering a speech at a public meeting, at Dacca on 21st March, 1948, he advised the students in these words:

            “I look forward to you as the makers of Pakistan, do not be exploited and do not be misled. Create amongst yourself complete unity and solidarity,…..Your main occupation should be….in fairness to yourself, in fairness to your parents, in fairness to the State…..to devote your attention to your studies.59

            While giving the guidelines for future he expressed: (Reply to address presented by the students of Islamia College on 12th April, 1948.)

            “You must learn to distinguish between your love for your Province and your love and duty to the State as a whole. Our duty to the State takes us a stage beyond provincialism. It demands a broader sense of vision, and greater sense of patriotism. Our duty to the State often demands that we must be ready to submerge our individual or provincial interests unto the common cause for common good. Our duty to the State comes first; our duty to our Province, to our district, to our town and to our village and ourselves comes next. Remember we are building up a State, which is going to play its full part in the destinies of the whole Islamic World….We must develop a sense of patriotism, which should galvanize and weld us all into one strong nation.”60

            He exhorted the students to keep away from politics during their studies. After completing it, however, they had to play an important role in nation building activities.

**STATUS OF WOMEN**

            Quaid-i-Azam championed the cause of womanhood and advocated for women an equal share with men in social and national life. The following quotation throws ample light on the views of the father of the Nation:

            “In the great task of building the nation and to maintain its solidarity, women have a most valuable part to play. They are the prime architects of the character of the youth who constitute the backbone of the State. I know that in the long struggle for the achievement of Pakistan, Muslim women have stood solidly behind their men. In the bigger struggle for the building up of Pakistan that now lies ahead let it not be said that the women of Pakistan had lagged behind or failed in their duty.”61

            He always appreciated the role of women in Pakistan Movement. He always took his sister, Miss Fatimah Jinnah, everywhere he had to go. He did so because he believed that an ignorant women could not bring up the child properly. If Muslims wanted to do some thing then they must give proper status to the women.

**COMMENTS**

            The Quaid’s personality is a reflection of a leader with strong ideas and firm beliefs in struggle through constitutional reforms. His vision and leadership changed the destiny of his nation, geography of the sub-continent had introduced new trends to get independence without using destructive measures as bloodshed or going to the jail.

            He emphasized a liberal and tolerant Islam, socio-economic justice, a participatory and democratic polity, constitutionalism, rule of law, equality of opportunities irrespective of caste, creed, religion or sex, and opportunities for education and development of natural and inherent qualities of the people. The people should think and act as Pakistanis and the State must have a sound foreign and defence policy, he mentioned.

Search for national identity and integration is the main problem in the way of political development. Scholars have traced several distinguished trends which appear to be associated with the process of political development, such as, increased complexity, specialization of political role, institution, the enlargement of an educated political elite and the increased politicization of the population through mass parties. So, the emergence of national, rather than parochial, political issues and of interests concerned with these issues, urbanization, economic growth and the increasing interrelationship of the political, social and economic spheres of society are some of the aspects which might develop our country into a strong and modern Islamic state.

            The Quaid emphasized on the following three workable principles to meet with such complex situations:

**UNITY, FAITH AND DISCIPLINE**

            Unity can solve the problem of fragmentation in Pakistani society. The curse of provincialism, parochialism and ethnicity can be solved only through the promotion of unity. A strong Faith and strict discipline can inculcate and promote the feelings of nationhood in the citizens.

            Islam has given the basic guidelines for every sphere of life. Being the true follower of these guidelines, the Quaid visualized Pakistan as a liberal Islamic democratic polity with socio-economic justice. Political participation, interest articulation and interest aggregation must be performed through constitutional institutions and processes. The State should perform the function of political communication by giving the full rights of criticism and opposition to all its citizens.

            Rule of Law must be manifested through all activities performed by the government. Status of minorities and women must be safeguarded by the State.

            For the future the Quaid said:

“Nature has given you everything. You have got unlimited resources. The foundations of your State have been laid, and it is now for you to build, and build as quickly as you can. So go ahead I wish you God Speed.”62

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