

## *Special Issue*



# **PATRAS**

1975-76

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# THE PATRAS

MAGAZINE OF  
**THE NEW HOSTEL**  
GOVERNMENT COLLEGE, LAHORE  
**1975-76**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

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## Dedication

The Special Issue of the Patras :-  
Dedicated to the Quaid-i-Azam -  
Muhammad Ali Jinnah, the Father  
of the Nation, who led us in our  
long and tortuous march from the  
treacherous marshes of slavery to  
the smiling rose garden of freedom;  
from the darkness of political  
subjugation to the sunshine of  
national sovereignty.

Editors

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Editors

THE  
PATRAS



NEW HOSTEL,  
GOVERNMENT COLLEGE  
LAHORE

(i) The Editors do not necessarily agree with the opinions expressed in this magazine.

(ii) All characters in the 'Short Stories' section are entirely imaginary, and bear no resemblance to any person, living or otherwise, unless an explicit statement to the contrary has been made.

(iii) Ravians interested in writing articles for the next issue of the magazine are advised to send their articles to :

The Editor, The Patras (English Section), New Hostel, Government College Lahore, by the 15th of March 1977 at the latest.

—Message to N.W.F.P. Muslim Students—  
Federation, April 4, 1973.

## The Greatest Message is in the Quran



You have asked me to give you a message. What message can I give you? We have got the greatest message in the Quran for our guidance and enlightenment. All that we have got to do is to know ourselves and the great qualities, virtues and powers that we possessed. Let us work up to that great ideal. Let us utilise our great potentialities in the right direction. Let us forego our personal interests and convenience for the collective good of our people and for a higher and nobler cause. Pakistan aims at it and if we stand united, organised and faithful to our cause, the time is not far off when we shall achieve our goal and prove ourselves worthy of our wonderful and glorious past.

—Message to N.W.F.P. Muslim Students' Federation, April 4, 1943.



The Father of the Nation



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ESSAYS

Generation Gap

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Fiza-ur-Rehman Khan

Russell's World Vision

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Mohammad Khalid Khan

The

Principal

Government College,

Lahore

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Dated : 1st September 1976.

I congratulate the Editorial Staff of the PATRAS on bringing out this special issue. I am glad to learn that the residents of the New Hostel have taken remarkable initiative in that their magazine is the first publication (in English Language only) of Government College, Lahore on the eve of the Quaid's Centenary. I hope the Patras will continue inspiring in our young writers the spirit of creative thinking, meditation and contemplation maintaining its excellent standards in future also.

(Prof. FIZA-UR-REHMAN KHAN)

Principal



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## PREFACE

We venture to present you the first ever **SPECIAL ISSUE** of the 'Patras' with its new title and changed size. It contains the meagre efforts of those hostel scholars and Ravians who were bold enough to let their thoughts known to others. Turn over its pages, peruse and criticize remembering the fact that criticism can sometimes be in favour too, though generally it is against the subject discussed.

The 'Patras' is an institution, a vehicle of ideas and medium of literary and other expression easily accessible to hostel residents. It provides them a forum to clothe their exalted ideas of fancy in a suitable vestures of phrases. It provides them an opportunity to give verbal expression to their intellectual waves. It is gratifying to note that most of the contributions have come from the people, associated with the New Hostel in the capacity of residents, ex-residents, superintendents

and wardens. Under deteriorating fiscal conditions and standard of literary activities, we tried our utmost to enrich the intellectual contents of this issue and make it look more attractive. Unlike our predecessors, we do not want to indulge in complaining of the difficulties of getting material for the magazine. We, however, express our feelings of pride at having brought out, with the efforts of the hostel residents and the co-operation of the Ravians, the first publication (in English Language only) of Government College Lahore on the eve of the Quaid's centenary.

I would be failing in my duty, if I do not acknowledge the help of those but for whose efforts and ardent co-operation, this issue would have been impossible.

Professor Fiza-ur-Rehman Khan, the principal of our college who kindly felicitated the editorial staff and displayed his keen interest in this publication by contributing an essay for us.

Professor Shahid Hussain, our warden, who patronized the magazine with his philosophical essay and whose great encouragement enabled us to manipulate the issue with exuberant fervour.

Professor Syed Azhar Ali Rizvi, our superintendent, who particularly wrote for our essay section and very kindly extended his help and talented guidance without which the magazine should have lacked much of its charm.

Tahir Saeed, editor of the Ravi, Abid Saeed, my younger brother and Qamar Malik all of whom helped me selflessly and devotedly in the consummation of this arduous job.

Ejaz Qadir, Muhammad Siddiq, Latif and all the workers of the Packall Printers who worked very efficiently and laboriously to make this issue a real success.

And finally all those, who contributed for the magazine. I wish wider horizons of literary pursuits to all of them.

Before I close this preface, I would simply say that it has really been a great pleasure while busy in compiling the 'Patras'. Life is like some vast lake that is slowly filling with the stream of years. As the waters creep upward, the land marks of the past are one by one submerged. But there shall always be memory to lift its head above the tide until the lake is overflowing. The best days of our youth spent in this hostel shall always bloom like lovely pictures upon the walls of our memory's room.

Editor

### Said the Quaid:

"Pakistan is proud of her youth, particularly the students who have always been in the forefront in the hour of trial and need.

You are the nation builders of tomorrow and you must fully equip your self by discipline, education and training for the arduous task lying ahead of you. You should realise the magnitude of your responsibility and be ready to bear it."

Professor Syed Azhar Ali Rizvi, our Superintendent, who particularly wrote for our essay section and very kindly extended his help and talented guidance without which the magazine should have lacked much of its charm.

### EDITORIAL

## The Quaid and the Nation

1976 has been declared "the Quaid-i-Azam year" by the present government. The whole nation is fervently and enthusiastically busy in celebrating the Quaid's centenary. Glowing tributes are being paid to the Founder of Pakistan who guided the Muslims of the sub-continent to cast off the centuries old yoke of colonialism and made a tryst with destiny to put an end to its worst legacy of poverty and backwardness.

It was under the dynamic and inspiring leadership of the Quaid-i-Azam, Muhammad Ali Jinnah that our elders strove arduously and fought against the overwhelling odds to translate a vision and a dream into an everlasting reality. He was the man endowed with a piercing intellectual vision who came to the rescue of the Muslims of the sub-continent when they were still groping in the dark for the final way out of the blind alley of darkness.

Pakistan is a magnificent living memorial to the Father of the Nation. It was both historical necessity and the will of the people that placed Pakistan on the map of the world. In the emergency of the hour, by vociferous propaganda against the composition and viability of a state comprising regions separated by one thousand miles of alien territory and differences of language and social usages. To those who were steeped in the concepts of Western Political Science, such a state seemed unnatural. But it was the supreme self-confidence of the leader and irresistible ability to inspire

## Editorial

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Pakistan is a magnificent living memorial to the Father of the Nation. It was both historical necessity and the will of the people that placed Pakistan on the map of the world. Its emergence could not be prevented by vociferous propaganda against the composition and viability of a state comprising regions separated by one thousand miles of alien territory and differences of language and social usages. To those reared on text book concepts of Western Political Science, such a state seemed unnatural. But it was the supreme self confidence of the leader and irresistible ability to inspire

his people with his own power of conviction, that overcame strong obstacles to Pakistan's emergence within less than a decade of its adoption as a national objective.

Many valuable years have been lost in running the country with the help of slogans. We observe every year at least four anniversaries associated with the Quaid-i-Azam. Tributes are paid every time to his great qualities of character that enabled him to mobilise and discipline his people for shaking the very roots of the mighty British Empire in India with the force of a volcanic eruption. Seminars and meetings are held every year where eminent speakers trace out the history of the Pakistan movement and place historical events in perspective spelling out the rationale of Pakistan and outlining the imperative need for vigilance.

But how far have we been successful in achieving the objectives and the ideals of the Quaid? This is the question which agitates the mind of the whole nation. Soon after his death, the people were engaged in a scramble for power that was to imperil national stability and cohesion. The clouds of regionalism, parochialism, racial or linguistic fanaticism surrounded the horizons of the country. It was led from ceaseless changes of government, party dissensions and maladministration to more than a decade of military dictatorships which scrapped two constitutions and gave a handle to the secessionists in East Pakistan. Thus the country was dismembered, truncated and humiliated.

It is an irrefutable fact that Islam is the ideological basis of Pakistan. Islamic ideology is simply an interpretation and elaboration of Islamic Kalema, which epitomises the fundamentals of Islam and presents in nutshell the 'quintessence' of Islamic teachings. Ideally speaking, it is incumbent upon the votaries of an ideologically Islamic state to build a society which works on such principles as are embo-

died in the Quran and "Sunnah". Islam becomes a great humanistic force, highlighting the need and value of social justice, equity and fraternity in human relations of all types. It is committed to the ideals of universal brotherhood and social justice and consequently it can have no truck with aggressive nationalism, parochialism and racialism.

Pakistan, in fact, was the full realisation of our unfettered national freedom which had been the aim and goal of our long and sustained struggle for freedom. The Muslims of the sub-continent embarked on the struggle for a state where the principles of Islamic justice and equity could prevail and they be enabled to live in peace in accordance with their religious beliefs and cultural values. But what happened? Islamic ideals and values were constantly preached but never practised. Islam remained at the level of a slogan and Islamic ideology did not go down to our hearts. Lip service was paid to it but it was not accepted as a working philosophy of life.

The dark clouds will vanish. A silver lining will appear and a new day will dawn. Our destiny demands an Islamic Revolution. Political reality justifies it, posterity awaits it and by God we will have it. Courage is in our blood, we are the children of a rich heritage.

Let us pledge ourselves anew to translate in to reality the dreams of Iqbal, hopes of the Quaid and the aspirations of the Muslims of the sub-continent. History could bear testimony that the Muslims had always lacked material resources but they crushed their enemies by dint of their unshakable faith in God. A handful of persons with a real love for God could even today bring about a revolution meant for ameliorating the lot of humanity. Staunch faith in Islam and democratic values being our lodestar, the ship of the state can remain steady, gather speed and pursue its

course unswervingly. Let us renew our commitment to unity, faith and discipline so that we are able to make Pakistan—free from the exploitation of political vandals, liberated from oppressive socio-economic inequities, wedded to political and economic democracy, imbued with the spirit of modern statecraft and spiralling to new heights in the comity of nations.

*Nazir Saeed*

## The Quaid-i-Azam's Concept of Pakistan

S. A. Rehman

### *Special Section*

(TRIBUTES TO THE QAID)

The history of the Muslim League and the Quaid-i-Azam, Muhammad Ali Jinnah, within the space of a few years, gave to the Crescent and star flag of the All-India Muslim League such a momentum to the Pakistan Movement that neither the formidable forces of British Imperialism nor the wily tactics of the dreams of Hindu hegemony, masquerading under the guise of nationalism, could hold up its rising tide. The Quaid-e-Azam was a unique maker of History. By purely constitutional methods, he was successful in carving out of the Indian subcontinent, what he himself described as "the greatest Muslim State in the world", based not on territorial, racial or linguistic factors but on the bed-rock of Islamic ideology. It would be, therefore, of more than passing interest for all students of political history to know what sort of vision had inspired the Founder of this ideological state.

The motivating forces behind the genesis of Pakistan are highlighted by several pronouncements of the Quaid-e-Azam, before Independence.

S. A. REHMAN

G. ALLOND

AHMED HUSSAIN

PERWAZ HASAN

RUBINA ALI

M. A. BASIR

1. Selected speeches and statements—Rafiq Arsal p. 413.

2. Speeches and writings—Jamil-ud-din Ahmed Vol. 1, pp. 76-78.

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## Special Section

(TRIBUTES TO THE QUAID)

*Nazir Saeed*

S. A. REHMAN  
G. ALOND  
AHMED HUSSAIN  
PERWAZ HASAN  
RUBINA ALI  
M. A. BASIR

## The Quaid-i-Azam's Concept of Pakistan

S. A. Rehman

The history of the creation of Pakistan reads like a political romance. The dynamic and charismatic leadership of Quaid-e-Azam Mohammad Ali Jannah, within the space of a few years, rallied the Indian Muslims to the Crescent and star flag of the All-India Muslim League and gave such a momentum to the Pakistan Movement that neither the formidable forces of British Imperialism nor the wily tactics of the dreams of Hindu hegemony, masquerading under the guise of nationalists, could hold up its rising tide. The Quaid-e-Azam was a unique maker of History. By purely constitutional methods, he was successful in carving out of the Indian subcontinent, what he himself described as "the greatest Muslim State in the world",<sup>1</sup> based not on territorial, racial or linguistic factors but on the bed-rock of Islamic ideology. It would be, therefore, of more than passing interest for all students of political history to know what sort of vision had inspired the Founder of this ideological state.

The motivating forces behind the genesis of Pakistan are highlighted by several pronouncements of the Quaid-e-Azam, before Independence.

In the course of his extempore address as President of the annual session of the Muslim League, held at Patna, from the 26th to the 29th December, 1939, the Quaid Declared: "It is a misfortune of our country; indeed it is a tragedy that the High Command of the Congress, is determined, absolutely determined to crush all other communities and cultures in this country and establish Hindu Raj. They talk of Swaraj but they mean only Hindu Raj. 2 His comment on the behaviour of the Congress Ministries in the six or seven Provinces in which they had gained power under the 1935 Constitution was that they had compelled Muslim children to accept "Bande Matrum" as their national song though it was "idolatrous and

1. Selected speeches and statements—Rafiq Afzal p. 419.

2. Speeches and writings—Jamil-ud-din Ahmed Vol. 1, pp. 76-78.

a hymn of hate against Muslims." The Congress flag was "paraded as the national flag of India and thrust upon the Muslims" as such. The Congress scheme of Hindi-Hindustani, was in the Quaid's opinion, "intended to stifle and suppress Urdu" which had become the symbol of Islamic culture. In respect of the Wardha Education Scheme, the Quaid gave out that Mr. Gandhi had inspired that scheme and that he was turning the Congress into an instrument for the revival of Hinduism. He then referred to the Pirpur Report and summed up its effect by saying: "Today Hindu mentality and outlook is being nurtured and Muslims are being forced to accept the Hindu ideals in their daily life."

It is against this background that the Quaid's observations in the course of his speech on the Finance Bill, in the Indian Legislative Assembly, on the 22nd of March 1939, must be understood. On that occasion, he addressed the British and Hindu Congress groups and warned them in these prophetic words:

"But let me tell you—and I tell both of you—that you alone or this organisation alone or both combined will never succeed in destroying our souls. You will never be able to destroy that culture which we have inherited, the Islamic Culture, and that spirit will live, is going to live and has live."<sup>3</sup>

What were the contours of this culture, about whose protection the Quaid was so solicitous? A glimpse of the Quaid's mind, on this question, is furnished to us in a letter addressed by him to Mr. Gandhi, on the 21st January, 1940. He wrote:

"Today you deny that religion can be a main factor in determining a nation but you yourself, when asked what you motive in life was, "the thing that leads us to do what we do", whether it was religious or social or political, said: "Purely Religious! ... The gamut of man's activities today constitutes an indivisible whole. You cannot divide social economic, political and purely religious work into water-tight compartments. I do not know any religion apart from human activity. It provides a moral basis to all other activities which they would otherwise lack, reducing life to a maza of "sound and fury signifying nothing."<sup>4</sup>

When there was a hysterical out-burst in Congress and other Hindu circles, on the passing of the famous Lahore Resolution, in March 1940,

3. Ibid., p. 90.

4. Correspondence—Sharifuddin Pirzada, pp. 415-16.

the Quaid-e-Azam issued a statement, in which he explained why the Muslim minorities in Hindu India, readily supported the Lahore Resolution. He pointed out:

"The question for the Muslim minorities in Hindu India is whether the entire Muslim India of 90,00,000 should be subjected to a Hindu majority Raj or whether, at last 60,00,000 of Musalmans residing in the areas where they form a majority should have their own homeland and thereby have an opportunity to develop their spiritual, cultural, economic and political life, in accordance with their own genius and shape their own future destiny, at the time allowing Hindus and others to do likewise."<sup>5</sup>

The incidents of Muslim identity are lucidly brought out in a letter dated the 17th September, 1944, of the Quaid-e-Azam to Mr. Gandhi. He wrote:

"We maintain and hold that Muslims and Hindus are two major nations by any definition or test of a nation. We are a nation of a hundred million and what is more, 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 traditions, aptitudes and ambitions—in short, we have our own distinctive outlook on life and of life. By all canons of International law, we are a nation". In a subsequent letter to Mr. Gandhi, dated the 21st September, 1944, he observed:

"Can you not appreciate our point of view that we claim the right of self-determination as a nation and not as a territorial unit and that we are entitled to exercise our inherent right as a Muslim nation, which is our birth-right."<sup>6</sup>

To the Pir Shahib of Manki Sharif, the Quaid-e-Azam, in a letter written in November, 1945, conveyed this assurance: "It is needless to emphasise that the Constituent Assembly which would be predominantly Muslim in its composition, would be able to enact laws for Muslims, not inconsistent with the Shariat Laws and the Muslims will no longer be obliged to abide by un-Islamic Laws."<sup>7</sup>

5. Ibid., pp. 174-175.

6. Correspondence—Sharifuddin Pirzada pp. 112-113.

7. Ibid., pp. 210-211.

In his concluding remarks at the Karachi Session of the A.I. Muslim League, on the 26th of December, 1943, the Quaid-e-Azam characterised Islam and the Quran as "the bedrock and the Sheet-anchor" of Muslim India and added: "I am sure that as we go on, there will be more and more of one-ness-one God, one Prophet and one Nation".<sup>8</sup>

There were five occasions on which direct references to communists or communism were made, either by the Quaid-e-Azam himself or by someone else in his presence. These reveal his personal reactions to Communistic concepts.

While delivering his Presidential Address extempore at the Karachi Session of the A.I. Muslim League on the 24th December, 1943, the Quaid had a humorous dig at the communists. He said: "I find that the cleverest party that are carrying on propaganda are the Communists. They have got so many flags and I think they consider that there is safety in number. They have got the red flag; they have got the Russian flag; they have got the Soviet flag; they have got the Congress flag. And now they have been good enough to introduce our flag also. Well, when a man has got too many flags, I get suspicious."<sup>9</sup>

On the 9th of March, 1944, in a speech at the Aligarh Muslim University Union, the Quaid warned: "Another party which has become very active of late is the Communist party. Their propaganda is insidious and I warn you not to fall in their clutches. Their propaganda is a snare and a trap. What is it that you want? All this talk of socialism, communism, national socialism and every other issue is out of place. Do you think you can do anything just now. How and when can you decide as to what form of Government you are going to have in Pakistan."<sup>10</sup>

This extract may perhaps be interpreted by some as non-committed since the exhortation in the end about the time of decision may be held to involve postponement of the issue. But the Quaid was much more explicit in his speech at the concluding session of the Punjab Muslim Students Federation Conference at Lahore held on the 19th March, 1944. The Quaid-e-Azam warned the Communist Party to "keep their hands off the Muslims". They did not want any other flag than the League flag and Islam was their guide and complete code for their life. They did not want

8. Speeches and writings—Jamil-ud-din Ahmed, Vol. 1, p. 597.

9. Speeches and writings—Jamil-ud-din Ahmed, Vol. 1, pp. 590-91.

10. Speeches and writings—Jamil-ud-din Ahmed, Vol. II, p. 10.

any "isms", he declared<sup>11</sup>.

In his earlier remarks at that Conference, he has talked of the goal given by the Muslim League to the Muslims and pointed out that "it was no more a slogan—it was something which the Muslims had understood and in it lay their defence, deliverance and destiny which would once more ring to the World that there was a Muslim State which would revive the past glories of Islam"<sup>12</sup>.

Further light is thrown on the mind of the Quaid by the message which he sent on the occasion of the celebration of "Iqbal Day" at Lahore, on the 9th December, 1944.

In that message he described Iqbal as "a true and faithful follower of the Holy Prophet (peace be upon him), a Muslim first and a Muslim last", and "the interpreter and voice of Islam". He referred to his "unflinching faith in Islamic principle" and commented that "Success in life meant to him the realisation of one's self". "To achieve this end, he added, "the only means was to follow the teachings of Islam". In conclusion, the Quaid said: "I whole-heartedly associate myself with the celebration of this "Iqbal Day" and pray that we may live up to the ideals prescribed by our National Poet so that we may be able to achieve and give a practical shape to these ideals in our sovereign state of Pakistan, when established"<sup>13</sup>.

In his address to the students of Islamia College, Peshawar, in 1945, the Quaid made it clear that "The League stood for carving out States in India where Muslims were in numerical majority to rule there under Islamic Law."<sup>14</sup>

Talking to Muslim League workers at Calcutta, on the 1st of March, 1945, the Quaid explained: "I am an old man. God has given me enough to live comfortably at this age. Why would I turn my blood into water, run about and take so much trouble. Not for the Capitalists surely but for you, the poor people.

In 1936, I have seen the abject poverty of the people. Some did not get food, even once a day. I have not seen them recently but my heart

11. Ibid., p. 24.

12. Ibid., pp. 20-21.

13. Ibid., pp. 146-547.

14. Ibid., p. 253.

goes out to them. I feel and in Pakistan, we will do all in our power to see that everybody can get a decent living.”<sup>15</sup>

Those observations did not imply an inclination towards socialistic thinking. What the Quaid-e-Azam had said was wholly consistent with the requirements of the Islamic system itself. Consideration for the havenots is not a monopoly of Communism.

The Quaid-e-Azam addressed the Constituent Assembly of Pakistan, on being elected its first President, on the 11th of August, 1947. In the course of that address, the Quaid referred to the historic conflict between Roman Catholics and Protestants in England and proceeded to say :

“Thank God, we are not starting in those days. We are starting in the days when there is no discrimination, no distinction between one community and another, no discrimination between one caste or creed and another. We are starting with the fundamental principle that we are all citizens and equal citizens of one state”. Further on, he expressed himself in words which have been seized upon by Secularists to support their pet theory of change of views on the part of the Quaid-e-Azam. He said:

“Now, I think, we should keep that in front of us as our ideal and you will find that in course of time, Hindus will cease to be Hindu and Muslims 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.”<sup>16</sup>

One must not be misled by the use of the expression “cease to be”, in this passage. This was only a rhetorical method of emphasising the fact that all residents of Pakistan would henceforth share a common citizenship, equally. The words “not in the religious sense” should be prominently kept in view, while considering its implications. He seems to have been anxious to assure the minorities of Pakistan that they would enjoy full cultural and religious autonomy along with fundamental equality as citizens.

On the 25th of August 1974, the Quaid, while, replying to civic address prescribed by the Karachi Corporation, declared that “it should be our aim, not only to remove want and fear of all types but also to secure liberty, fraternity and equality, as enjoined upon us by Islam.”

15. Ibid., p. 272.

16. Speeches as Governor General, 1947-48, p. 9.

The above statement was followed by another made by the Quaid-e-Azam during the discussion on a resolution of the A.I. Muslim League Council Meeting held at Karachi on the 14th and 15th December, 1947. On that occasion the following weighty words fell from the lips of the Quaid-e-Azam :

“Let it be clear that Pakistan is going to be a Muslim State based on Islam ideals. It is not going to be an ecclesiastical state. In Islam there is no discrimination as far as citizenship is concerned. The whole world, even the U.N.O. has characterised Pakistan as a Muslim State.”<sup>17</sup>

It is wishful thinking to imagine that the Quaid-e-Azam has given up, after Partition, what is a erroneously described as the “Two Nation Theory”. In the course of an interview given to Reuter’s correspondent, Dunecan Hooper, on the 25th October, 1947, the Quaid stated :

“As for the Two Nation Theory, it is not a theory but a fact. The division of India is based on that fact and what is more, that fact has been proved beyond doubt by the ugly and deplorable events of the past two months and by the action of the Dominion of India in pulling out Hindus from Pakistan, as their nationals. How then can it be said that there is one Nation ? I do not wish to dwell upon this further. There are many other events that are taking place which go to show the reality which is that the Dominion of India is a Hindu State.” He added that minorities belonging to different faiths, living in Pakistan or Hundustan do not cease to be citizens of the respective states and that he had repeatedly made it clear, specially in his opening speech to the Constituent Assembly that the minorities in Pakistan would be treated as full citizens.<sup>18</sup> This places that speech in its proper perspective.

The Quaid-e-Azam addressed the Karachi Bar Association on the 25th January, 1948, on the auspicious occasion of the Holy Prophet’s birthday and said that he could not understand a section of the people who deliberately wanted to creat mischief and propagated the idea that

17. Foundations—S. Shariffudin Pirzada, Vol II, p. 571.

18. Selected Speeches and statements of—Rafiq Afzal, p. 440.

the Constitution of Pakistan could not be made on the basis of *Shariat*. He declared :

"Islamic principles are as applicable to life as they were 1300 years ago." Referring to the minorities, he explained that Islam and idealism had taught democracy and equality, justice and fairplay to everybody. He reminded his hearers that the Prophet was a great teacher and great Law-giver and added :

"No doubt there are many people who do not quite appreciate when we talk of Islam. Islam is not only a set of rituals and spiritual doctrines. Islam is also a Code for every Muslim which regulates his life and his conduct even in politics and economics and the like."<sup>19</sup>

A Durbar was held at Sibi in Baluchistan, on the 14th of February, 1948, by the Quaid-e-Azam as Governor-General of Pakistan. Expatiating the impending changes in the administrative system of Baluchistan, the Quaid gave out that in proposing the new scheme, he had one underlying principle in mind—the principle of Muslim Democracy. "It is my belief", he said "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. Our Almighty has taught us that our decisions in the affairs of the State shall be guided by discussion and consultation."<sup>20</sup> The Quaid was clearly cognisant, here, of the Quranic principle of *Shoora*.

On the 26th of March, 1948, the Quaid-e-Azam attended a Public Reception at Chittagong (East Pakistan). Much is sought to be made of his observations on that occasion by the protagonists of Socialism and in particular this sentence of his speech :

"You are only voicing my sentiments and the sentiments of millions of Musalmans when you say that Pakistan should be based on sure founda-

tion of social justice and Islamic socialism which emphasises equality and brother-hood of man."

It is apparent that the phrase "Islamic Socialism" did not originate with the Quaid-e-Azam. It seems to have occurred in the address that was presented to him by his hosts. If one reads this sentence in the context of the whole speech, it becomes crystal clear that the Quaid-e-Azam had in mind only the Islamic principles of social justice when he repeated the term "Islamic Socialism". He bracketed his own sentiments with those of millions of Musalmans, in this connection and surely it is not claimed that the Muslim masses have any prodiliction for the socialist creed. Moreover, the qualifying clause "which emphasises equality and brother-hood of man" gives a positive indication that it was meant only as a compendious description of the Islamic social system. Just after uttering the sentence quoted above, the Quaid proceeded to say :

"Similarly you are voicing my thoughts in asking and in aspiring for equal opportunities for all. These targets of progress are not controversial in Pakistan, for we demanded Pakistan, we struggled for it, we achieved it so that physically as well as spiritually we are free to conduct our affairs according to our tradition and genius. Brotherhood, equality and fraternity of men—these are all the basic points of our religion, culture and civilisation. And we fought for Pakistan because there was a danger of denial of these human rights in his sub-continent."

A very important pronouncement was made by the Quaid-e-Azam in the course of a speech on the occasion of the opening ceremony of the State Bank of Pakistan, on the 1st of July, 1948. "I shall watch with keenness", said the Quaid-e-Azam, "the work of your Research Organisation in evolving banking practices compatible with Islamic ideals of social and economic life. The economic system of the West has created almost insoluble problems for humanity and to many of us it appears that only a miracle can save it from disaster that is now facing the world. It has failed to do justice between man and man and to eradicate friction from international field. On the contrary, it was largely responsible for the two world wars, in the last half century. The western world, in spite of

19. Ibid., pp. 455-56.

20. Speeches as Governor General, 1947-48, p. 56.

its advantages of mechanisation and industrial efficiency is today in a worse mess than ever before in history. 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 own way and present to the world an economic system based on true Islamic concept of equality of manhood and social justice."<sup>21</sup>

The conclusion that emerges from the examination of the Quaid-e-Azam's relevant speeches and statements is that he was far removed from any socialistic or secularist faith and those who have propounded theories to the contrary, have either failed to appreciate the true significance of stray sentences torn from their context, in the full perspective of the Quaid's views or have resorted to myths to support their per-conceived notions. The Quaid-e-Azam's personality stands revealed as that of a consistent and steadfast protagonist of the Islamic system. His dynamic and progressive view of Islam was in complete consonance with the exigencies of the Modern age. In his Presidential Address at the Lucknow Session of the A.I. Muslim League, held in October 1937, he had given his advice to the Muslims :

"Think hundred times before you take any decision, but once a decision is taken, stand by it as one man."<sup>22</sup>

It would not have been in keeping with his character to change his well-considered pre-partition view lightly, after the establishment of Pakistan and it has been demonstrated that in fact no such change took place in the fundamentals of his thinking.

21. Speeches as Governor General, 1947-48, pp. 150-54.

22. Speeches and writings—Jamil-ud-din Ahmed, Vol. 1, p. 39.

## Said The Quaid :

"It is only the will of God that this nation, against which the British imperialists on the one hand and Hindu Baniyas on the other, had conspired to wipe it out from the face of the earth, is today free. It has its own country, its own flag, its own government, its own coinage, its own law. Has any people ever been blessed with anything greater than that. Now it is the duty of the Musalmans to jealously guard these gifts of God. Pakistan is a gift from God and it should be an article of faith with every Musalman to look after this gift. If the Musalmans work faithfully, honestly, with discipline and preservance day and night, if they donot develope greed, dissensions, power hunger, there is no reason why Pakistan should not be counted amongst the great powers of the world. Their country will be the centre of culture, peace, friendship and honour. From here will emanate the light that will guide other Asian nations on the path of progress and lead them on the way to peaceful development."

(The Quaid-i-Azam Mohammad Ali Jinnah)

## Curse of Caste System

Mr. Jinnah declared amidst cheers that Islam did not recognize any kind of distinction of various classification of castes, and the prophet was able to level down all castes and create a national unity among Arabs in Arabia. It was this foundation so firmly laid by him that took them across, and they were knocking at the gate of Spain. They wanted to destroy the curse of the caste system which had been the ruin of Muslim India. Let it be clear that the League is not going to allow anyone to create disruption by these methods among Muslims. Our bedrock and sheet anchor is Islam. There is no question even of shias and sunnis. We are one and we must move as one nation and then alone we shall be able to retain Pakistan. He declared that the caste system was responsible for the slavery of India and warned those who were trying these sinister methods.

—Speech at the concluding  
Session of the Punjab Muslim  
Student' Federation Conference,  
Lahore, March 19, 1944.

## Quaid-i-Azam—a great Constitutional mind\*

G. Allana

The topic of my talk today is going to be Quaid-i-Azam, Mohammad Ali Jinnah—a man with a constitutional mind. I would like to give a few incidents from his life in order to demonstrate the point that I have in mind. I cannot do better to start with than making a contrast and comparison between two outstanding political leaders of that particular period of our history, namely, Quaid-i-Azam Mohammad Ali Jinnah and Mahatma Gandhi.

To begin with, April, 1919 there took place the tragedy of the Jalianwala Bagh in Amritsar. Prior to that, Gandhi had prepared the Indians to resort to unconstitutional methods. The result of it was that in Amritsar, in a small enclosed garden known as Jalianwala Bagh, in April, 1919, there was a protest meeting. The British became nervous. They handed over the city in the morning to the army under the command of Gen. Dyer, an Englishman, and he surrounded the Jalianwala Bagh and ordered his men to fire on the unarmed crowd that was enclosed within the four walls of Jalianwala. Two thousand of our people lost their lives. Gandhi soon realised that he had made a mistake. He turned pink and pale in the face of the colossal human tragedy, and confessed publicly that he had made an Himalayan blunder.

Mahatma Gandhi was at that time the President of the Home Rule League. He was also the leader of the All-India Congress. The Quaid-i-Azam happened to be a member of both—the Home Rule League and the Congress—and simultaneously he was a member of the All-India Muslim League. Now a few months after the Jalianwala Bagh tragedy, a meeting of the Home Rule League took place in Bombay. Mahatma Gandhi presided. The Quaid-i-Azam raised a point of order and sought a ruling from the Chairman. Mahatma Gandhi gave a palpably wrong

\* A talk broadcast on July 26, in the Radio Pakistan Series, of the Quaid-i-Azam.

ruling. That was repugnant and repulsive to the constitutional mind of the Quaid-i-Azam and, therefore, in protest against a palpably wrong ruling of Mahatma Gandhi, the President of the Home Rule League, the Quaid-i-Azam resigned from the League on October 3, 1920.

Soon thereafter, there took place the open session of the All-India National Congress at Nagpur. There again Gandhi moved his very famous Non-Co-operation Movement resolution against the British. The Quaid-i-Azam, being a member of the Congress, was present and as soon as the resolution was moved and supported by various speakers (there was a crowd of over 50,000 present, a big crowd in those days), the Quaid-i-Azam rose and said: "I rise to oppose the resolution moved by Mr. Gandhi." The moment he had said this, the huge crowd in one voice booed and hissed at the Quaid-i-Azam. They would not allow him to proceed. But he was a brave man. He stood his ground. He opposed the resolution of Mahatma Gandhi, and said that it was a mistake to call on the masses to resort to the non-co-operation movement against the British rule.

Soon after the Nagpur session the Quaid-i-Azam addressed a public meeting in Bombay and said: "I am sure Mr. Gandhi is taking the country to a wrong channel. He is forgetting human nature." And how right the Quaid-i-Azam was, was proved by subsequent events. Mahatma Gandhi believed that the call to the non-co-operation movement would result in non-violence as he had preached non-violence. The Quaid-i-Azam was sure that the non-violent movement could never be maintained on a mass scale. He opposed this and then, being opposed to the views of Gandhi, he resigned. His constitutional mind would not allow him to remain in the Congress. He resigned from the Congress in protest.

I refer to another instance of the Quaid-i-Azam's constitutional mind from his life. It happened in Nov. 1927. The Secretary of State appointed a royal commission known as the Simon Commission to visit India to meet the representatives and leaders of Indian public life and ascertain what measure of reforms the British Government should concede to the Indian nation. The composition of the Simon Commission was such that it was unacceptable to the constitutional mind of the Quaid-i-Azam. The Commission, which was instituted to inquire into the needs of India, consisted of only Englishmen and did not have a single representative of the millions of Indians, for whom it had to make decisions. So, in protest, he held again public meetings in Bombay on November 19, 1927,

and moved a resolution. The resolution inter alia stated: "The statutory commission which has been announced is unacceptable to the peoples of India."

He took up the flag against the Simon Commission. Of course, the Congress, had a similar attitude. All over India the echo and the re-echo of the sound "Simon Commission go back," was heard. The result was that the Simon Commission left the shores of India on March 31, 1928, empty handed, boycotted, and humiliated because it was unacceptable to the constitutional mind of the Quaid-i-Azam, as it did not include a single Indian representative.

Then again in 1929, Pandit Motilal Nehru, the father of the first Prime Minister of India, Pandit Jawaharlal Nehru, came out with his own report famous in Indian history as the Nehru Report, which sought to bring about an understanding between the Hindus and the Muslims. The All-India Muslim League's open session held in Delhi in March, 1929, rejected the Nehru proposals and the Quaid-i-Azam was the moving spirit behind this opposition. But constitutionally minded as he was, he did not want to tread merely barren paths. He came out with positive and constructive suggestions, and on this occasion he gave to India what is now known in our history as the famous 14 Points of Mr. Jinnah. Just then the Labour Party had won the elections and Sir Ramsey Macdonald was the first Labour Prime Minister of the United Kingdom. He announced that the first round-table conference would be convened in London in 1930 in order to understand what were the aspirations of the Indian people.

Here again, in the first round-table conference which the Quaid-i-Azam attended, the speeches he made and the proposals he propounded fully bear out the constitutional mind of the Quaid-i-Azam. Subconsciously, if you wish, consciously if you wish, his mind was working in the direction of the establishment of homeland of the Muslims. The greatest emphasis that he laid in his speeches at the round-table conference was that Sind, which was a Muslim Majority province and was at that time part and parcel of the Bombay Presidency, should be separated from the Bombay Presidency and made into a separate fully autonomous province. Similarly, he pleaded for full provincial autonomy for Baluchistan and the North-West Frontier Province. So you see the way in which his constitutional mind was working. He was laying the foundation-stone of what future was going to be known as Pakistan. For, Sind, Baluchistan, the Frontier and the Punjab were the cornerstones on which Pakistan came to be based.

Then World War II broke out and in 1940 it was going against the Allies. On August 8, 1940, the Viceroy made his offer to the Indian nation, which is known in his history as "The August Offer". The Working Committee of the Muslim League, meeting under the chairmanship of the Quaid-i-Azam, resolved: "That it notes with satisfaction that His Majesty's Government have on the whole practically met the demand of the Muslim League." Now it must be mentioned here that this was in August, 1940, and the Lahore Resolution or the Pakistan Resolution had already been adopted in March, 1940, and the Muslim League had set for itself its goal—the achievement and establishment of Pakistan. The August Offer contained in it the seeds of what was in the future to be the homeland of the Muslims—Pakistan.

On March 22, 1942, Sir Stafford Cripps visited India and brought to India what is now known as the Cripps Proposals. The All-India Muslim League session held at Allahbad in April, 1942, passed a resolution drafted by the Quaid-i-Azam which stated inter alia: "While expressing the gratification that the possibility of Pakistan is recognised by implication, regrets that the proposals are not open to any modification." So it was not a total rejection. While expressing satisfaction that it conceded, on the one hand, the demand for Pakistan, it regretted that it was not open to modification.

In the meantime, the demand of the Muslim League and the Quaid-i-Azam for Pakistan was gaining strength. That made the Congress nervous, and it began to tell the British to "Quit India". All over India on walls and in streets, in lanes and bye-lanes, the slogan was everywhere. And when we met at the open All-India Muslim League session in Karachi on December 4, 1943, where again I was present, the Quaid-i-Azam reacted to this slogan of the Congress again in a constitutional manner, and he gave to us the signal which was again a constitutional signal but a smashing blow to the Congress machinations which said, "Quit India," because the Quaid-i-Azam said: "The British must divide and quit," that is, the British should quit, and give independence to India, but certainly not to an undivided India. They must first of all divide India into Pakistan and India, and then they must quit.

On March 24, 1946, the Cabinet Mission came to India with certain proposals as the final proposals from the British Government. The Quaid-i-Azam met the Cabinet Mission on April 4, 1946, and found a golden opportunity to cash in on the Cabinet Mission proposals by negotiations. Protracted negotiations took place, but once again he

rose to the heights of genius. His constitutional mind showed the quintessence of his genius when he called on April 9, 1946, the Muslim Legislators Convention in the Imperial Hotel in Delhi. That was a tremendous demonstration of the colossal strength of the Muslims behind the demand of Pakistan. Constitutionally, he wanted to prove to the Cabinet Mission that all the legislators of India, both in provincial and Central legislatures, were there at the Muslim Legislators Convention and by a unanimous resolution they all resolved that nothing short of Pakistan would be acceptable to the Muslims of India.

So at every step, by constitutional means, this great man, this man of genius, whom we proudly call the father of our nation, guided the destiny of our nation from step to step, onwards and onwards, forward and forward, until we reached our destiny which is Pakistan. And Pakistan will live for ever.

"Mohammad Noman, the Secretary of All India Muslim Students' Federation was a graduate of Aligarh University. Among Mohammad Noman's talents were mimicry. His imitation of Jinnah was delightful—the raised finger, slicing the air with emphasis; the voice and the solemn look. But the talent—which he perfected while still at college—once led him into alarming embarrassment. One day Jinnah sent for him and said: 'I am told that you mimic me with great skill. Show me how you do it? Mohammad Noman had to stand before him and do his best. At the end of the impersonation, Jinnah took off his astarkhan hat and monocle, and said, 'very good. Take these; they will make it more authentic in future!'"

## Said The Quaid :

"Islam is not only a set of rituals, traditions and spiritual doctrines. Islam is also a code for every Muslim which regulates his life and his conduct in even politics and economics and the like. It is based on the highest principles of honour, integrity, fairplay and justice for all, one God and the equality of one God is one of the fundamental principles of Islam. In Islam there is no difference between man and man. The qualities of equality, liberty and fraternity are the fundamental principles of Islam."

(January 25, 1948, Karachi)

## The Quaid-i-Azam and Muslim Self-Assertion

Ahmed Hussain

One can write unhesitatingly that it was due to the indefatigable political leadership of the Quaid-i-Azam that the Islamic state of Pakistan came into existence on August 14, 1947.

There was no magnanimity on the part of the British Government and the All India Congress to concede to the Muslim League's demand for the partition of India. But it was due to the President of the Muslim League, the Quaid-i-Azam's logical and forensic approach that they had to succumb to the pressure. Muslim League's self-assertion as a nation was complete during the elections to the Central and Provincial Legislative Assemblies in 1945-46. At the Centre, the League won all the thirty Muslim seats and also did remarkably well at the provincial level. Thus the Quaid's statement was completely justified that it was the only authoritative representative body of one hundred million Muslims of India.

The Muslims of India suffered both economically and socially at the hands of the Hindus. The suffering was perpetual because they were made to believe that since Hindus and Muslims had been living together as neighbours for generations, therefore, they belonged to one nation. But the appearance was deceptive because there was a big cleavage of outlook on all aspects of life between the two major communities of India.

As a matter of fact, the Muslims themselves were perplexed about the existing political situation. The All India Congress claimed about protecting the genuine interests of the Indians as a nation and, on the other hand, ever since its formation in 1885 it was dominated by the caste Hindu leaders, who always projected the Hindu view point in all aspects of life and showed disdain for the protection of the genuine

rights of the Muslim minority. It was in the midst of this precarious situation that Quad-i-Azam Mohd. Ali Jinnah, Barister at Law appeared on the Indian political scene with a relief for the plundered and oppressed Muslim nation. Mr. Jinnah had embarked upon his political career as a Congressite in 1906. However, in 1920, the Congress party adopted Mr. Gandhi's programme of non-violent non-co-operation and Mr. Jinnah as opponent of Gandhi's religio-political tactics, resigned from Congress. In 1909 he was elected by the Bombay Presidency Muslim constituency to the newly constituted Supreme Legislative Council, and in 1913 returned to the Central Legislature where he continued to sit until 1945.

Mr. Jinnah while remaining a member of the Congress, joined in 1913, the All India Muslim League, which had been founded in 1905 for the advancement and protection of Muslim interests and for the promotion of communal harmony. As the President of Muslim League session held in Lucknow in 1916, he played a prominent part in drawing up the Lucknow Pact under which Congress and the League reached, for the time being, a settlement of outstanding controversies. As an influential member of the Muslim League, he continued his efforts for Congress League understanding on outstanding questions and in 1928 associated himself with the All-Parties Conference. The differences between the Hindu leaders and the League were too great to be reconciled at the Conference table. Therefore, it was decided to entrust the work of drafting an outline of the future constitution of the country to a small committee of nine members headed by Pandit Motilal Nehru. The report became famous by the name of Nehru Report.

The report recommended full dominion status with responsible government at the centre as well as in the provinces. Separate Electorates accepted by the Hindus under the Lucknow Pact, were repudiated as an impediment to the growth of national unity. The Muslim demand for reservation of seats in the Punjab and Bengal legislatures was dismissed as inconsistent with the principle of responsible government. Weightage, like separate electorates, was ignored because it was corollary to them and was not possible in a joint electorate system. The Muslims were to get proportional representation in the Central legislature and not one third of the total as had been suggested in Muslim proposals of March 1927. In short, most of the Muslim demands were rejected on one

pretext or another. Mr. Jinnah decided himself to move a number of amendments in the Nehru draft. Some of the important amendments were: One third Muslim representation in the Central Legislature, representation in Punjab and Bengal legislatures on population basis and vesting of the residuary powers in the provinces. But despite his strong pleas for unity and a practical approach to the communal issue, his proposals were rejected one by one. The Hindu leaders added insult to injury, by challenging the representative position of Mr. Jinnah. In March 1929 following the adoption of the Nehru Report of the All-Parties Conference, in January 1929, Mr. Jinnah formulated the Muslim demands which became famous as his fourteen points. He also declared that "the parting of ways has come." The main points for constitutional safeguards for the Muslim community were: a federal constitution with residuary powers for the provinces, the creation of the new provinces of Sind and Baluchistan, provincial autonomy and separate electorates.

Mr. Jinnah was a delegate to the London Round Table Conference of 1930-31, in which he stood firmly by his 14-point programme and from 1930 to 1934 was resident in England, practising at the Privy Council Bar. On his return to India in 1934, he was convinced that the ultimate aim of the Congress party was Hindu domination over the whole of India, he reunited the dissident groups in the Muslim League into an active and united organization, of which he became permanent President and representative of Muslims of India as a whole.

In 1937 with the experience of Congress Ministries in 7 out of 11 provinces, under the Government of India Act 1935, in course of a speech at Lucknow session of the Muslim League he referred to the Muslims of India as a separate Muslim nation. He very brilliantly brought out the differences between Hinduism and Islam and showed that despite the fact that the members of the two communities had been living together in the same home land for centuries, but they formed two separate nations. Mr. Jinnah resolutely declared: "No settlement with majority community is possible, as no Hindu leader speaking with any authority shows any concern or genuine desire for it. Honourable settlement can only be achieved between equals and unless the two parties learn to respect and fear each other there is no solid ground for any settlement. Offers of peace by the weaker party always mean confessions of weakness, and an initiation to aggression. Appeals to patriotism, justice and fair play and for good-will fall flat. It does not require

political wisdom to realise that all safeguards and settlements would be a scarp of paper, unless they are backed up by power. Politics means power and not relying only on cries of justice or fair play or good will." Mr. Jinnah strongly appealed to the Muslims to join the League and strengthen it, because the Hindus had clearly shown that the Muslims could not expect any justice or fairplay at their hands. The immediate effect of this speech was that a large number of Muslims joined the League. Mr. Jinnah, who had by now come to be known as the Quaid-i-Azam, the great leader and the League became a power, which it had never been throughout its history. Another important step taken by the Muslim League at the Lucknow session was to change its programme to: Full independence in the form of a federation of free democratic states in which the rights and interests of the Muslims and other minorities were adequately and effectively safeguarded in the Constitution.

The Quaid-i-Azam, offered several times to negotiate a political settlement with the Congress, but it failed to reciprocate the good will gesture. The Congress refused to treat the Muslim League as the representative body of the Muslims. When World War II started in September 1939, the Viceroy Lord Linlithgow suggested discussions between the League and the Congress leaders with a view to reaching an understanding for League-Congress Co-operation at the provincial level to be followed up by participation of the two political parties in the Central government. The Quaid immediately expressed willingness to discuss matters with the Congress leaders but the latter refused to share power with the League, because they wanted to exploit the war situation to establish congress rule which practically meant Hindu Raj, over the entire sub-continent. In other words, the congress wanted freedom for the Hindus and perpetual subjugation for the Muslim minority. On the contrary, the Quaid-i-Azam wanted freedom for both Hindus and Muslims.

At the Allahbad session of the Muslim League in December 1930, the poet philosopher Allama Iqbal had given the idea of a sovereign Muslim state in his presidential address. He wished this idea to be given a practical shape for which he entered into correspondence with the Quaid. Allama Iqbal wrote to him on June 21, 1937. "You are the only Muslim in India to-day to whom the community has a right to

look up for guidance, through the storm which is coming to North-West India and perhaps to the whole of India."

A year later, the Sind Provincial Muslim League in a conference held in Karachi from October 7 to 9, 1938, passed a lengthy resolution indicting the congress for enforcement of Vidya Mandir Scheme, foisting Bande Matram, making Hindu as the lingua franca of India, introducing and enforcing joint electorates in Local Bodies closing urdu schools, suppressing freedom of press and speech and interfering in the age-long religious privileges and usages of Muslims. It further recorded its emphatic disapproval of the idea of a federation and recommended to the All-India Muslim League "to devise a scheme of constitution under which Muslims may attain full independence."

Keeping in view the above mentioned development, it would be correct to say that by 1940, the Muslims led by the Quaid-i-Azam were beginning to think for an independent homeland for themselves in the sub-continent. In January 1940, the Quaid contributed an article to a British paper "Time and Tide" in which after giving a graphic review of the working of the provincial part of the Government of India Act of 1935 and the injustices and suffering it entailed on the Muslims and other minorities, he laid down two propositions: (1) Britishers must realise that unqualified Western democracy was totally unsuited for India and attempts to impose it must cease; (2) In India it must be accepted that party government was not suitable and all Governments Central or Provincial, must be Governments that represent all sections of the people. In conclusion, the Quaid demanded that a constitution must be an evolved one that recognised that there were in India two nations who both must have a share in its Government.

This was the psychological background to the annual session of the Muslim League held in March 1940. On the eve of commencement of the session, a shocking tragedy had taken place in which a number of khaksars had been killed. Many feared that there might be trouble at the session and advised postponement of the session. But the Quaid-i-Azam's faith in his people was unfagging and the subsequent events proved it to be true. All fears of disturbance at session were belied and the proceedings went through without the slightest obstruction. In this decisive session, the Quaid, who was strengthening his hold over the Muslim League presented his own solution of the Muslim problem. He

commented : "It is extremely difficult to appreciate why our Hindu friends fail to understand the real nature of Islam and Hinduism. They are not religious in the strict sense of the word but they have, in fact different and distinct social orders, and it is a dream that the Hindus and Muslims can ever evolve a common nationality, the misconception of one India nation has gone far beyond the limits and is the cause of most of our troubles and will lead India to destruction if we fail to revive our nations in time. The Hindu and Muslims belong to two different religions, philosophies, social customs and literatures. They neither intermingle nor inter-dine together and indeed they belong to two different civilisations which are based mainly on conflicting ideas and conceptions. Their outlooks on life are different. It is quite clear that Hindu and Muslims derive their inspiration from different sources of history."

The Quaid provided his solution of the problem in the following words : "The problem in India is not of an inter-communal character, but manifestly of an international one and must be treated as such. So long as this basic and fundamental truth is not realised, any constitution that may be built will result in disaster and prove destructive and harmful not only to the Muslims but the British and Hindus also. If the British are really in earnest to secure peace and progress of the people of this sub-continent, the only course open to us all is to allow the major nations separate homelands by dividing India into autonomous national states. There is no reason why these states should be antagonistic to each other. On the other hand the rivalry and the natural desire and efforts on the part of one to dominate the social order of and establish supremacy over the other in the government of the country will disappear."

The Quaid-i-Azam finally spelled out the Muslims resolve to achieve target as follows. "Muslims are a nation according to any definition

and they must have their homeland, their territory and state. The vital interests of millions of our people impose an honourable and peaceful solution which but at the same time we cannot be moved or and objective by threats or intimidations. We all difficulties and consequences and make all required of us to achieve the goal we have set only Mus.

The lead had been given so forcefully and so unambiguously by the Quaid-i-Azam that toeing the line of its president, the All India Muslim League adopted on March 23, 1940, the Lahore Resolution which became famous as Pakistan Resolution. The word Pakistan was coined by Chaudhri Rahmat Ali who explained its significance in a pamphlet "Now or Never" in 1933. After passage of the Resolution, the Quaid-i-Azam declared that had Allama Iqbal been alive, he would have been happy to know that they did exactly what he wanted them to do. Furthermore, in a speech that he made later in the year, he said, "No power on earth can prevent Pakistan." The Quaid-i-Azam and the Muslim League decided upon the partition of the sub-continent, all possibilities of a peaceful agreement with the Hindu leaders having failed.

The Quaid further discussed in detail that Muslims are a nation from any standard and test during his talks with Mr. Gandhi, which were spread over eighteen days started on September 9, 1944, at the Quaid's house. The basis of Muslim nation-hood were superbly brought out in a letter dated September 17, 1944, of the Quaid-i-Azam to Mr. Gandhi. He wrote : "We maintain and hold that Muslims and Hindus are two major nations by any definition or test of a nation. We are a nation of a hundred million and what is more, 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 traditions, aptitudes and ambitions : in short, we have our own distinctive outlook on life and of life. By all the canons of International Law, we are a nation". In a subsequent letter to Mr. Gandhi, dated September 21, 1944, he observed : "Can you not appreciate our point of view that we claim the right of self-determination as a nation and not as a territorial unit and that we are entitled to exercise our inherent right as a Muslim nation, which is our birth-right." The proposal that division would take place after the British had transferred power was opposed to the Quaid-i-Azam's basic demand that Muslims are a full-fledged nation and had a right of self-determination. Once power had been transferred, there was no surety that the congress or Mr. Gandhi would agree to the partition. By rejecting the proposal, the Quaid-i-Azam, therefore, came out of an alluring trap. During this period, the Quaid had to fight with the greatest personalities of his time and he had the Muslim masses with him and some lieutenants but he had to fight single-handed because none of his lieutenants even approached his intellectual level, farsightedness, political sagacity determination and constitutionalism.

commented : "It is extremely difficult to appreciate why our Hindu friends fail to understand the real nature of Islam and Hinduism. They are not religious in the strict sense of the word but they have, in fact different and distinct social orders, and it is a dream that the Hindus and Muslims can ever evolve a common nationality, the misconception of one India nation has gone far beyond the limits and is the cause of most of our troubles and will lead India to destruction if we fail to revive our nations in time. The Hindu and Muslims belong to two different religions, philosophies, social customs and literatures. They neither intermingle nor inter-dine together and indeed they belong to two different civilisations which are based mainly on conflicting ideas and conceptions. Their outlooks on life are different. It is quite clear that Hindu and Muslims derive their inspiration from different sources of history."

The Quaid provided his solution of the problem in the following words : "The problem in India is not of an inter-communal character, but manifestly of an international one and must be treated as such. So long as this basic and fundamental truth is not realised, any constitution that may be built will result in disaster and prove destructive and harmful not only to the Muslims but the British and Hindus also. If the British are really in earnest to secure peace and progress of the people of this sub-continent, the only course open to us all is to allow the major nations separate homelands by dividing India into autonomous national states. There is no reason why these states should be antagonistic to each other. On the other hand the rivalry and the natural desire and efforts on the part of one to dominate the social order of and establish supremacy over the other in the government of the country will disappear."

The Quaid-i-Azam finally spelled out the Muslims resolve to achieve their target as follows. "Muslims are a nation according to any definition of a nation and they must have their homeland, their territory and state. Honesty demands and the vital interests of millions of our people impose a sacred duty upon us to find an honourable and peaceful solution which would be just and fair to all but at the same time we cannot be moved or diverted from our purpose and objective by threats or intimidations. We must be prepared to face all difficulties and consequences and make all the sacrifices that may be required of us to achieve the goal we have set in front of us."

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The Quaid's statesmanship and conviction were again tried in 1945 during the Simla Conference. The conference began on June 25, 1945. The Viceroy Lord Wavell asked the various political parties leaders to recommend to him panels of names from which he could select the members of his new Executive Council. The list submitted by the Congress included the names of two Congress Muslims. The Quaid, protested against this on the ground that the Muslim League alone was competent to nominate the Muslim members. The Conference met for the last time on July 14, 1945. The Quaid reminded the conference in the last meeting about differences between Muslims and other minorities living in India. He said: "All the other minorities such as the Scheduled Castes, Sikhs and Christians have the same goal as the Congress. They have their grievances as minorities, but their goal and ideology cannot be different from or otherwise than that of a United India. Ethnically and culturally they are very closely knitted to Hindu society." Thus, the Quaid reiterated the Muslim self-assertion as a nation vis-a-vis the Hindus. It was on this issue that the break occurred, the Simla Conference failed on account of the refusal of the congress, to recognise the Muslim League as the sole representative organisation of the Muslims. Finally the Quaid concluded. "If we had accepted it, we would have emerged out of this conference minus everything, and we would have entirely betrayed our people. It would have been an abject surrender on our part of all we stand for, and it would have been a death-knell to the Muslim League."

The shelving of the Wavell Plan strengthened the Quaid more than the congress. It placed the non-League Muslims on precarious ground. They realized that, despite their alliance with other parties, the Quaid-i-Azam alone was the decisive figure on behalf of the Muslims. To determine the representative character of the various political parties in India there were General Elections in 1945-46. The Quaid mentioned in unequivocal terms on the eve of elections that Muslim League was fighting the elections as sole representative organisation for one hundred million Muslims and for creation of Pakistan. The League captured all the Muslim seats in the Central Legislature and secured 439 out of 494 Muslim seats in the provincial legislatures. The Quaid's claim to speak on behalf of the Muslims was completely vindicated and the concept of the Two Nations entered the practical domain.

The Quaid-i-Azam was a staunch adherent of constitutional procedure

and peaceful process. Because he had a legal bent of mind. However, it had not to be attributed to any kind of weakness. He followed the constitutional procedure as a matter of principle backed by honesty of purpose. Nonetheless, he was fully aware of his strength as an undisputed leader of one hundred million Muslims of India. Regarding the part played by the Cabinet Mission, the Quaid declared that the British had gone back on their words and they played into the hands of the Congress. They tried to propitiate the goddess of the congress and postponed the formation of the Interim Government. Therefore, he thought that it was high time to show his strength as an undisputed Muslim leader. Like a seasoned statesman he gave a call of Direct Action to his followers on August 16, 1946. On that day the Muslim Leaguers throughout India renounced their titles and explained to the masses the demand for Pakistan. According to many observers in a way the Quaid-i-Azam asked for the Direct Action and its successful enforcement proved the way for the creation of Pakistan.

But it is important to note that the Quaid used the direct method only when the British and the congress backed out from their pledge and ignored to acknowledge the Muslim League as the sole representative body of the Muslims. The League's phenomenal victory which paved the way to the establishment of Pakistan was undoubtedly an affirmation of Muslim India's implicit faith and trust in the Quaid-i-Azam and his leadership. He on his part had unlimited faith in his mission and the Muslim nation.

Lord Mountbatten, the last of the British Viceroys in undivided India announced the June 3 plan, by which the partition of the sub-continent took place. The Indian Independence Act of 1947 had a provision that the two new Dominions could have one Governor-General. This clause was inserted in Indian Independence Bill on behest of Lord Mountbatten who showed great anxiety to become joint Governor-General. When Nehru offered him the Governor-Generalship of India, Mountbatten accepted the offer but told Nehru that he hoped to receive a similar invitation from the Muslim League.

Nehru knew Mountbatten earlier than he assumed the office. He visited Singapore and Malaya in 1946 where he met Mountbatten. This meeting before Mountbatten was appointed viceroy gave Nehru an advantage over other leaders. Nehru later made full use of it. Decidedly Mountbatten was close friend of the top Congress leaders and the only

Indian in his staff was also pro-Congress. The All India Congress Committee passed the following statement on the partition of India : "Geography and the mountains and the seas fashioned India as she is, and no human agency can change that shape or come in the way of her final destiny.....The A.I.C.C. earnestly trusts that when the present passions have subsided, India's problems will be viewed in their proper perspective and the false doctrine of two nations will be discredited and discarded by all".

Had the Muslim League accepted the proposal of joint Governor Generalship, it would have negated the struggle launched by the Muslim nation under the dynamic leadership of the Quaid-i-Azam and would have given fillip to the above mentioned Congress resolution. Lord Mountbatten's manifest partiality for the Congress and the Hindus and his hostility to the very idea of Pakistan weighed with the Muslim League leaders in deciding against a joint Governor General.

The Quaid-i-Azam himself was not keen to become Governor General. Neither emoluments, power or dignity attaching to the office had any attraction for him. Pakistan's only chance of survival in the unfavourable conditions created by its opponents was to have the Quaid-i-Azam as head of State, because he was respected by all as being Father of the Nation, to overcome multifarious problems faced by the new State. During the few months he lived after the creation of Pakistan, he guided cabinet and the nation with astounding ability, integrity and farsightedness.

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 "The difference between Gandhi and Jinnah was revealed on an occasion when Jinnah considered that Gandhi had broken a promise. Gandhi claimed that his 'inner light, had ordered his change of mind. Jinnah turned to his Secretary and said : "To hell with his inner light : Why can't he be honest and admit that he made a mistake ?"

The Quaid-i-Azam was a staunch adherent of constitutional procedure

## Quaid-i-Azam - The Architect of a Nation Said The Quaid :

"I would also impress upon every member of this state, particularly our youth, to show the spirit of devotion, courage and fortitude to give a lead to others and to set a nobler and higher example for those who may follow us and the coming generations."

(October 30, 1947, in Lahore)

"I want the Muslims to rid of the disease of provincialism. A nation can never make progress unless it marches in one formation. We all are Pakistanis and citizens of the state and we should serve, sacrifice and die for the state so that we may make it the most glorious and sovereign state in the world."

(Address to Karachi Bar Association  
January 25, 1949)

## Said The Quaid :

"Islam and its idealism have taught democracy.

Islam has taught equality, justice and fair play to every body. What reason is there for any one to fear democracy, equality, freedom on the highest standard of integrity and on the basis of fair play and justice for every body.

(Address to the Karachi Bar Association  
January 25, 1948)

## Quaid-i-Azam - The Architect of a Nation

Syed Perwaz Hasan

Quaid-i-Azam Muhammad Ali Jinnah, one of most illustrious sons of the sub-continent, the light of Asia, and the Founder of Pakistan was a versatile genius. His contribution towards the freedom of India and specially the creation of Pakistan will go in the annals of history as unparalleled and incomparable. His sharp intellect, piercing logic, clear vision, and the gift of oratory made him the most popular leader of the Muslims of the sub-continent.

Mr. M. A. Jinnah joined politics in 1906 and enrolled himself in the Indian National Congress. He began as an ardent advocate of the cause of Hindu Muslim unity. In one of his earliest public pronouncements he lodged a vigorous protest against the institution of separate electorates. He joined the Muslim League in 1913 on the firm understanding that this connection would not affect his primary loyalty to the cause of the Congress. He was the principal architect of the Lucknow Pact, which represented the only substantial measure of political agreement between the Muslims and the Hindus during the British rule.

He left the Congress in 1920 as a protest against what he called the sterile policy of non-co-operation. But his pro-Congress learnings remained intact. In the legislature the weight of his tiny independent group was almost invariably thrown on side of the Congress. In the course of his long political sojourn, circumstances drove him to an unrelenting confrontation with his former Party. Reproduced below are two extracts from his speeches representing the contrasting phases of his career.

In his presidential address at the annual Muslim League session at Lucknow in 1916 he made the following observation : "Towards the Hindus our attitude should be of goodwill and brotherly feelings. Co-operation in the cause of our mother-land should be our guiding principle. India's real progress can only be achieved by a true understanding and

harmonious relations between the two great sister communities”.

“The Hindus and the Muslims belong to two different religious philosophies, social customs and literature and indeed they belong to two civilizations which are based mainly on conflicting ideas and conceptions.....To yoke together two such nations together under a single state..... must lead to the final destruction of any fabric that may be so built up for the government of such a state.”

A revolutionary change had come over the man and his thinking. The one time ambassador of Hindu Muslim unity had turned into the “Prophet of discord”, as The Late Agha Khan stated. The Hindu Press branded him “a rank communalist” and declared that Jinnah’s clean politics had been eroded by “lust” for power. All sorts of motives were attributed to him and many gross adjectives were used to explain his changed out look.

But actually there is no mystery about his transformation, His whole career is an open book. There is nothing devious about the causes that he advocated or the methods he adopted. His experience changed the course of his thinking. This, in turn, changed the whole course of his political thought and thereby the course of history.

The year 1920 is a convenient starting point in the history. He was a lonely figure at this critical juncture and visible neither in the legislature nor in politics. While the country was gripped by Hindu Muslim riots of unparalleled ferocity, he came back to politics in 1924. The entry was signalled by his chairing of the Lahore session of the All-India Muslim League. Here he delivered a remarkably conciliatory speech on the emitted state of Hindu Muslim relations and made an earnest appeal to the Congress to come to terms with the Muslims. He waited but there was no response from the Congress. He exerted and tolerated but nothing happened. He redoubled his efforts and finally gave up in despair.

It is said that the Nehru Committee worked hard at Allahabad during the summer months of 1928. Its report, drafted in excellent English, recommended a unitary form of government for the country and rejected every Muslim proposal except the one relating to the separation of Sind from Bombay. The Muslims looked upon this constitutional manual as a deed of perpetual subjugation. On the other hand, the Hindu Press loudly acclaimed the report and cast it in the face of the British Govern-

ment as an “agreed nations demand” The Nehru Report in truth was a one-sided document. The vision of its authors was no wider than that of their Mahasabha mentor. The protagonists of the report employed all propaganda devices like demonstrations, Symposiums, rallies and Special issues and supplements to confound the Muslims.

Mr Jinnah was absent from the country then. He must have been taken aback at the “performance” of Motilal Nehru and his committee. However, when he landed at Bombay, he chose his words with great care. He briefly observed that the Nehru Report was not the “Law of Medes and Persians”. Perhaps, he still hoped that he would be able to bring the Congress round to a more reasonable frame of mind. The finale came in December 1928. An All-Parties Convention was summoned at Calcutta ostensibly to “consider” the Report but it was actually meant to rubber-stamp it. The Hindu Mahasabha dominated the gathering. It was bent upon getting the report through “without the alteration of a single coma”. Jinnah, who had always insisted that unity was a prerequisite to independence, made a remarkable speech on the occasion, urging the need for statesmanship and wisdom in the over-charged situation. Like a statesman, he pleaded for fairplay and demanded that Muslims should be assured of a secure future. The liberals, the Mahasabha and the Congress used their combined force. Every amendment, designed to make the Nehru Report acceptable to Muslims, was moved and summarily rejected one after the other. As if this was not enough, Hindu leaders added insult to the injury inflicted upon the Muslims. One of them shouted “Jinnah represents nobody”, another cried out sarcastically, “He is a spoiled child, give him all that he wants and be finished with it”. Needless to add that Mr. Jinnah’s disillusionment was complete. He left the same evening for Bombay. While talking to a friend before boarding the train, he characterised the days proceeding as “The parting of ways has come”.

From 1935 to 1947, the sub-continent was more or less a soothing cauldron of political controversies, constitutional confusions and communal show-downs and no soothing action was available to cool it down. The demand for Pakistan had unnerved all the non-Muslim forces. The English adopted an attitude of “studied innocence” towards this demand, the Congress advanced a criticism calculated to kindle the embers of communal animosity, and with theatrical protests tried their best to prove to the hilt, that the idea of a separate homeland made by the Muslims was no more than a meddle some freak, and on top of it, supplied judge, jury

and hangman as well as a public prosecutor to vindicate the claim of One Indian Nation. Mr. Jinnah was dubbed as a Machiavelli amongst the political princes of India. Arrows tinged with personal pique and concentrated venom were aimed at him.

In this atmosphere of political anarchy, Mr. Jinnah, with a team of his gallant and trusted lieutenants, rose equal to the occasion with a refreshing flexibility of response to the stage-army of his political opponents and smashed it to atoms. He tried his best to make himself be heard intelligently and with a velocity of seriousness and advocated terms with Hindus but refused to say ditto to their whims and fancies. By means of engaging flashes of his genius, he unravelled the thread of his people's real talent from the tangle of their confused aspirations. He exploded the myth of crude subterfuges and the cheap claptraps, which constituted the strategies of the anti-Pakistan forces.

The anti-Pakistan force bombarded the demand for Pakistan with "thousand horse-power phrases". But Mr. Jinnah, by means of his cold and calculated logic convinced his opponents that wisdom does not in lung-power multiplied by millions, that the wit of one man does not always necessarily become wisdom of all.

All superficial impressions and intemperate reactions to the demand of Pakistan could not stand the piercing and penetrating reasoning of Mr. Jinnah. This was the basic reason why nothing could cower him down.

Mr. Jinnah's genius was nourished and nurtured in two countries, India and England and he grasped the best of the two cultures and civilizations. In order to understand the political thinking and policies of Mr. Jinnah, it should be kept in mind that he was, on one hand, the product of a terrible tension and deadening dialogue between the Matter and the Mind of the 19th century; and, on the other hand, he was the logical outcome of the serious encounters and formidable confrontations between democratic and anti-democratic forces, the former winning over the latter. Mr. Jinnah was fully abreast of the materialistic progress and the mundane dimensions of the western life and its impact on the world and politically he was a critic of the western-styled democracy.

Mr. Jinnah was not a political thinker as Machiavelli, Marx or for that matter as Engels can be termed political thinkers. He was neither

an academic (nor non-academic) sort of thinker as Kant, Hegel and others but a thinker in the sense that he gave finishing touches to the Two-Nation Theory and employed it as a conceptual tool and logical equipment for ordering and arranging the entire gamut of his ratiocination informed of the facts and realities of socio-political phenomena of life with the potentials of the Indian Muslims.

The idea of two Nation Theory was looming large on the socio-political horizon of the Sub-continent much before the advent of Mr. Jinnah, as a political leader. Mr. Jinnah picked up all the bits and pieces, embroidered the fragmented information about separate national status of the Muslims into patterned and systematic dainty rainbow of political claim. And besides, as a political thinker, he classified, interpreted and explained the political entities and events to make the demand for Pakistan more meaningful, forceful and inspiring.

Being the product of a restive age and haunted by confusing schisms and terrible wars, Mr. Jinnah's thinking indeed betrays some weak points too, but it was natural on his part because after all he was a fallible human being. It was morally incumbent upon his followers and in due course of time they should have endeavoured to overcome the impacts and influences of those weaknesses which were generally inadvertent and a logical off-shoot of having lived in an age which was burdened with confusions and riddled with intrigues.

Despite a lot of upheavals, odds and ends, and sinister shocks, Pakistan has survived and thus established her vitality and spiritual points of view though territorially it stands shrunk and demographically squeezed than before, as a result of international intrigues against her.

Still there are people who, putting material and parochial blinkers on their eyes look askance at Pakistan and that of the personality of its founder. Pakistan and Mr. Jinnah cannot be understood by those who study them in purely materialistic context, territorial dimensions in the immediate context of some ulterior mundane and political desires and sinister worldly designs. A few self-styled, self-stuffed and self-made intellectual buffoons, puffed up with nothing but ignorance, shallowness, vanity and shifted intidely, pretending to monopolise press, pelf and pen, never spare any opportunity of expressing their venomous and vitriolic opinions about Pakistan and its founder.

No crooning or clamouring, intrigue or conspiracy can undo Pakistan

and unmake the personality of its Founder. In no time, every doubt, misunderstanding and prejudice about Pakistan and Mr Jinnah will resolve and dissolve before the searching and really objective study of the both. Pakistan has come to stay and will stay despite all ebbs and flows in its history and great men like Mr. Jinnah, die like the sun whose last rays though possessing little heat and brightness is yet capable of attracting more heat and yet they expand and immortalise by creating beauty out of them.

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 “I admit that Jinnah’s methods were sometimes extra ordinary. A Judge once asked him to ‘speak up’. ‘We cannot hear you, Mr. Jinnah’, he said. Jinnah replied, ‘I am a barrister, not an actor.’ The Judge was patient, but he had to interrupt again—Mr. Jinnah, I must ask you to speak louder.’ Jinnah answered, ‘If you will remove that pile of books in front of you, you might be able to hear what I have to say.’

(Hector Bolitho in ‘Jinnah : creator of Pakistan’)

One of his friends remarks : “The flashes of temper in him were superficial ; in his heart he was a man extraordinarily free from pettiness and small prejudices—especially over racial differences. I went to him once at the height of the enmity between the Muslims and the Hindus. Jinnah had a hindu butler, and I said, rather, as a joke, ‘Aren’t you afraid he may do you an injury or something ?’ He answered, ‘oh, no. I like him and I trust him. These days he seems to be taking an interest in congress activities, but he is a very good fellow really !’ ”

(Hector Bolitho in ‘Jinnah : creator of Pakistan’)

intellectual buffoon, put up with nothing but ignorance, shallowness, vanity and shifted indignity pretending to monopolize press, pen, never spare any opportunity of expressing their venomous and virulent opinions about Pakistan and its founder.

No crooning or clannishness, no clannishness or conspiracy can undo Pakistan.

## “The Quaid-i-Azam : A Mass Leader”

### Said The Quaid :

“All I require of you now is that every one of us to whom this message reaches must vow to himself and be prepared to sacrifice his life, if necessary, in building up Pakistan as a bulwark of Islam and as one of the greatest nations whose ideal is peace within and peace with out.”

“Keep up your morale. Donot be afraid of death.

Our religion teaches us to be always prepared for death.

We should face it bravely to save the honour of Pakistan and Islam. There is no better salvation for a Muslim than the death of a martyr for a righteous cause.”

While Addressing the Public meeting in  
 Lahore, October 30, 1947

## Said The Quaid :

“Donot be overwhelmed by the enormity of the task.

There is many an example in history of young nations building themselves up by sheer determination and force of character. You are made of sterling material and are second to none. Why should you also not succeed like many others, like your own forefathers. You have only to develop the spirit of the ‘Mujahids’. You are a nation whose history is replete with people of wonderful grit, character and heroism. Live up to your traditions and add to it another chapter of glory.

While addressing the Public meeting in  
Lahore, October 30, 1947

## “The Quaid-i-Azam As a Mass Leader”

Rubina Ali

The British had come to the sub continent on march outs seeking commercial concessions, begging for friendly and favourable treatment, and had ended by setting up an Empire in India which was the most dazzling Jewel in the Imperial crown. But in 1857, a new spark ignited a mighty flame of revolt, which in fact became the first step towards achieving freedom. The muslims in the sub continent, since then, were confronted with many hostile forces and complicated problems. At this juncture, one after the other rose on the Indian ‘stage’ great leaders like Sir Syed Ahmed Khan, Hali, Mohsin-ul-mulk, Viqar-ul-mulk, Shibli, Abul Kalam Azad, Maulana Mohammad Ali, Iqbal and above all Mohammad Ali Jinnah, who was to be the founder of one of the greatest Islamic states—Pakistan, which was carved out of the Indian sub continent in August 1947.

Mohammad Ali Jinnah was born on christmasday of the year 1876, which fell on sunday. His father Poonja Jinnah, a Khoja who had migrated from Gujrat Kathia war to Karachi for commercial purposes, was a partner in a private firm. Fredrick Leigh croft, the general manager of Graham Shipping and Trading company, with which Poonja Jinnah carried his business became a personal friend of him, and on whose intentions, Jinnah was sent to England at a very young age of sixteen.

Little Jinnah was separated from his parents at a very early stage of his life and was sent to Bombay to receive his primary lessons at Gokul Das Tejpal school. The effect that this early detachment from his family created in the mind of the boy partly accounts for the very prominent trait of the character of the man—the habit of independence and self reliance. Perhaps it was at this time of his life that he discovered the secret of a single handed struggle for existence, which in the later years helped him so much.<sup>1</sup>

1. M. H. Syed, “Mohammad Ali Jinnah,” Elite Publishers.

After a short time, however, he was again brought back to Karachi and admitted to Sind Madrasa High School. He was finally put in the Church Mission High School where he passed the matriculation examination of the Bombay University. On the inclination of Mr. Frederick Leighcroft, Jinnah now sixteen was sent to London, to learn business in the Head office of Graham's Shipping and Trading company. The father agreed but the mother was reluctant to allow her favourite son to go to Europe for two years, before he had got married. Mohammad Ali complied with the wishes of his mother who chose Amrit baai, a fourteen years old girl from the Ismaeli Khoja family, this was one of the very few decisions which Jinnah took on behalf of any other person than himself.

Mohammad Ali as a young boy, on seeing a barrister for the first time robed in a black gown had said, "I want to be a barrister", and this urge asserted itself. He gave up all thoughts of being a businessman and decided to study for the 'Little Go' which was the entrance examination in these days for admission to an Inn in London to become a barrister. "I joined Lincoln 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." At Lincoln's Inn, he changed his name to read M. A. Jinnah from Mohammad Ali Jinnah. He passed his law examination at the age of eighteen in 1895, when he was called to the Bar, the youngest ever Indian.

During his student days in London, Jinnah took a keen interest in the affairs of the Indian student community and frequented the House of commons to listen to the speeches of the great liberal leaders of those days. Talking to Dr. Ashraf Jinnah, he said, "I happened to meet several important English Liberals with whose help, I came to understand the doctrines of Liberalism. The Liberalism of Lord Morley was then in a full sway. I grasped that liberalism which became part of my life and thrilled me very much."<sup>2</sup>

Dadabhai nuroji, the grand old man of India, was engaged in his election campaign for a seat in the House of commons from central Finsbury. His campaign was mostly conducted by Indian Students who opened the eyes of Jinnah to the graver issues of life. The activities of young Chitta Ranjan Das, a student from Bengal who made several political speeches in England.....made him think the problems of his country.<sup>3</sup> Jinnah

told Dr. Ashraf, that during the last two years in London, his time was "utilized for the future independent studies for the political career, he already had in mind."<sup>4</sup>

Apart from his association with public life in England, Jinnah became a member of the Shakespearean Dramatic club, where he also took part as an amateur actor. M. H. Syed says, "as a result of this unique experience, the Quaid-i-Azam always, since then, pervaded his public and private speeches and writings, and a touch of dramatic gesticulation was visible throughout his career of public speaking."<sup>5</sup>

After an absence of about four years, Jinnah returned to Karachi in 1896, only to learn about the failure of his father's business. He preferred leaving Karachi and in 1897 reached Bombay, but he was to endure three more years of disappointment before he began to climb. At the turn of the century, Jinnah's fortunes changed through the kindness of acting Advocate General of Bombay John Mobsworth Mac Pherson, who invited the young lawyer to work in his office chambers. Mrs. Naidu commenting of Jinnah's job said, "a courteous concession, the first of its kind ever extended to an Indian", which Jinnah remembered as a "beacon of hope in the dark distress of his early struggles". After some time Macpherson recommended Jinnah's name to Sir Charles Ollivant, the member incharge of the Judicial department who appointed him as temporary Presidency Magistrate. When the period of temporary appointment was over, Sir Ollivant offered him a higher job to which he declined saying that his ambition was to earn Rs. 1500 a day, an amount which was offered as a monthly pay. The fact is noteworthy that even at the height of his fame, Mohammad Ali Jinnah did not raise his professional fees to more than what he had originally fixed in mind.

Relieved from the financial anxiety, Jinnah was now free to take part in politics. Hitherto, he had till now been mere spectator of the political developments within the country. Now he seriously thought of applying himself to the Indian politics. The background of Mr. Jinnah's political thought and thinking was mainly western in nature and scope. He was one of these non-English intellectuals belonging to the continent who actually penetrated to the core of Western life, culture and way of thinking and drank deep from its fountains. He had spent the most valuable

2. Jinnah's talks with Dr. Ashraf ed. Sheikhla Mac. Donough. Mohammad Ali Jinnah D.C. Heath and Company Mass Chusetta U.S.A. 1970 p. 3.  
3. M. H. Saiyed op. cit. p. 3.

4. Sheikhla Mac. Donough op. cit. p. 3.

5. M. H. Saiyed op. cit. p. 41.

6. Dr. Shafiq Ali Khan—"Jinnah as a Political Leader,"

time of his life in England, both as a student and political trainee and lawyer. He, had the first hand knowledge of the British political traditions, practices, working of the constitution and thinking.

"So far, Mr. Jinnah was essentially a speaker for the intellectual and the cultural audience. There was a certain kind of aloofness about him. But it was only due to scorn of cheap popularity. He never allowed himself to become that type of leader who swim with the current of popular fancies and passions on the chance of finding themselves on the crest of it".<sup>1</sup> As a leader of the people, Jinnah showed wonderful understanding of the mass mind and insight into political moves and diplomatic manoeuvres. His patience was almost inexhaustable and he waited for the right moment. An outstanding feature of Mr. Jinnah's leadership was that he achieved maximum result with the minimum effort in comparison to Mr. Gandhi who observed physical restraints on himself. He did not want his followers to fritter away their energies in fruitless wrangles over narrow parochial and momentary issues. Step by step, slowly but steadily he took his followers to their cherished goal. Once he was convinced that the bulk of his people were consciously behind a policy and were fully prepared and equipped, there was no danger and no power which he was not ready to face along with his followers. Herein lies the true greatness of a mass leader.

So far as the splendours of demonstrations, the display of of popular enthusiasm, the expression of the people's support and attachment are concerned, it will be readily accepted that Mr. Jinnah broke the records of all political leaders. When the Pakistan resolution was to be adopted, a huge masses turned over to the Iqbal Park (Minto Park) to listen to their great leader. Illiterate and villagers were seen sitting in the front rows to listen to the Quaid's speech which always was in English.

He always prepared his people along their own lines for particular political outlook, he never thrust it on them. This can be illustrated. The congress governed provinces were shocked to see the working of their administration. Jinnah very openly declared that the western democracy was unsuited to the people of India. He very boldly asserted the two nation theory. Having brought his people to this psychological development at which they readily regained their national and cultural self-consciousness, the next stage of the perception and clarification of their

national goal was easily and speedily reached. He, therefore, brought out the proposal of the establishment of independent sovereign states in regions of Muslim majority—Pakistan.

The mulims of India were a nation, conscious of their political and cultural heritage and future aspirations and determined to pursue their chosen path. Whenever Mr. Jinnah spoke, he spoke with the conscious and solid backing of 100 million of courageous Muslims who were to sacrifice their all at his bidding.

Few years earlier, Muslim India counted for very little in the shaping of any Indian policy. Now with Mr. Jinnah's indomitable courage, far seeing vision and persistent effort, Muslim India came to be recognised as a constituent factor in the framing of any future constitutional scheme, and it was established that no constitution which did not receive their willing assent could be enacted or enforced.

The heavier the weight of responsibility thrown on him, more prominently his innate qualities came to the forth. Since the outbreak of the second world war, the rapidly changing situations in India afforded several opportunities for the testing of his power of initiative, decision and strategy. He proved himself to be a master strategist on some occasions. When the congress Ministries resigned in 1939, Jinnah appealed for the 'Day of Deliverence and Thanks giving, to mark the sense of self relief and gratitude which the muslims and other non congressite elements felt at the termination of the unjust congress rule. This was a master stroke of strategy as is admitted in all hands. The day was observed with intense religious fervour and unparalleled enthusiasm in every nook and corner of India. It was an original example of political demonstration. At Lahore also, in March 1940, the Muslim League session was a triumph and masses of illiterate people were seen sitting in the front rows to listen to the Quaid's speech which was always delivered in English, this showed the great attraction of his personality. Another example of it was the response given in when 'The Direct Action' was called and the people yielded to it.

Jinnah himself thundered against the exploitation of the common people by land lords and capitalists. "There are millions and millions of our people who hardly get one meal a day. Is this civilization? Is this the aim of Pakistan ?.....If that is the idea I would not have it."<sup>1</sup> He

7. Jamil-ud-Din Ahmed. Some recent speeches and Writings of Mr. Jinnah, Lahore, 1942. PXIV.

1. Khalid bin Sayed, "the Formative phase" oxford Press p. 2241.

had encouraged men like Abul Hashmi and G. M. Syed to use their crusading spirit for organizing the Muslim masses under the League flag. Jinnah knew that Muslim masses were too ignorant to be fully aware of their interests and too content to follow their pirs and landowners.

The new state of Pakistan needed a leadership which could unite them despite their provincial and cultural differences. Such a leadership could only be provided by Quaid-i-Azam who by virtue of leading the freedom struggle, symbolised hope and virtue for every citizen of the new country.

He hoped and wished for a true democratic state. Explaining his principles on February 14, 1948 he said, "Let us lay the foundation of our democracy on the basis of true Islamic ideals and principles God Almighty has taught us so that our decisions in affairs of state shall be guided by discussions and consultation".

The Quaid envisaged a society with tolerance of minorities. In his presidential address to the constituent Assembly on August 14, 1947, he declared; "In course of time Hindus would cease to be Hindus and Muslims would cease to be Muslims not in the religious sense but in the political sense, as citizens of the state". The Quaid led a popular Muslim movement and firmly believed that he drew his strength from the masses. This clearly proved the fact that he was a firm believer of the principles of popular sovereignty.

The central idea of the creation of Pakistan was to gain and acquire for the Muslims of India who under the Hindu domination and British Raj could not flourish their ideals. They could not openly carry out their religious processions as they were abused by the Hindus. Earning their livelihood became a problem for them. They themselves had shattered and the man who united them was Quaid-i-Azam Mohammad Ali Jinnah, who became a beacon for the Muslims. They found in him all the qualities of an able leader and they believed him what he said because they had trust in him.

## Quaid—The Great

M. A. Basir

Reading the different biographies and papers on the Qaid, one comes to the conclusion that almost those who write on the character of the Quaid, characterise him as remote and incalculable. Besides this we learn that he alone among the Muslims was incorruptable and intelligent enough to be trusted by the Muslims to lead them safely out of the perils of Hindu domination. Opinions vary, some see him as an efficient advocate of the causes that his followers had freely agreed upon. He was a forceful and realistic leader, for seeing in all aspects, and was conditioned and shaped to meet any opposition. He had the capacity of single minded, purposeful hard work which seemed to be noticeable in him from his early days.

Here are some of the tributes paid to the Quaid-i-Azam, Mohammad Ali Jinnah by his biographers, journalists, enemies, friends, followers and the people in general.

"There is a limit to the spending power of each man and whatever he acquires beyond it is useless to him, a fact not generally realised by the avaricious who plod through life with a patient fervent, competing enterprising, all absorbing labour of acquisitiveness which never flags. But Mr. Jinnah seemed to have realised the fact and arrived at a state of blessed contentment in the matter of property. He is devoid of the slightest taint of avarice. His financial rectitude is exemplary. Money has no temptation for him and his attitude to it is one of lofty disdain."

"Saka" (Khasa Subba Rao) A veteran Indian columnist

"The true criterion of his greatness lies not in the range and variety of his knowledge but in the faultless perfection of his subtle mind and spirit; not in a 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

"It was the honesty of his convictions and the clarity of his purpose which marked him a great leader of his people. He was a man of the highest probity and honour ; difficult to negotiate with, for the very reason that he was so determined in his purpose."

*Sir Stafford Cripps*

"Mr. Jinnah is the only outstanding Muslim of all-India Stature in Indian politics today. He appears to have the legal mind : he holds his cards very close to his chest. He is not a warm man. However, there is something in his eye that hints at a sense of humour. But he is a man of iron-discipline and has denied himself the luxury of any qualities that might loosen his conception upon his purpose."

*Mr. R. G. Casey one of the Governors of Bengal*

"The recipient of a devotion and loyalty seldom accorded to a man."

*President Truman of the United States*

"Gandhi died by the hands of an assassin ; Jinnah by his devotion to Pakistan."

*Lord Pethick Lawrence, the last Secretary of the State for India*

"I admired him ; his tenacity and tremendous personality—his inexorable determination."

*Field Marshall Sir Claude Auchinleck*

"With the fire and faith of a Lincoln, the courage and conviction of a Napoleon, the shrewdness and statemanship of Disraeli, Jinnah rose like a mountain which overshadowed his worst detractors."

*Aziz Beg, a top ranking Journalist in his book, "Pakistan faces India"*

"He never tried to Cajole us. He was the most difficult of all politicians to deal with : he was fastidious and proud with us : he would summon us to his house, but he would never offer us a cup of tea or a cigarette. He was even above such trivial bribery as this"

*A Journalist*

Mr. Sarojini Naidu

## Generation Gap

Fiza-ur-Rehman Khan

# Essays

In the rapidly changing societies the older generation becomes not only an embarrassment but also an obstruction in the achievement of their goals. The generation gap thus appears to be merely a consequence of cultural lag which is a common phenomenon in rapidly changing societies.

We can use the term inter-generational conflict to point out a state of general unrest among the youth. The cases of individual and group conflict in the class rooms and laboratories with the teachers can also be interpreted as forms of inter-generational conflict, which has become very common in our educational institutions. The last decade has witnessed the most scenes of this conflict in the form of strikes, demonstrations and violence.

## Inter-Generational Conflict

In order to discover the real basis of inter-generational conflict we shall have to examine our social structure and the environment in which it is functioning. Historically we find that our youth have always been involved in the movements attempting changes in the political or social systems. They very actively participated in Freedom Movement and after the establishment of Pakistan they have been committed to the politics, thought has always been active in the minds of the students. They should participate in activities in their own countries the Youth are recognized as fit to be in the leadership of the country.

Prolonged adolescence has contributed to this situation in our society. Adolescent is no more a stage in the life of an individual. Adolescent is no more a stage in the life of a nation. The present situation is not only a result of prolonged adolescence but also a result of the socio-economic conditions of our society have prolonged this adolescence.

Note : The author gives his thanks to Prof. Mansoor Hussain of the Department of Sociology for assisting him with his valuable remarks in the preparation of this article.

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*FIZA-UR-REHMAN KHAN*  
*MOHAMMAD KHALID KHAN*

*SHAHID HUSSAIN*  
*S. AZHAR ALI RIZVI*

*KHALID IQBAL*  
*SHAFQAT HUSSAIN NAGHMI*

## Generation Gap

**Fiza-ur-Rehman Khan**

In the rapidly changing societies the older generation becomes not only an embarrassment but also an obstruction in the achievement of their goals. The generation gap thus appears to be merely a consequence of cultural lag which is a common phenomenon of rapidly changing societies.

We can use the term inter-generational conflict to point out a state of general unrest among the youth. The cases of indiscipline and rowdiness in the class rooms and misbehaviour with the teachers can also be interpreted as forms of inter-generational conflict, which has become very common in our educational institutions. The last decade saw the acutest scenes of this conflict in the form of strikes, indiscipline, demonstrations and violence.

### Inter-Generational Conflict

In order to discover the real basis of inter-generational conflict we shall have to examine our social structure and the environment in which it is functioning. Historically we find that our youth have always been involved in the movements attempting changes in the political or social systems. They very actively participated in Freedom Movement and after the establishment of Pakistan they have been committed to the politics, though it has always been a matter of debate whether or not the students should participate in active politics or the extent they should be allowed to participate in. In Pakistan and many other countries the Youth are recognized as fit to be involved in the politics of the country.

Prolonged adolescence may also be attributed to this situation in our society. Adolescent age is a conflict period in the life of an individual. Adolescent is no more a child and is always reminded to grow up. On the other hand he is discouraged to adopt adult roles. The present socio-economic conditions of our society have prolonged this adolescent

Note :—The author owes his thanks to Prof. Mahmood Mirza of the department of Sociology for assisting him with his valuable research in the preparation of this article.

period. In order to assume an adult role, the individual has to spend at least twenty three to twenty five years of age in the educational institutions whereas his counterpart in the past used to enter into adult role much earlier. The adults at twenty five in the past were contributing to their families, whereas the students of this age are demonstrating for more concessions in the examinations. This state of role conflict further generates conflict situations—inter-generational conflict being one of them.

### Youth Commitment

The youth of today is much more aware than the youth of the past. His awareness about goals which are not being realized through the means at his disposal leads to unrest. Conflict arises when goals are dear to him and means are important to the society. He becomes non-comformist when he rejects the means offered by the society for the attainment of goals, but rebellious when rejects both the means as well as goals and ventures new means and ends through radical changes in the social system. The frustrations and failures in life provide a sound basis of inter-generational conflict especially in cases where one generation can scapegoat the other for their failures. Movements which seek to change social systems, whether defined as political or religious, necessarily look for the support from the youth. "Students, as C. Wright Mills pointed out, have remained an important source of leadership and mass support for anti-system movements, both of the "Left" and "Right" during the twentieth century."

### Conflict Patterns of Behaviour

Our youth is exposed to relatively greater number of conflict patterns of life. He has been brought up in authoritative patterns which are being challenged and replaced by the democratic ones. Spare the rod and spill the child is no longer valid today but more true is probably otherwise. There are so many "isms" each promising the best way but pointing quite opposite to the other. The result of all this is either confusion or commitment to one and hostility towards the other. The effect of this may appear in the form of apathy towards life, alienation, lack of sense of purpose or aggressiveness.

### Trade Union Activity

Realizing the efficacy of true union tactics, our youth also resort to similar means in order to get their demands accepted by the authorities. The national and constitutional methods may mean begging and nothing more than that—not a very pleasant idea of course. Moreover, since our

youth is also under the impact of international movements which in the recent years have also acquired trade uniform as their course of action, he can very easily draw rationale for his actions and reactions on the basis of his counterparts in the outside world

### Semester System

The class room is a situation where one can observe maximum yet quite inadequate interaction between the youth and teacher. Our instruction system depends heavily on lecture method which not only promotes impersonal relations but also keeps the recipients passive and disinterested. The lecture is also more concerned with covering the course of study which must be completed during the session. Hence no time is left for discussion, academic chat or informal dialogue. The students ultimately develop disinterestedness in their studies and their areas of interest grow outside the class room. This creates the issues of lecture shortage, fines, postponement of examinations and further concessions etc.

Our examination system provides further chances of aloofness in the teacher student relationship. The students are examined at the end of two years session. It is the performance in this examination that really counts. The students can easily afford to ignore their teachers, they can cut classes and indulge in all sorts of unacademic pursuits and yet can adopt short cut methods to get through the examination. The introduction of semester system is an attempt to meet the deficiencies of the educational process. The system not only provides a continuous process of instruction, guidance and assessment but also ensures better conditions for the promotion of teacher-student relationship. "It stimulates a variety of relationships, teacher gives it, students take it. When taking a course, not only the student opts for the package of knowledge, but also the teacher who is the owner or seller of the course,—who gives it and is attached to him throughout the semester in an intellectual veneration and obedience, the role which the educational process prescribes for the teacher and the pupil.

The students on our campuses are also subject to various outside pushes and pulls. These mostly come from various political parties. Realizing the student power having high potentials, each party attempts to draw maximum support from them. At present most of the political groups have their students wings. But for the smooth and efficient functioning of educational institutions and tranquility on the campuses we shall have to put limits and settle the extent of political activity which may be allowed for the students.

## Russell's World Vision

Mohammad Khalid Khan

Bertrand Russell is versatile. He is a thinker, satirist, artist and moralist. He has a most profound world vision which he expresses comprehensively in a style that is grand, majestic, involved and compact. His scientific and artistic works are most significant in making this world vision liberal, nationalistic and strong. Russell's explanation of relativity physics is artistic, mathematical and visionary. His educational treatise for young people is imaginative and intelligent.

Irony, satire, humour and paradox are the main characteristics of Russell's style. He is transcendental and metaphysical in his educational vision which is more spiritual, mystical and idealistic than T.H. Huxley's doctrines which are meant only for practical success. His variety in essay writing is of Baconian dimensions. He combined scientific method, education, literary and scientific history into a world vision of historical, universal moral power.

Russell's books of essays are philosophic, dialectical, using Socratic irony, magnificently. The collection of essays entitled "In praise of idleness" is ironical suggesting the anti-thesis of work in the following lines.

"Work is a duty, and a man should not receive wages so what he has produced, but in proportion to his virtue, as exemplified by his industry".  
(in praise of idleness p.13).

Here the irony makes the prose style grand, witty, intellectual and cheerful, lively and optimistic. In his short stories, he grows more elaborate. In "Satan in the suburbs and other short stories" he is profound and metaphysical. The plot construction is of Sophoclean grandeur.

Satan in the suburb is a scientific romance of greater profundity than those by H.G. Wells. It elaborates George Orwell's 1984 and Aldous

Huxley's Brave New World into regions of psychology and (psychiatry) succinctly and poetically. The following passage illustrates the point :

"Having secured an appointment he visited Dr. Mallako on an afternoon when it so happened that he was not in demand for the photographing of every film star or cabinet minister or foreign diplomat".

(Satan in the suburbs p. 35).

The style is powerful and suggestive. In the second short story "The Corsican Ordeal of Miss X" psychology and nationalism are combined. Conradian adventures are fluently set forth. Russell's versatility is indicated by the following :—

"Thanking him for his hospitality I mounted the same steed upon which I had come".  
(The Corsican Ordeal of Miss X P. 83).

The nationalistic virtues of hospitality, loyalty and fidelity are vigorously expressed here.

The third Short Story "The Infra-Redioscope" is an elaboration of E. M. Forster's short stories of Scientific vitality in, the "Celestial Omnibus" the world vision here is widened by indicating the strength and weakness of Science. The spiritual and mechanical aspects of Science are combined for national liberalism. The following illustrates the point.

"There were, however, some groups, who throughout the early stages of the panic, remained friends of Mars". (The Infra-Redioscope P. 107).

Science and religion are here combined through the creative humour and Swift's classical style.

The fourth story 'The Guardians of Parnassius' makes the world vision tragic. Great tradition of George Eliot is here elaborated. Scholarship is examined and the reform suggested for it in the following passage.

"Her father in youth-so she told me-had been gay and debonair, possibly even a little wild".  
(The Guardians of Parnassius P 131).

Here characterization is vivid and brief. Plot and incident are interwoven grandly. The pathetic sad end indicates the creative phase of Russell's idealism.

The fifth and last story 'Benefit of Clergy' shows Russell's literary skill at its highest. The world vision here becomes strong through the delineation of domestic life in a bright optimistic manner. The full philosophy of life is summed up in the following passage.

"They met and in consequence Mrs. Mentieth persuaded her own dress maker to take on Penelope as a mannequin".

(Benefit of Clergy P. 156).

This is a convincing example of powerful style. Russell is the quintessence of world vision. He is liberal and vigorous. His short stories, essays, philosophical and historical dissertations build up nationalism on a liberal foundation and that is his world vision.

(The Cornical Ode of Miss X P. 83).

Russell's books of essays are philosophical and historical dissertations build up nationalism on a liberal foundation and that is his world vision.

The world vision here is widened by indicating the strength and weakness of science. The spiritual and mechanical aspects of science are compared for national liberalism. The following illustrates the point.

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"Literature is an investment of genius which pays dividends to all subsequent times." (John Burroughs)

"The world's a bubble, and the life of man less than a span." (Francis Bacon)

"Without charm there can be no fine literature, as there can be no perfect flower without fragrance."

(Arthur Symons)

Russell's idealism.

## Existentialism

Shahid Hussain

Existentialism is the name of a philosophical attitude or tendency. It has arisen as a reaction against both Naturalism and Idealism. In other words, it can be characterised as a protest against the views which regard the human individual as a helpless toy of historical forces, or as fully determined by the operation of natural processes. The existentialists make an attempt to justify the freedom and importance of the human individual. They disparage reason and emphasise the place of "will" in human nature. This is, why they put forward their philosophical views through plays, short stories and novels.

The word "existence" has become a technical philosophical term. In ordinary use anything actual is assigned existence i.e. a brick, a dog, a man. But in existentialist literature, it is primarily the human beings, who are said to have "existence". This word is used here to stress the claim that each individual person is unique and therefore inexplicable metaphysically and scientifically. He is a being, who makes decisions, meditates or thinks. He is free, because he is free. His plans completely depend upon his free choice, therefore unpredictable. This technical use of the word "existence" also suggests that a person exists authentically or genuinely, who makes the acts of choice according to the situation, and inauthentically, if he just contemplates the world. The main idea behind these suggestions is that each person exists and chooses in time, and has only a limited amount of it at his disposal in order to make decisions, which matter so much to him. Duration is short and there are urgent decisions to make. We are at liberty to make them, but the very idea that how much depends upon our choices makes our freedom a source of suffering and anxiety, for we are not sure of the consequences of our decisions.

Existentialism affirms the primacy of existence over essence. Essence is what a thing is i.e. the characteristics without which a thing no longer remains, what it is. For instance in the human essence enter the essential human attributes i.e. body and mind. If he has no body, he will be just

a pure spirit. If he has no mind, then he will be just an animal. Essence, according to the existentialist becomes actual and real by virtue of existence. In the statement "I am a man," "I am" stands for existence and "man" designates "essence". This duality has created the problem of priority. The idealists are of the opinion that "essence" comes first and existence later on. The existentialist's position is otherwise.

Some of the existentialist writers like Kierkegaard, Marcel, Buber etc., have presented their views from the theistic angle. They believe in the juxtaposition of existence and eternity. It should however, be kept in mind that the God of philosophers is always confined to the world of abstractions. Plato's idea of the "Good", and the "Pure Act" of Aristotle has no more life than the "X" of a mathematical equation. The God of a theologian on the other hand is an existential being. The unique states of mystics are explicable by the transition from the concept of God to a contact with the divinity itself. Even an ordinary man believes in a personal God. He is so integral to his life that for him He exists in the existentialist sense of the word.

Now a question arises : does a religious man, despite his strong belief in God escape from the anguish and suffering, which constitute the normal atmosphere of an existentialist? The answer is in the negative, for he has to keep in mind the life of hell as well. Moreover religion gives a lot of importance to faith, and faith in a general way implies a certain abdication of reason. This shows that adherence to religious doctrine paves the way for existentialist attitude.

The eminent exponents of atheistic existentialism, on the other hand are Heidegger, Sartre, Camus etc. They begin from the position of the man for whom the idea of God has no validity any more. If God is dead, then a universally valid moral code must also perish. This hard earned freedom therefore throws back the human being on himself. He becomes fully responsible for his Being in a world, where there is no God. He has to choose his own scale of values. If any meaning is to be found in human life, it can only be the meaning, which he himself has assigned it. Here is, thus the man, who is here, because he is here, and, who at the same time cannot look for guidance or help either to God, or to universally accepted moral code or law. It is a man in this state of self estrangement and self-alienation that the message of the atheistic existentialists is addressed to.

## Reading Therapy of Ashraf Ali Thanvi - Philosophy - Theory and Technique

S. Azhar Ali Rizvi

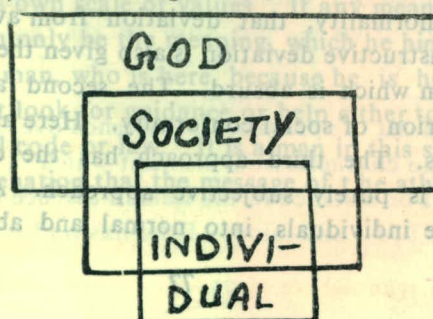
Psychotherapy is a process which rests on a philosophy of life, and utilises a theory and a technique based on it for the guidance of mentally disturbed individual. There are various kinds of psychotherapies. Before explaining or discussing the merits and demerits of any particular therapy, it is better to discuss the nature of man, normal man and the deviation from the norms of the normal. It is not an easy job. Generally the nature of man or, you can say, the behaviour of man is described by the term personality. Many theories of personality are in existence, and we cannot predict how many theories are going to be operative in the near future. To describe it, the personality of the individual cannot be isolated from the environment. Heredity is there, of course. But a force is also working in addition to it. "Each human being has a history and a heredity which he carries along with him adding to it his own share of increase or decrease of good and evil. Man is not a thing or an object, but a process. He experience many changes in soul as well as in body. Man never continueth in the same state".

If we accept that man has a basic need for continuing mental development, itself related to survival. In this way all basic human needs are linked together". The whole creation is made subservient to man. "See not how Allah hath made servicable unto you what-so-ever is in the earth and hath loaded you with his favours both with-out and within. He teacheth man that which he knowth not".

Generally psychologists describe four approaches to the definition of normality. The first of these is statistical approach. According to this average is normality, that deviation from average is abnormality. Here positive constructive deviation is also given the same position as the negative deviation which is absurd. The second approach is cultural, having the criterion of social conformity. Here abnormality is decided on cultural bases. The third approach has the criterion of personal discomfort this is purely subjective approach. All these approaches, sharply divide the individuals into normal and abnormal. There is a

fourth, and, in the words of Tylor, final approach, namely 'normative'. Here abnormality is described in relative terms. "This approach stresses the establishment of an ideal against which a person is judged. Individuals are more or less normal depending on how closely they approach the ideal". Abnormality is here associated with ethics. The concept is value oriented. When we have a look on Muslim thinker's work, we find that their approach to normality is normative Muslim thinkers pay more attention to mental health than to mental illness.

Man is the very theme of the whole process of creation. Human needs whether physiological are part of the personality of the whole individual or, in the words of Rumi, "the total man". Muslims believe in oneness of God and the oneness of man. Quran located the discovery of good and evil in the human heart. Al-Ghazali, discussing the psychological nature of man pointed out that all psychological phenomena originate in the self. To Ghazali Qalb is self. It is the essence of man. The Qalb, the physical heart, is associated with the spiritual Qalb. The connection is transcendental; oneness is there not just like the concept of brain and mind. According to Al-Ghazali, the concept of the self is expressed in Arabic by four terms Qalb (heart) Ruh (Soul) Nafs (desire nature) and Aql (intellect reason). But as the self indicates, Qalb, Ruh, Nafs and Aql spring from the source of Qalb. Al-Ghazali believes in the localization of functions. Two opposite forces are working there, positive and negative, constructive and destructive, animal and Angelic. Integration of these forces is necessary for a normal man. Man's birth, growth and the end in this world is within the community. Quran speaks of the Muslim Community as "The Middle Community" Charged with the task of executing God's will on earth. Individuals are there to earn from the society, but this earning must not change their individuality. Quran tells us "Every Soul Should earn but for itself and no soul shall bear the burden of another. But all the individuals are integrates in the community. According to Islamic teaching, we may conclude that every Muslim is a gestalt, and in a large sense, Millat, is a Gestalt.



So Islamic view of man, which most of the modern psychologists accept is that man is a biosocial creature, having psychic energy and having link with some source. To quote Jung, "A person's psyche must be regarded as a totality, a unity in which the individual parts are coordinated in an integrated system. By the individuation process, a person reaches his full development or maturity. Vital to this is the function of religion. "To attain.....normal or wholeness state of development, the psychotherapist must utilize the archetypes".....God's concept is much wide than the archetype.

Man, society and God are united. In the words of Dr. Ajmal "All psychological distance between man and man, man and nature is commensurate with distance between man and God. The norm of mental health is, therefore, the psychological closeness to God. Distance from God is equivalent to mental disease. The Quran seems to say that if there is one God, then essentially there must be one humanity. Recently Levi-Strauss put it "One can predict that in the twenty first century there will hardly be more than one culture, a single humanity". Islam is submission to God's will, which operate both at physical and at the moral level. This has to be discovered by man and then conformed to Deviation from God's will (which is also deviation from humanity) is the path of abnormality. Miskawayeh Ibn Arabi and Al-Ghazali have described various forms of abnormalities and the symptoms associated with these diseases. The point of difference between these Muslim thinkers and modern psychologists is labelling of the diseases. They call these diseases spiritual while the modern psychologists call them functional.

In both cases anxiety or depression, obsession, delusion, hallucination etc., are there. Modern "clinical psychologists as a whole are depending less and less on disease concepts and becoming increasingly aware of the need to explicitly define their value commitment". In Dr. Rotters words "The concept of adjustment is essentially a matter of value. That is, it involves the notions of good and bad; defining what is 'good'. In Muslim Society as earlier pointed out closeness to God is good. "That belief... in the unity of God, symbolises on the one hand, the unity of personality and, on the other hand, a feeling of communication with nature. Love is the best medium of communication. "If the essence of the prophet's teachings were required to be stated in one word, then that word is "love" "Al-Ghazali believes that man can acquire love for the knowledge of the true nature of things. If no such love exists in the

heart, then it is diseased". "When the Holy Quran discusses disease", it seems dissociation, doubt and envy." "The cause of these diseases is ignorance." The cure for it is knowledge".

Maulana Ashraf Ali Thanvi, a Muslim Scholar keeping in view the importance of value commitments started a counselling programme to strengthen the belief in the unity of God, for unity of personality and feeling of communication with nature. To treat the maladjusted individual by importing knowledge through communication. Although he has no fixed method or technique in the literal sense, yet one particular kind of method is noticeable. He wrote letters in answering the problems or difficulties of the individual. In these letters often he asked the clients to read books recommended for the solution of their problems. I call this method "Reading Therapy".

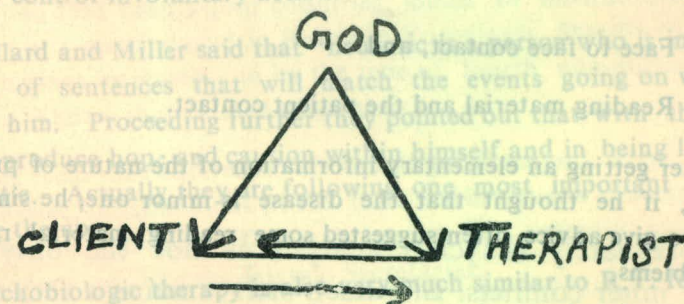
Reading therapy, emanating from the Muslim Philosophy, views man as a whole unit, a living organism of millat, having a definite purpose of life, peculiar to man alone. Man's primary concern is to find and fulfil meaning and purpose in life. All human activities are directed towards a definite goal. Al-Ghazali calls this goal as 'Saadah' (blessedness). Ashraf Ali Thanvi, started a counselling programme at 'Khanqah Ashrafia' situated at Thana Bhawan in U.P. India, for the attainment of this end, i.e., to purify the heart. Believing in the wholeness of the individual, he differentiated between voluntary and involuntary actions. Intention is also important in his theory. Deviation from the basic nature of man, leads to maladjustment. Counsellor's job is to guide the man towards the right path. Ashraf Ali Thanvi, cured thousands of individuals from the diseases having no organic origin, functional of course. He did not use any one fixed type of procedure. He employed the technique of individual as well as group therapy, to establish therapeutic encounter. In addition to this face to face therapeutic encounter, he utilized the method of providing reading material to gain insight. Here therapeutic encounter is not between the therapist and the patient, but between the writings of the therapist and the patient.

Believing in the individual difference, but having complete faith in the potential of the human being, he clearly pointed out that if any patient wants to consult him for his difficulties or maladjustment, before coming to him he must understand that in his therapeutic technique :—

1. 'Miracles' and 'Kashaf' are not essential.
2. There is no guarantee for forgiveness on the day of judgement.

3. There is no promise of material benefitage, amulets, rituals etc. for success in litigation or better prospects in life.
4. Sickness cannot be warded off by occult rituals nor there is room for prophecy.
5. Counsellor's attention itself will not automatically cure the patient, nor worship and piety will follow automatically.
6. No action is possible without will.
7. Inner experiences are not guaranteed.

Thanvi's emphasis, thus is on importance of the patient's will in the cure of the disease, which will not be alleviated by any ritual. The counsellor will only assist the client, keeping in view his mental capacities. This assistance may be through direct guidance or by reflections on the client revelations. So that he may understand his problems himself. In this respect C. Rogers is very near to him. Rogers' therapy is built on the assumption that the individual has within him the capacity, at least latent, to understand the factors in his life, that cause him unhappiness and pain, and to organize himself in such a way so as to overcome those factors. This power will become effective if the therapist can establish with the client a relationship sufficiently warm, accepting and understanding. In reading therapy this warm, accepting relationship and understanding between the patient and the therapist is established through a common Media-God. This relationship can be expressed.



Ashraf Ali Thanvi had said "Man has the power to apprehend the physical as well as spiritual world. Rogers also talked about 'Potential growth'. The first condition for the treatment Ashraf Ali Thanvi put forward is that there must be psychological contact between therapist and client. Here in many cases contact between two persons is developed through exchange of letters. The client (Salik) must be feeling some type of anxiety between his feelings and actions. The therapist should be sensitively aware of the clients' experiences.

There are many instances where he experienced the client's feelings and pointed out indirectly the solution of the problem to the salik. Communication is a must, he pays so much importance to communication that he did not confine himself to face to face situation only but sometimes wrote letters for the guidance of the salik. Ashraf Ali Thanvi, although very close to Rogers, believes that some individuals need direct guidance. Therefore he uses direct counselling method, too. His procedure was that first the salik should write a letter to him describing his problem. After reading the contents of the letter, he asked some questions. Then after satisfying himself that the client was really facing some difficulties and that the client had faith in his capacity to ours, asked him to come to the "Khanqah" and stay there with other persons. Here every morning one or two hours session was held in a group. The individual was supposed to live and work with others. While staying at Khanqah, if he found that the salik was not making satisfactory progress; he paid individual attention to him. But the salik was at liberty to terminate the session if he was not satisfied with the therapist. During his stay at the Khanqah the patient had to perform some work. He emphasised on the client not to worry about disparity between action and feeling and not to stop acting or behaving even if not fully satisfied with his behaviour. He believed that good intentions brought their rewards.

As earlier pointed out he did not followed one fixed method. Broadly speaking his method can be classified into two categories.

1. Face to face contact, and
2. Reading material and the patient contact.

After getting an elementary information of the nature of problem or disease, if he thought that the disease is minor one, he simply wrote letters to give advice, often suggested some reading material relevant to the problems.

From the reading of 'Tarbiat-ul-Salik', in which case histories are written, it will be noticed that Ashraf Ali Thanvi has developed a new therapy in which, answering the letters of the patients, he many times asked the patient to read certain books, sometimes his own. Some reading material by other Muslim writers, for example Al-Ghazali's "Kimaya-e-Saadat" was recommended most frequently. He wrote a large number of books, so that he could recommend them to his clients, thus implementing his technique of therapy. He used simple and difficult language

in accordance with the difficulty level of the problem, keeping in view individual differences.

This is the therapy through reading with will to health. Reading therapy of Ashraf Ali Thanvi is based on the principle that the patient instead of face to face encounter should read the relevant material suggested by the therapist, to gain insight in his problem. This reading material acts as a substitute for the presence of the therapist. Of course first condition is that he must have faith in God. Instructions are given to read prescribed material and try to act according to the principles suggested in the books.

In Reading therapy, technique follows understanding, so is the case of existential therapy. Here technique is developed after setting the philosophy of life. Individual is treated as a whole. Abnormality is due to deviation from Reality-God. In most cases ignorance is the cause of deviation. Knowledge is the remedy of ignorance. Knowledge without action is useless. Reading therapy suggests relevant sources of knowledge to avoid abnormality. The technique of selective reading, suggested books, with which to act on the advice is proved to be the most effective therapeutic technique. Here sentences are provided to the patient to identify with, and gain insight. Emphasis is on will to act, merely reading will not solve the problem. For voluntary actions patient's determination is necessary. Through will and practice patient can also control involuntary action.

Dollard and Miller said that "neurotic is a person who is in need of a stock of sentences that will match the events going on within and without him. Proceeding further they pointed out that with their aid—he can produce hope and caution within himself and in being logical and systematic. Actually they are following one most important aspect of Reading therapy.

Psychobiologic therapy is also very much similar to R.T. for treating the patient as a whole person. Here emphasis is placed upon action, choice and hope with a realistic and clear understanding of one's situation, goals and possibilities. The most important feature of his therapeutic technique is that he never encourages the salik to describe the past experiences and repent about them. He said that by asking about the past experiences for finding the causes of maladjustment we are actually reinforcing that behaviour in the individual. Otto Rank also asserted that dwelling in the past served no useful purpose but rather fixated the

patient in the painful past. Carl Rogers accepted the principle that therapy could proceed without an analysis of the past. Gestalt therapy is also interested in new and here happenings. But as maladjustment is due to the past experiences, said Ashraf Ali Thanvi, one must ask forgiveness from God.

Reading therapy is meant for those who can read and write. It is simple, easier, takes less time shorter, tends to rely on belief, and uses encouragement and reassurance. Its technique is simple. But it requires much more work from psychotherapist. It requires full confidence in counsellor as well as complete faith in God. So it is basically a religious therapy. Ashraf Ali Thanvi cured many patients by using this technique. But we cannot say whether this cure is due to personality of Ashraf Ali Thanvi or due to technique. Research is needed in this connection. The author of this article is working on this. Reading therapy requires writing and reports from the client about his problems, experiences. Some counsellors had observed that the patients feel easy in expressing their difficulties in writing. It is a kind of catharsis in private to be shared with the therapist afterwards. It may be compared with bibliotherapy.

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Fortunately (Psycho) analysis is not the only way to resolve inner conflicts. Life itself still remains a very effective therapist. (Karen Horney, M.D.)

"Great wits are sure to madness near allied, And thin partitions do their bounds divide." (John Dryden)

## No More Hustling

Khalid Iqbal

*A fool lies here who tried to hustle the East*  
Kipling

A look at international political scene reveals a very encouraging tendency among the third world nations which, on the international scale, has never been present before : a large number of third world allainces.

The roots of such allainces lie partly in the struggle for the redistribution of power which has its origin in the Yalta conference of 1945 and partly in withdrawal of foreign powers from the countries they had colonized and the consequent liberation of Afro-Asian people. The first concrete step towards such a movement of the third world was taken at the gathering of newly independent nations in Bundong Indonesia, in 1955. The main idea of the Bundung conference was the disengagement of these nations from the prevailing cold war between the major powers. with the advent of 1960s this significant but narrow split gave way to the larger concept of non-aligned nations. This concept included countries from Europe, Latin America and caribbean in addition to Afro-Asian nations. In 1961 twenty-four countries joined to institutionalize non-alignment at a meeting held in Belgrade Yugoslavia. Steadly the number of these nations increased and by the time of fourth non-alignment conference in Algiers they tatalod seventy-six.

Apart from the conference of non-aligned nations there are other more cohesive, organizations of the third world nations like organization of African Unity (OAU). The Arab League and recently formed pan-Islamic federations like the Islamic Secretariat.

Also within the framework of the UN the less developed countries work together through the "Committee of 77", which now has more than hundred members. The "Committee of 77" has the backing of strong regional UN organizations like Economic Commission for Africa (ECA) Economic Commission for Latin America (ECLA) and Economic Commission for Asia and Far East (ECAFE).

There are also functional groupings. Such include the powerful organization of Petroleum Exporting Countries (OPEC), its Arab Subsidiary Organization of Arab Petroleum Exporting Countries (OAPEC) and International Committee of copper exporting Countries.

Third world nations co-ordinate the policies of their organizations and committees at the UN head-quarters. This has great significance since support for the UN Charter is one of the basic point of unity within the third world. Without such a body it would be very difficult for the third world nations to fulfill a collective role in the international political and economic field.

Though the independent nations refused to be hustled by their old colonial masters and their powerful allies denied to be bribed by economic aid with strings and refused to be taken for granted, there was little they could do until some of the world nations got firm hold on that devastating weapon oil.

The foundation of modern and really effective alliances were laid during the fourth summit conference of non-aligned nations which among many other important topics discussed the middle East crisis, the liberation struggles in southern Africa and the economic relationship between the developed and less-developed countries. This conference was, in many ways, different from the previous non-aligned meetings. Due to conferences regard of the Soviet block as un-acceptable the attitude of the Soviet Union was hostile towards it; while China gave this tendency a strong and an unqualified approval. The majority opinion was to broaden the area of non-aligned membership and many countries, including a developed one like Sweden were given observer status.

The liberation movements in South Africa Rhodesia and Portuguese African territories gained tremendous support and Guinea-Bissau gained wide recognition as an independent country.

The Algiers summit presaged a new Arab Israel confrontation. Third world countries gave assurances of breaking diplomatic ties with the Jewish state unless Israel withdrew from all occupied Arab lands.

Though the war between Israel and Arabs resulted in military advantages for Israel, the Arabs through a crafty combination of oil politics, more than offset these by the political advantages they gained. The prime architect of using oil as a political weapon was Nadim Pachachi of Iraq, former secretary general of OPEC. President Anwar

Sadat had also visited a number of Arab capitals to win support for such a move.

With the success of oil as a weapon of politics, deployed by the Arab oil producing nations, the world politics changed rapidly. The alignment of nearly all the countries of the third world with the Arabs in their fight against Zionist aggression marked the beginning of a new phase of the third world alliances. The success of oil as a weapon greatly increased the euphoria created by the U.S. withdrawal from Vietnam in the face of heroic resistance by the people of that country.

Such was the scene of joy that some third world countries did what is generally done by the major powers. The ending of middle East war was supported by most of the third world countries but the method of bringing about the cease-fire made them unhappy. The U.S. and the USSR had introduced their proposals to the Security Council demanding a vote without any discussion. Immediately the relations between the U.S.A. and the USSR became strained and in face of a threatening situation eight nonaligned countries produced a Resolution 340 which made it possible to send a UN peace-keeping force to the middle East.

The third world feeling itself being exploited economically by the rich nations because of the way rich countries were able to control the terms of trade, having set about to put things right. The weapons deployed against economic exploitation are outright nationalization of major economic resources; or the unilateral fixing of prices at very high levels, such as with oil. Another method is the insistence of partnership arrangements with the foreign investors in major industries. International trade of petroleum, copper and even sugar shows the success of these methods. Of course they can only bring some worthwhile gains when producing countries, taken together, can manage some monopoly power.

1974 brought with it good tidings for the people of Palestine and Africa, struggling for their independence and their birthrights which are denied to them.

Military coup in Portugal, overthrowing of the oppressive dictatorship, brought freedom both at home and in overseas territories. Guinea Bissau finally got rid of its colonizers. Both Mozambique and Angola have by now their own provisional governments and white reactionary elements have failed to forestall the inevitable process of the end of oppression and tyranny.

Although the efforts to expel South Africa from the UN failed but the pressure applied on the white regime brought some sense into the minds of white rulers of black African countries, so much so that "Voice of reason" was heard coming from the Southern end of Africa uttered by none other than Mr. John Vorster, South Africa's Prime minister.

Softening of South Africa's attitude forced Rhodesia's Ian Smith to change his stand. Though majority rule in Rhodesia or South Africa is a long way off, the white rulers are at least beginning to have dialogue with the freedom movement instead of fighting them.

Among these half-victories lies the glowing success of the Palestine Liberation Organization in defiance of all efforts by the Jewish Lobby in Europe and America. The world has at last recognized that without P.L.O. there can be no viable discussion on the Middle East Problem. By a margin of 101 votes, the UN General Assembly invited the PLO to participate in its debate on Palestine. Concluding the debate which started on 13th November PLO was granted observer status in UN affairs and the Assembly called for the creation of a Palestinian state.

But for all its actions and organizations third world lacks cohesion and is no more than an ad hoc coalition for achievement of some common goals. Countries have different policies and often conflicting interests. However it is possible to turn the divided camp into an effective and unitary worldwide lobby independent of all the major powers.

Whether the third world ever reaches such a stage or not, one thing is clear: it can be hustled no more and any such attempt will meet its own destruction.

## SUPERSTITION

Shafqat Hussain Naghmi

It is not possible to tell for sure, when for the first time, superstitious ideas sneaked into human mind.

The difficulty lies in the different theories put forward by theologians and historians and still in the different definitions given by the atheist and monotheist thinkers.

The usual definition they give of superstition is; any belief or any action or practice on such belief that is inconsistent with known facts or rational thoughts especially such a belief in omens, in supernatural etc. The controversial issue is the word "Supernatural". A believer excludes God, angles etc from the category of supernatural while an atheist does not. Thus for an atheist, religion is also a species of supernatural and hence all religion persons are superstitious.

As already said, there is a great difference between the views offered by theologians and historians. All monotheistic theologians believe that the first persons on earth were, of course, Adam and Eve. Thus the logical view, according to them, is that superstition crawled into man's mind at least a thousand years after the Fall because Adam is said to have lived a thousand years. Being a prophet of God, he was guided by Him in every matter of life, and thus knew the real cause of every event which might make people attach superstitious ideas with. Hence, if people fell for any superstition, Adam would reveal the reality and it must have been after his death that the people forgot his teachings and held superstition rather than their religion.

Christian theologians believed—and, probably still believe—that the date of the creation of the world can be inferred from genealogies in Genesis. Fixed by Arch bishop Usher and further by Doctor Lightfoot, Adam and Eve came to this world on Friday, 23rd October, 4004 B.C. at precisely 9 a.m. Thus the superstition began some where at 3000 B.C.

But geologists seem distinctly hesitant to agree with this view because of the obvious reason that they think 600 years too short a period for the existence of the visible universe. And if they do agree that man came into existence 6000 years back, they seem even more reluctant to believe that the origin of superstitious thoughts was a thousand years or so after the creation of man, for historian, researching about pre-historic era, think that even the first man was suffering from superstition—even if he was Adam.

Then again is the difficulty because of those who think religion as also a form of superstition. Hence it must have begun with religion. All monotheists firmly believe that religion began with Adam; the first man on earth. But atheists deny the existence of Adam and Eve and the Fall. The controversy, therefore, still remains.

The earliest superstitious beliefs, held by the pre-historic people, were probably about their surroundings and disease. When the cave-men gathered around fire for supper, their leader said a prayer like this :

“Ye Lord of Heavens ! Save us from the ghosts of clouds, and of darkness when evils spring their wings, and of disease when evil gets into us, and of witches which fly in Heavens like burning birds”.

This “speech” clearly reveals what misleading beliefs had they attached with their surroundings. Pre-historic man was afraid of the changing shapes of clouds. Night was also horrifying for them as they sincerely believed—and some people still believe—that evils were set free in the dark. Eclipse also roused superstitious terrors but had been later reduced to Natural Law by Babylonian priests.

Disease was considered to be intrusion of evil in human body. This evil could be removed by two ways : either by exercising something good so that evil might leave or by exercising a different evil of higher degree so that the new one replaces the old, weaker evil. This was a funny logic but they trusted this “remedy”.

During middle-ages, Christians were perhaps the most superstitious people on earth. “A mass of superstition, largely pre-Christian in origin, but supported until quite modern times, by the whole weight of ecclesiastical authority,” had penetrated in their life.

Christians had a view of comets as being portents. From very ancient times, comets had always been regarded as symbols of disaster. In Julius

Caesar, Shakespeare seems to have taken this view for granted. This view fully supported by theologians. A notable clergyman wrote to Henry VIII in 1532 about a comet then visible : “What strange things these tokens do signify to come hereafter, God Knowth : for they do not lightly appear but against some great matter”.

Situation was not much different in the Muslim world. Kings and Sultans had strong faith in fortune-tellers and other superstitions. Their important moves were planned according to the signs of zodiac. This superstition has not quite left us still.

Another fashion became common of ascribing supernatural qualities with persons which they did not and could not have possessed. That was often done some years after the death of the person concerned. An extract from an essay by Bertrand Russell will explain the issue admirably.

“St. Francis spent many years in India, China and Japan and at last met his death in 1552. He and his companions wrote many long letters, giving account of their labours but in none of these, so long as he was still alive, is there any claim to miraculous powers.....But soon after xavier's death account of miracles began to appear. He was said to have had the gift of tongues, although his letters are full of the paucity of good interpreters. It was said that, on one occasion when his companions were thirsty at sea, he transformed salt water into fresh. When he lost a crucifix in the sea, a carb restored it to him....In 1622, when he was canonized, it became necessary to prove to the satisfaction of the Vatican authorities, that he had performed miracles, for without such proof, no one can become a saint. The Pope officially guaranteed the gift of tongues, and was specially impressed by the fact that xavier made lamps burn with holy water instead of oil”.

With the rise of science, superstition saw itself giving way to knowledge. But strange enough that theologians were too hostile towards scientific knowledge and were stubborn not to leave superstitious ideas. Comets, as said earlier, produced terror among people. It was when “Newton's Principle” in 1687, showed that the law of gravitation accounted as satisfactorily the motions of comets as for those of planets” and that they were not in the earth's atmosphere that some people began to think differently, yet this superstition still is clinging to people's mind, especially in the sub-continent. But is it not amazing that whenever a comet is visible, something extraordinary often happens. I myself recall seeing two comets ; one during the 1965 war and the other before that of

1971. An extract from the diary of Ralph Thoresby, written in 1685, about a comet then in the heavens, is very interesting. He writes, "Lord, fit us for whatever changes it may pretend ; for, though I am not ignorant that such meteors proceed from natural causes, yet they are also frequently presages of natural calamities."

The controversy still remains ; scientific mind rejects them altogether and so do I but it is very amazing and sometimes surprising for me to observe that whenever my shoes cross each other, there is almost always a journey waiting for me !

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"Among the notionable dictes of antique Rome was the fancy that when men heard thunder on the left the gods had some what of special advertisement to impart. Then did the prudent pause and lay down their affaire to study what omen jove intended."

(The Dangers of this Mortal Life  
by Sir Eustace Peach tree)

"It is the customary fate of new truths to begin as heresies and to end as superstitions."

(Thomas Henry Huxley)

## Think Pieces

SAIL ABBAS

KHAWAJA AHMED USMAN

## Solitudes of Nature

Sail Abbas

Sometimes when we gaze at rural scenery, a kind of special feeling subdues us and we are fully absorbed in it. We try to capture this pleasure forever but we do not succeed. Is it pleasure? As a matter of fact we can not name this specific feeling and it is inextricable confusion. Such a mood is characteristic of those in whom the apprehension of ideal or spiritual things is exceptionally strong. But when they are asked to explain the nature of this feeling, they fail to put forward any satisfactory basis for their attachment with nature. They only feel it and their beings are lost in the flood of universal life "that rolls through all things." I have heard about a very learned man that once he visited a lake and there he was so caught up by the beauty of environment, that his soul was so much enlarged, by its calm and unbroken order, that he started weeping and decided never to go back to his own town. The purpose of putting such a passage is to give rise to a question which is very complex and difficult to answer. Why does the sight of rural scenery create in us gloomy feelings? It is true that "all which we behold is full of blessings" but the other side of the picture is that such savage scenery casts a gloom over the sensitive mind too. Now the causes of this sadness are very difficult to trace. Man might be conscious of his loveliness in this vast universe and this sympathy for nature might be a sympathy with himself reflected in her moods. He identifies his loveliness with the solitudes of nature. There may be present an idea that Man comes alone and goes alone and so in this way, he tries to relate himself with nature. It is easy to see that such a conception, conception of connection between man and nature, gives rise to religious emotions. Man, thus enters in to this mysterious world and tries to find in it the very temple of God. There is present a pre-arranged harmony between the two which helps each of them to communicate its thoughts to one another. "The soul becomes loosened from its material prison, separated from individual consciousness, and becomes absorbed in to the Infinite Intelli-

gence from which it emanated." So we can see that these feelings might be due to the fear of Infinite Intelligence, which a man sees through communion with the informing life in Nature.

This idea is supported by another fact that human beings are conscious of their mortal nature. If we deeply see in to this, consciousness of nothingness is very horrifying. So man tries to make himself perfect and finds companionship with nature in which he sees a perfect soul. That is why he, sometimes, desires to get rid of the 'material prison' and to mix up with the perfect soul. He wants to be a part of the Infinite Intelligence. He wants this "natural piety" to inoculate him against the contagion of the world. He finds satisfaction in rural scenery and tries to console his dejected and affection denied soul. He sees reflections of his own moods in the clouds gathered about the setting sun, in the splendours of lonely dawns, in the solitudes of mountain peak, and in lakes, forests, brooks and flowers which give rise to the self conscious pleasure with the lonely nature.

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"Nature teaches more than she preaches. There are no sermons in stones. It is easier to get a spark out of a stone than a moral." (John Burroughs)

"Death is the ugly fact which Nature has to hide, and she hides it well." (Alexander Smith)

"In life there is nothing more unexpected and surprising than the arrivals and departures of pleasure. If we find it in one place today, it is vain to seek it there tomorrow. You can not lay a trap for it." (Alexander Smith)

## What Should be Done !

Khawaja Ahmed Usman

There seems to be an air of uncertainty about, which prompts us to live from moment to moment, without a clear sense of purpose or direction. This tends to promote a cynical attitude and erode our traditional values and beliefs. Who is to blame ? What should be done !

At best, you and me can only ponder over these colossal issues which are agitating our minds today, particularly because they have bewildered and confounded the younger generation which is enduring a painful period of frustration.

We have been taught the History of Western cultures and a superficial and alien social-moral set up has been thrust upon us. Little do we know that having ruled the sub-continent for a thousand years, the Muslims had to suffer the humiliation of a hundred years struggle merely to prove that they were a separate nation. The Quaid-i-Azam united the Muslims of all regions of the sub-continent with a clarion call in the name of Islam and carved out against heavy odds an independent home land for them—the ideological state of Pakistan with few parallels in history.

What is the ideology of Pakistan ? Our intellectuals can hold forth on the teachings of Marx and Lenin, they know a good deal about Mao's thought and they are fully conversant with the political structures of Western democracies and cultures. However, their knowledge of Islam and the Quran, the fountain head of Pakistan's ideology, is confined to a few pathetic rituals. Where is the dynamism of the faith which had united a people and created a nation ?

The younger generation feels that it has been cheated. It is bitter and angry. On the one hand, loyalty and devotion are demanded of it, on the other the prerequisites for such exalted sentiments have not been given to it.

While, considerable progress has been made in trade and industry,

education has been woefully neglected. In fact, over the years great pains have been taken to preserve and perpetuate an educational system which was originally designed to serve the needs of British Imperialism. Besides there has been no institutional development which can reflect the great ideals for which Pakistan was created and stood for—the first step towards the unification of the Islamic world. It is an appalling thought to realize that the whole of the country has got on to the wrong bus, which is headed in a direction diametrically opposite to our destination. The first stop on this terrible route has been Bangladesh where half the country got off.

Nevertheless, the younger generation should also stop complaining about the older generation and its failures as accusations lead to irresponsibility. Let us face it, was it the older generation which taught us to wear long hair and bell bottoms? Not that there is anything wrong in that but it does convey the fact that the younger generation still enjoys ample freedom of choice to determine its way of life.

It is for us to decide whether we seek knowledge at schools and universities or waste our energies in endless pursuits of petty politics and squabbles. Do we wish to see a Pakistan that the world will look up to or do we want to turn it into a land of ignorance and violence?

If we aspire to participate in the great adventure that Pakistan was about, then we need to get down on our hands and knees and work our guts out. We shall not be second to any student community of the world.

Above all let us walk with humility to the great fountain of our faith so that we can rekindle our burnt out torches and then march forward to our destiny in their many splendoured lights.

## Short Stories

MIR IKRAM-UL-HAQ  
SHAFQAT HUSSAIN NAGHMI

## The Operation Blue

Mir Ikram-ul-Haq

Presently I am dealing with a case, in which my subject is said to be an insane person. In fact, it was out of my own interest and curiosity that I had opted to take this particular case, which I must declare, is the strongest of all cases, ever taken up by the doctors at my hospital. The person, who is my patient is said to be an insane person. His record declares that he holds on firmly certain beliefs and ideas, which are no more than non-sensical; but, whereas the ideas or the beliefs, which condemn him to insanity, have not been noted down in the record, it does say that the patient keeps on repeating certain particular sentences in moments of extreme insanity. These words, declares the record, are: The whole of mankind is in search of truth, located some where; however numerous their directions be, men have as yet been unable to locate it. So much does hold sense and carries a heavy weight to its support. But, what is further, written in the record book suggests complications, wherein, the cause of my patient's insanity may be said to lie. It runs: The only path which is the true path, to truth is the operation blue. It is for the doctors to deduce the conclusions as to what actually is 'operation blue' and a revelation could certainly be helpful in arriving at a definite conclusion, regarding the insanity of my patient. It is the same purpose on which I am myself presently engaged. But before I tell you something about my own study, it would be interesting to you as it was for me when I took over the case, to tell something more about patient and his progress at the hospital.

About five years ago, my patient, whom from now on we shall call Mr. M—, was assigned to a doctor of psychology; and at that time it sounded as one of the numerous common cases, which we have to deal with at our hospital. The doctor is said to have worked upon the case for two years but the results were disastrous. The doctor, in his final report had declared Mr. M—to be absolutely sane and in perfect condition. The medical board, as is obvious, rejected the report, while at the same time; another study revealed that the doctor had started to show signs

similar to those of Mr. M—; that he had developed a personality similar to that of his patient ; and further that he had become a strong adherent of the insane ideas of Mr. M—. That was the reason of his declaring his patient to be fit.

After this strange and unbelievable incident, a new doctor was assigned the same case. In the beginning, this new doctor told me something of this strange case. He said that Mr. M—claims having developed a certain philosophy, whereby he would turn the whole of the existing world atmosphere in to something, which no language has words to describe. Simply that it was called the operation Blue. Whereas Mr. M—was neither a mystic nor a magician and neither did he claim to be one, it was certain, the doctor told me that Mr. M—had visualized the world with a strange eye and that his ideas would definitely change the whole course of mankind into a path, indescribable. Besides this information, I could not gather anything else out of my doctor friend, as he thought a discussion or any other revelation might hamper his own study.

Finally, about two years back, he met me and said that he would very soon be submitting his findings to the board. In the course of the talk, he told me that he had declared Mr. M—to be absolutely sane and in perfect condition. I was flabbergasted and stunned. But the doctor, in a very calm and composed manner, ignored my questionings and shrieks of surprise. He said he had already studied the case for almost two years and that there was nothing wrong with the ideas and feelings of Mr. M—, which could never be those as uttered in moments of insanity. The operation Blue, he described, aims at finding the truth where it is located and only the operation blue can guide to the truth, which men are in search of. Thereupon, the second doctor was also declared insane while myself having developed an extra ordinary interest in the whole case, volunteered my services.

Counting this day, I have been working upon the operation Blue case for a period of full one year, now. I seem to have made considerable progress in my study, and I have a feeling that I may conclude my case sooner than the two previous doctors did. I have, throughout this period, been continuously meeting Mr. M—and have questioned and discussed quite a number of subjects, which might possibly help me towards a conclusion. I must say that Mr. M—has always been calm and well-mannered in his talks and throughout all my conversations. I did not have the faintest idea of talking to an isane person. He discusses the Blue

operation with extra ordinary command over his ideas ; he has firm and definite beliefs, which never for once have sounded to be insane. Throughout my life, I have never seen such a composed and confident person, such a well read and commanding personality.

Although I have made considerable study on the subject but it would be apt not to disclose it prematurely, lest it should interfere with my own progress. All I can say is that sometimes I have a strong feeling that I should go no further with my study, that I should drop it here and tell the board of my inability to deal with the case. I do not know why I should be wanting to do it, at a time when I am myself beginning to feel and like the words which have stuck in my mind. These words which I have already told you of are: The whole of mankind is in search of truth, located somewhere ; however numerous their directions be, men have as yet been unable to locate it. The only path, which is the only true path to truth, is the operation Blue.

"Truth is the nursing mother of genius".

(Sarah) Margaret Fuller

## Defeat

Shafqat Hussain Naghmi

I happened to be the resident of the hostel of a local college. There wasn't much fun in the Hostel and all you could do was to go to the Common Room for a shot of table tennis or chess and also carrom if you were not in a mood of outing and so was I that day, so the common-room was the only place I could go to and table-tennis was the only game I could enjoy for this was the game I was good at. Therefore I easily defeated four or five players before changing over to chess which I had learnt not long ago and wanted to be good at it because I was planning to compete in the annual games, and without lot of practice, winning the competition was not more than a "pipe dream".

My opponent wasn't all that good as well. I don't know whether luck was on his side or I had committed some mistake that I saw my queen trapped helplessly in a queen-or-king situation. One thing that I hate about chess is that lots of guys gather around you and begin giving you advices about your next moves; some of them are so funny that you've got to have pretty strong will-power to stop a sputter of laugh from bursting out. That day wasn't an exception. A guy had already come and was watching us but I was too busy to pay any attention to him.

Suddenly the watcher said to me, "I am in'terr'upting yuh, but yuh don't know haw to play." He was trying to speak in such way that every syllable could be heard clearly like an english-teacher teaching the class. "You don't know ev'en thee A.B.C. ov tha game. Wo'ich fool told you to play chess?"

The words hit me hard and I hit the ceiling.

I looked up and there he was; long, lean and dapper, with a quite good-looking but humorous face of brown complexion. He had high cheekbones, a thin mouth and a lilly moustache. His hair were parted from the side and a cigarette was hanging from his lips. He was stand-

ing idiotically with one hand in his trousers' pocket and the other reaching for the cigarette butt.

*How do you make a guy your friend, your mate, your pal, your buddy, your everything? You judge him for a long time, spend a lot of time with him, try to study his nature, get acquainted with his habits, and then make him your friend, if he is willing too. But this wasn't the case here. The first look I cast at him told me that he was my friend, my mate, my pal, my buddy, my everything.*

I forced a grin. "Okay buster. So you teach me". "Why not," he said seriously and sat down on a chair. There were no signs of being ashamed of what he had said to me, a guy who was a sheer stranger to him. Neither were there any signs of reluctance which appear on your face when you think that the other might be pulling your leg. His face was expressionless free from any signs of guilt or hesitation. He was so sure of himself; a don't-care-a-damn type of man.

He and I became "real buddies". But there was almost always some controversy going on between us on different matters. We'd discuss a book and our opinion would always be different. He would write a jaw-breaker and ask me to pronounce it and when I'd do, He'd always declare me wrong for he wanted every word to be spoken with clear syllable. He was a pro-Mao commi while I, just to tease him, would always take the side of Uncle Sam. He hated slang, and I'd always use slang in my conversation like "Hiya Hassan boy, what in the devil's name yer plannin, ta do' bout yer election compaign", or "don't gimmic on commi literature" etc. I knew I was not without success in my strife to tease him but his face was always expressionless. He was my best friend but, for reasons I don't know myself, I was fed up with his expressionless face. I wanted to see some kind of expressions on his face; of guilt, shame, failure, hurt or anything but the chance never showed up.

It wasn't after about six months of our closest friendship that I realized that I had developed an obsession: the obsession of seeing expressions of guilt, shame or defeat on his face. The reason was simple; I had never been successful in convincing him of myself being right. The poor dear was such a stubborn personality; a man so sure of himself who thought that what he said was a centurion of sayings. I loved the guy but at the same time my ego was also strongly crushed. I usually hate those persons who try to argue with me, but he was the first person whom I loved for the

price of my ego. All I wanted from him were the words "Okay You win". But they never came.

He was a very active politician of the college and was a big-shot of a pro-commi party of the college who was going to take part in the college elections. An independent candidate was a good friend of mine and would have won if he was declared the one representing the party of whose big-shot my buddy was but he simply refused the proposal. I knew he was committing a mistake but he wouldn't listen to me. And when the results came, they were not different from my expectations : the candidate from (my buddy's) party was defeated. I was sure to see expressions of defeat on his face when I went to see him but that was the same sure, don't care-a-damn-face. I hit the top.

"It was your fault," I tried another trick. "If you'd taken the other one, we would have won. It's your fault".

"It is not my fault", he said surely. "Let me tell you tha re'al cau'ses". And he began telling me.

All I could do was to burn with fury.

Father came to see me and I borrowed his car for a night. Two of us i.e. my buddy and I went for an outing. The time was 10.35 and he tuned to All India Radio which was broadcasting classical music.

"Listen buddy," I said. "Stop that Dracula's screams".

"Shut up," he replied. "You've got to de'vo'lop your taste".

"If you don't stop it, I'll Jump out" I declared "You would'nt da're," he said confidently. There was a strong tone of finality in his voice. I saw the chance.

"Oh yeah ?" I said, "Are you sure ?"

"Hundred percent", he replied with confident.

I jumped out.

when I became conscious I found myself in the Hospital with (as told later) three broken ribs and a left arm. The car was smashed but he had only an injured finger and had gone to replace the bandage.

I tried to move and a severe pain ran through my chest as if someone had stabbed me. I opened my mouth to yell and saw him in the door. A cry subdued and the pain flew away as I saw what I had so longed to see and that had even made me make this suicidal attempt.

His face was clouded with the expressions of defeat, guilt and hesitation. He was not sure whether to step in or not.

I had defeated him !

—: o :—

*Humour*

"The perfect friendship of two men is the deepest and highest sentiment of which the finite mind is capable; women miss the best in life." (Gertrude Franklin Atherton)

"There is no greater bane to friendship than adulation, fawning and flattery." (Marcus Tullius Cicero)

"It is a true saying, that a man must eat a peck of salt with his friend, before he knows him."

(Miguel de Cervantes)

## with Compliments

10102

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price of my mind more than I had. I tried to move and a severe pain ran through my chest as if some one had stabbed me. I opened my mouth to yell and saw him in the door. A cry subdued and then I saw what I had so longed to see and I made a desperate attempt.

My (my) party of the college who was going to take part in the college elections. An incident occurred which was a surprise to all. His face was clouded with the expressions of defeat, guilt and indignation. He was not sure whether to step in or not. I would have won if he was declared the one representing the party whose big-shot my buddy was but he simply refused the proposal. I knew he was committing a mistake but he wouldn't listen to me. And when the results came, they were not different from my expectations: the candidate from (my buddy's) party was defeated. I was sure to see expressions of defeat on his face when I went to see him but that was the same sure, don't care-a-damn-face. I hit the top.

—: 0 —

"It was your fault," I tried another trick. "If you'd taken the other one, we would have won. It's your fault".

"It is not my fault", he said surely. "Let me tell you the real causes". And he began telling me.

All I could do was to burn with fury.

Father came to see me and I borrowed his car for a night. Two of us i.e. my Buddy and I went for an outing. The time was 10.35 and he tuned to All India Radio which was broadcasting classical music.

"Listen buddy," I said. "Story of Dracula's screams".

The perfect friendship between two men is the deepest and highest sentiment of which a man is capable, women miss the best in life. (Gertrude Franklin Atherton)

There was a low steady tone of finality in his voice. "There is no greater bane to friendship than adulation, flattery andattery." (Marcus Tullius Cicero)

"On your side, are you?" I asked. "Are you?"

"It is a true saying that a man must eat a peck of salt with his friend, before he knows him." (Hannibal)

THE GUJRANWALA CENTRAL INDUSTRIAL  
CO-OPERATIVE BANK LTD.

## Humour

A. S. BOKHARI  
TAYMOOR ASLAM KHAN

107  
106  
VII. The following punishments are also provided for minor offences.

## The Matrimonial Penal Code

A. S. Bokhari

### PREFACE

MUCH undue authority is exercised over us—the women, by the men. They take an unfair advantage of our quiet and gentle nature. Husbands have grown very impertinent. They do not seem inclined to obey their wives. Our ancient rights are altogether overlooked and our words are no longer laws. Nobody is now willing to submit to our gentle rule. To remedy these evils we have established a Society for the Protection of the Rights of Women.

The particulars of this Society (if it is not already well-known to the public) will be published later on but suffice it to say at present it has conferred many blessings on womankind.

The Matrimonial Penal Code is one of the fruits of the arduous labour of this society and it is expected to be passed early next month and to come into force from April 1916.

SHRIMATI AMRITA SUNDARI

*Secretary, S.P.R.W.*

### CHAPTER I

#### INTRODUCTION

Whereas it is expedient to provide a special Penal Code for the coercion of refractory husbands and others who dispute the supreme authority of women, it is hereby enacted as follows.

I. This Act shall be entitled the "Matrimonial Penal Code" and take effect on all the natives of India in the married state.

### CHAPTER II

#### DEFINITIONS

II. A husband is a piece of moving and moveable property at the disposal of a woman.

Note :—This article is reproduced from the Ravi Vol. X. January, 1916.

## ILLUSTRATIONS

- (a) A trunk or a wooden-box is not a husband as it is not a moving though a moveable piece of property.
- (b) Cattle are not husbands, for though capable of locomotion, they cannot be at the absolute disposal of any woman, as they often display a will of their own.
- (c) Men in the married state, having no will of their own, are husbands.

III. A wife is a woman having the right of property in a husband.

## EXPLANATION

The right of property includes the right of flagellation.

IV. The 'married state' is a state of penance into which men voluntarily enter for sins committed in a previous life.

## CHAPTER III

## OF PUNISHMENTS

V. The punishments to which offenders are liable under the provision of the Code are :

*First : Imprisonment*

Which may be either within the four walls of a bedroom, or within the four walls of a house.

Imprisonment is of two descriptions, namely.

1. Rigorous, that is accompanied by hard words.
2. Simple.

*Secondly* :—Transportation, that is to another room.

*Thirdly* :—Matrimonial servitude.

*Fourthly* :—Forfeiture of pocket money.

VI. 'Capital punishment' under this code means that the wife shall run away to her paternal roof, or to some other friendly house with the intention of not returning in a hurry.

VII. The following punishments are also provided for minor offences.

*First* :—Contemptuous silence on the part of the wife.

*Secondly* :—Frowns.

*Thirdly* :—Tears and lamentations (crying aloud).

*Fourthly* :—Scolding and abuse.

## CHAPTER IV

VIII. The state in this code shall mean the married state only.

IX. Whoever wages war against his wife or attempts to wage such war shall be punished capitally, that is, by separation or by transportation and shall forfeit all his pocket-money.

X. Whoever induces friends or gains over children to side with him or otherwise prepares to wage war with the intention of waging war against the wife shall be punished by transportation and shall also be liable to be punished with scolding and with tears and lamentations.

XI. Whoever shall render allegiance to any woman other than his wife shall be guilty of an offence against this Act.

## EXPLANATION

(a) To show the slightest kindness to a young woman who is not the wife, is to render such young woman allegiance.

## ILLUSTRATION

A is the husband of B, and C is a young woman. A likes C's baby because he is a nice child and gives him buns to eat. A has rendered allegiance to C.

## EXPLANATION

(b) Wives shall be entitled to imagine offence under this Section, and no husband shall be entitled to be acquitted on the ground that he has not committed the offence.

The simple accusation shall always be held to be conclusive proof of the offence.

XII. Nothing is an offence which is done by a wife.

XIII. Nothing is an offence which is done by a husband in obedience to the commands of a wife.

XIV. No person in the married state shall be entitled to plead any other circumstances as grounds for exemption from the provisions of the Matrimonial Penal Code.

#### CHAPTER V OF ABETMENT

XV. A person abets the doing of a matrimonial offence who :

*First* : Instigates, persuades, induces or encourages a husband to commit that offence.

*Secondly* : Joins him in his commission of that offence or keeps him company during its commission.

#### EXPLANATION

A man not in the married state or even a woman may be an abettor.

#### ILLUSTRATION

(a) As A the husband of B, and C an unmarried man drink together. Drinking is a matrimonial offence, C has abetted A.

(b) A the mother of B, the husband of C, persuades B to spend money in other ways than those of which C approves.

Spending money is a matrimonial offence A has abetted B.

When a man in the married state abets another man in the matrimonial offence, the abettor is liable to the same punishment, provided by a competent court.

#### EXPLANATION

A wife having the right of property in

males or male offenders not in the married state shall be punished only with scolding, abuse, frowns,

#### CHAPTER VI

#### OF OFFENCES AGAINST THE STATE EXPLANATION

(c) The right of imagining offences under this section shall be held to belong in general to old wives, and to women with old fat and ugly husbands; and a young wife shall not be entitled to assume the right unless she can prove that she has a particularly cross temper, or was brought up a spoilt child or is herself supremely ugly.

XVIII. Whoever is guilty of showing any interest in another woman shall be liable to all punishments mentioned in this code and to other punishments not mentioned in the code.

#### CHAPTER VII

#### OF OFFENCES RELATING TO THE ARMY AND NAVY

XIX. The Army and Navy in this Code shall mean the sons and the daughters and the daughters-in-law.

XX. Whoever abets the committing of mutiny by a son or a daughter or daughter-in-law shall be liable to be punished by scolding and tears and lamentations.

#### CHAPTER VIII

#### OF OFFENCES AGAINST DOMESTIC TRANQUILITY

XXI. An assembly of two or more husbands is designated an unlawful assembly if the common object of such husband is :

*First* : To drink as defined below or to gamble or to commit any other matrimonial offence.

*Secondly* : To overawe, by show of authority, their wives from the exercise of the lawful authority of such wives.

*Thirdly* : To resist the execution of a wife's order.

XXII. Whoever is a member of an unlawful assembly shall be punished by imprisonment, with hard words and shall be liable to contemptuous silence or scolding.

XII. Nothing is an offence which is done by a wife.

XIII. Nothing is an offence which is done by a husband in obedience to the commands of a wife.

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#### EXPLANATION

A man not in the married state or even a woman may be an abettor.

#### ILLUSTRATION

(a) As A the husband of B, and C an unmarried man drink together. Drinking is a matrimonial offence, C has abetted A.

(b) A the mother of B, the husband of C, persuades B to spend money in other ways than those of which C approves.

As spending money is a matrimonial offence A has abetted B.

XVI. When a man in the married state abets another man in the married state in a matrimonial offence, the abettor is liable to the same punishment as the principal, provided by a competent court.

#### EXPLANATION

A competent court means the wife having the right of property in the offending husband.

XVII. Abettors who are females or male offenders not in the married state are liable to be punished only with scolding, abuse, frowns, tears and lamentations.

#### CHAPTER VI

#### OF OFFENCES AGAINST THE STATE EXPLANATION

(c) The right of imagining offences under this section shall be held to belong in general to old wives, and to women with old fat and ugly husbands; and a young wife shall not be entitled to assume the right unless she can prove that she has a particularly cross temper, or was brought up a spoilt child or is herself supremely ugly.

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*Thirdly* : To resist the execution of a wife's order.

XXII. Whoever is a member of an unlawful assembly shall be punished by imprisonment, with hard words and shall be liable to contemptuous silence or scolding.

## CHAPTER IX

## OF DRINKING WINE AND SPIRITS

XXIII. Any liquid kept in a bottle and taken in a glass vessel is wine and spirits.

XXIV. Whoever has in his possession wine and spirits as above defined is said to drink.

## EXPLANATION

He is said to drink even when he never touches the liquid himself.

XXV. Whoever is guilty of drinking shall be punished with imprisonment of either description and shall be liable to scolding.

## CHAPTER X

XXVI. Whoever shall speak in an ungente voice to his wife shall be guilty of domestic rioting.

XXVII. Whoever is guilty of domestic rioting shall be punished by contemptuous silence or by scolding or by tears and lamentations.

(From Bankim Chandra) 'Ten'

## A Love Letter

Taymoor Aslam Khan

(only for those who are of the opinion that science is unable to express delicate ideas and deep sentiments)

My Dear Moment of Inertia,

Yesterday I saw you sitting on the margin of a circular pond. You were watching the transverse waves of one meter wavelength, produced in the water.

A tress of your pitch black hair was in simple (Harmonic) Motion. Your sight made angle theta with the surface of the aqueous mirror and then was being reflected with an infinite velocity. I could't help making rectangular components of such a beautiful sight; and instantaneously rolled down the inclined plane of your sigma. Love was due to weight sine theta. The total work done is this letter. Though Newton's laws donot hold truth in this case, yet it is nothing but reality.

So I dare to beg your hand for the time period of half-life in order to pass through the crests and troughs of worldly wave motion.

Your passionate lover,  
Radius of Gyration.

"The sky is like a woman's love,  
The ocean like a man's;  
oh, neither knows, below above,  
The measure that it spans!" (Maurice Thompson)

## CHAPTER IX

### OF DRINKING WINE AND SPIRITS

#### Bribery

And eat not up your property among yourselves in  
vanity, nor seek by it to gain the hearing of the Judges  
that ye may knowingly devour a portion of the property  
of others wrongfully.

#### Usury

O ye who believe devour not usury, doubling and  
quadrupling the (sum lent) observe your duty to Allah—  
that ye may be successful, and ward off (from yourselves)  
the fire prepared for disbelievers.—(*Al-Quran*)

## Lyric Impulse

SHAHID RAHIM SHEIKH

MIR IKRAM-UL-HAQ

K M J C P

DONISH FARHAD

MAHBOOB GHANI

KHALID IQBAL

TEEPU MOHABET KHAN

SYED AZHAR MOHYIDDIN

AGHA ALI

MOHD. RAFIQ HASAN

M. A. BASIR

MOAZZAM ALI KHAN

RAO M. ASLAM BAZMI

## Congratulations

Shahid Rahim Sheikh

Why don't they just read the price—tag and untag,  
after all there are no better opinion makers,  
those that see a face and fall in love.  
'Good—bad, better—worse.....'  
dear sir seem to have forgotten formula number five.

And now it is unwrapped,  
damned ! don't you think it would be,  
indecent idiot didn't smile to the masters.

They were casting a delinquent into patterns ;

'hullo sunny, I have brought you a piece of art',  
'Pa which poet made him'  
'O no, sunny poets are poets,  
they don't make pieces of art,  
come see, it is a Good one.....'

Congratulations.

## From 145—To a Friend

Shahid Rahim Sheikh

There was a time, at our second floor rendezvous,  
I could lift, me and my down to earth spirits, up.  
Was this the magic of place, or fine china cups !

Perhaps I just wanted to be like those, that have gone by,  
and if you remember, we almost always agreed,  
upon our nation's great habit of garlanding the deadmen's portraits.

Now that we both seem to have agreed upon,  
maintaining nice decent relations—at our places,  
one kick of living in this good old place—is—gone, like our good  
—old melancholy discourses.

They were some other people whose footsteps,  
still re-echo, in the dark corridors of this house,  
For me coming back once is enough, I have seen  
heard and tasted the flavour of an outdated symphony.  
I still have the same coins, only they have changed the currency.

'Familiarity breeds contempt', it is a cliché.  
But then like other clichés, sooner or later  
we are doomed and we accept it.  
Life itself is a big cliché, I am not the first one to discover it,  
and so perhaps is 'friendship', a major cell in a big body.

Only when it came to taste, it tasted entirely tasteless,  
You should have made it bitter ; if sweetness is out of time,  
but then you are 'foreign qualified' in—  
'the science of adjustment'.

## A Few Think Pieces

Mir Ikramul Haq

I. Thoughts thought during Nights,  
Thoughts thought in darkness,  
Thoughts that disturb the whole body  
Wanting to get affected  
Brighten up as Night lapses into Rays :  
Day dawns,  
A new life is begun  
And each new life is a Remnant  
— a remnant of the past night,  
— each new life revolves in the old orbit  
In the old rotten circle of life  
— Days, Nights, Weeks,  
Months, Years, Hours—  
Pass in a Flight  
While he passes towards NOTHINGNESS.

II. Hands do and undo  
Eyes watch done and undone  
Knowing not we break and make  
And make to break  
Something we gain from NOTHINGNESS.

III. A few calm breaths  
In the calm, sweet air,  
Away from the ways of the world  
Let me breathe awhile  
And then I'll myself  
Calmly, carelessly  
Crawl into my fragrant bed of NOTHINGNESS.

## A Poem

KMJCP

Rahim Sheikh

cut the vein  
and the smoked blood  
tarred brown by the meaningless  
cigarettes  
comes forth in feeble protest  
of its agonizing circulation  
and makes you blush  
at the attempt to end it all  
when it has already ended  
long time ago  
except the meaningless protests  
and the meaningless circulation  
of it all

"Familiarity breeds contempt", it is a cliché  
But then like other clichés, sooner or later  
we are doomed and we accept it.

"A man whose blood  
is very snow broth; one who  
never feels  
The wanton stings and emotions  
of the sense." (William Shakespeare)

"The brain may devise laws for  
the blood, but a hot temper leaps  
o'er a cold decree." (William Shakespeare)

## The "Partition"

Danish Farhad

when the humanity was carrotted  
The inhabitants had  
foregone all their  
bonds of mind and matter to  
renovate their patriotism  
for a new country across the  
borders where they  
hoped to find  
themselves the free citizens  
And here again they are strangers  
in their own house,  
Are they waiting for another partition ?

I had chains all over like a slave  
But I was a slave, of a foreign power  
And I will lose my chains, I thought  
So I joined them  
To fight for my country  
For its freedom; its liberty

"It is not the weight of jewel or plate,  
or the fondle of silk and fur;  
'Tis the spirit in which the gift is rich.  
As the gifts of the wise one were;  
And we are not told whose gift was gold  
or whose was the gift of myopia my thought  
But though my mind is at liberty;  
My heart is at liberty;  
(Edmund Vance Cooke)  
The Spirit of the Gift  
The light, the freedom of the soul." (Jeanne Guyon)

# To my Mother, on Receiving a Carton of Provisions

Mahboob Ghani

Of a morning late, a call, for me !  
A messenger, box on bicycle carrier, I see !  
"In Abbottabad, you have some kin?"  
Credentials verified, I bring the carton in.  
Two days it is stowed away, then brought out into the sun;  
Opened, and its contents checked one by one.  
Biscuits there are, and home-made, different 'barfi',  
An almond cake, and vermicelli,  
Tea, white sugar rare, some cream for dry skin,  
Puffed wheat, and of butter 'ghee' a tin.  
The things are stored, and I left with this thought to toy:  
Receiving, when one cannot give oneself only half a joys.

—: o :—

'Tis not the weight of jewel or plate,  
or the fondle of silk and fur;  
'Tis the spirit in which the gift is rich,  
As the gifts of the wise one were;  
And we are not told whose gift was gold  
or whose was the gift of myrrh.

(Edmund Vance cooke,  
The Spirit of the Gift)

# FIGHT FOR FREEDOM

Khalid Iqbal

I heard them knocking at my door  
I opened it  
And there I saw three young men  
With weary faces, and tattered clothes  
And guns slung on their shoulders  
Their eyes were bright with tears  
Or was it Hope?  
Why don't you join us? they asked  
I said: "what will I gain?"  
"But what will you lose", they answered back  
Yes I had nothing  
Not even an address, not even a country to call my own  
I had chains all over like a slave  
But I was a slave, of a foreign power  
And I will lose my chains, I thought  
So I Joined them  
To fight for my country  
For its freedom; it liberty

Both they together come, together go;  
One is harsh, the other sweet,  
As in cold winter, heat,  
Stand they together, friends...

"But though my wing is closely bound,  
My heart's at liberty;  
My prison walls cannot control  
The flight, the freedom of the soul."

(Jeanne Guyon)

## Farewell

Khalid Iqbal

Farewell my friends, it's hard to die  
When hundreds of stars twinkle in the sky  
But I was always the black sheep of the family  
I tried to speak for the right  
And to tell them what was wrong  
But that was what they did not want  
And they forced me to say,  
Wrong was right and right was wrong  
Still I spoke for the right and so I have to die  
Farewell my friends, farewell, farewell.

"There's something in the parting hour  
will chill the warmest heart,  
Yet kindred, comrades, lovers, friends,  
are fated all to part...  
The one who goes is happier  
Than those he leaves behind." (Edward Pollock)

## Poem

Teepu Mahabet Khan

What is joy and what is sorrow ;  
Mirth, pleasure and gladness,  
Grief, woe and sadness,  
That from our life and time we borrow.  
Joy and sorrow, both are same and one.  
In the veil of joys, sorrow it is,  
Sorrow is there in the form of bliss,  
And after joy, sorrow comes anon.  
Its the same place where you heard your laughter,  
Where you are shedding your tears,  
All sobbing of mourn you hear ;  
And the joys came after:  
You know, that breast only  
Has a space for mirth,  
Which to sorrow can give birth  
In that breast so lonely.

Both they together come, together go ;  
One is harsh, other sweet,  
As in cold winter, heat,  
Stand they together in the same row.

## Sonnet

Teepu Mahabet Khan

Farewell my soul, my spirits farewell ;  
 My wishes, my ambitions shall no more dwell.  
 You are parting and giving me some constant friends  
 Those friends shall be faithful, and me they shall tend  
 They will live with me, and thus they shall be so :  
 Misery, dejection, sorrow and woe.  
 You faithless friends ! so early you have gone.  
 Gone forever, never coming to see me woe-begone.  
 I shall not be alone without you, no, not !  
 I shall spend my life with other friends, but,  
 Sitting alone and pensive, you, I shall try to forget  
 And keep my heart with woe, and other friends set.  
 Farewell my soul, my spirits adieu !  
 Adieu my gone friends, adieu both you.

## A Malicious Dream

Syed Azhar Mohyiddin

Her Love was just a dream  
 She slept with it for nights  
 But never in the morn, was it to be seen  
 Though it had little light  
 Yet hope was her only beam.  
 "The battle was on  
 And the soldiers still fighting.  
 With his army he moved along  
 Evil were his eyes portraying  
 The sword flashed in the air to slay  
 He fought so fiercely,  
 that the enemy got no chance to pray.  
 While stepping over the dead  
 whose clothes were quenched with blood  
 it appeared, as if a man of esteem great  
 walked over a carpet red.  
 Victory was falling in his feet  
 A few steps more,  
 And his foe, would face complete defeat."

Soon, it was morning again  
 to see the devil running away.  
 Ah ! but it was just a dream  
 never to come true and her love  
 that too, was never to be seen.  
 Right was their to rule  
 The only power, forever that was to stay.

Poets are all who love, who feel great  
 truths,  
 And tell them ; and the truth of truths  
 is love.  
 (Philip James Bailey)

# Wretched Memories

Syed Azhar Mohyiddin

When I think of you, it makes me shiver  
 Your very sight makes me shrink  
 The days we spent together  
 And the pretty eyes you used to blink  
 Those that passed by the river  
 Just you and me alone  
 Promises of love will always live  
 Thoughts of the days long gone  
 The eyes that met so often  
 How could I believe, would betray me ever  
 You left me with a bleeding heart  
 And a soul to rest never  
 I will not forget the day  
 When you said, together we shall stay  
 The words I still remember  
 Were they, but a play  
 O' wretched one, another prey  
 I wish you will never find  
 Would some one ever, leave you too  
 With a wounded heart to cry  
 If you were ever left, without any peace of mind  
 To you my thought always that day will remind.

# A SONG OF LOVE

Syed Azhar Mohyiddin

Is this true, what I hear  
 The sound that rings in my ear  
 A voice so soft and sweet  
 Singing a song of love  
 Of the time when two hearts will meet  
 Its rising high above  
 And the fields seem awake from sleep  
 Once again have come to life  
 The pretty colours of spring  
 My heart is beating with the tune  
 And my soul flying without wings.  
 O' sweet voice come nearer to me  
 Or is this just a dream.  
 I am so happy and to me  
 the whole world so seems.  
 Come nearer sweet voice  
 And make me sing with thee.

"I cannot sing the old songs I  
 sang long years ago,  
 For heart and voice, would fail me,  
 and foolish tears would flow."  
 (Charlotte Alington Barnard ("Claribel"))

Poets are all who love, who feel great  
 truths,  
 And tell them ; and the truth of truths  
 is love.

# Canto I

Agha Ali

Tired. Frustrated. Exhausted  
 Like one bird in garden hoisted  
 I am. It is the lonely place  
 Where no one yet raises  
 The voice which would meet mine  
 which raises under the pine  
 For ages past had I been thus  
 Waiting to see what fate does  
 I always feel my helplessness  
 which always lead me to digress  
 A prison, a prison, a prison it is  
 I know I would not get out of this  
 until my end does catch me up  
 And wholly, solely life gets done  
 I sing my song in solitude  
 until I see some friendly clue  
 But always forged, forged clue  
 My feelin's which had risen so high  
 Do always find malignancy nigh  
 My thoughts, my hopes are shattered all  
 The paradise I gained and lost  
 My heart does break in thousand pieces  
 And each piece further breaks in pieces  
 Then darkness, darkness, darkness fall  
 And in that darkness I do crawl  
 picking putting, picking putting  
 In a way I do some knitting  
 Then when its day I show my gay  
 My heart patched up on the tray

I try my level best to hide  
 That in my heart what sorrows chide  
 Its' chidin', chidin', chidin' all  
 which seems to me as throb in' fall  
 I want death and I want death  
 calling till I lose my breath.

we all are flowers of the same garden  
 we all are beads of the same necklace  
 Love and brotherhood is our wardenship  
 Truth is our guide  
 we all are drops of the same ocean  
 the ocean of love and emotions  
 we all are petals of the same flower  
 Time running, flying high  
 we all are pages of the same book  
 passing at the last cigarette I perceive  
 how bitter the reality is!

"There is no disappointment we endure  
 one half so great as that we  
 are to ourselves." (Philip James Bailey)

"Regrets are the natural property of  
 gray hairs." (Charles Dickens)

"The soul selects her own society,  
 then shuts the door." (Emily Dickens)

"Experience is the child of thought,  
 and thought is the child of Action. We can not learn  
 men from book." (Disraeli)

# POEM

Mohd. Rafiq Hasan

Quivering thoughts  
of dead past,  
and unborn future,  
trouble my tiny self ;  
incidents, occasions, chances—missed, unmissed,  
hopes, aspirations, ideals and what not ?  
Present fading with the smoke.  
Time running, flying high  
me too, too high—things impossible I do—And then a single cruel  
moment !

Heaving a cool sigh,  
pussing at the last cigarette, I perceive,  
how bitter the reality is !

until my end does catch me up  
And wholly, solely, eternally  
I sing my song in solitude  
One half so great as that we  
are to ourselves."  
But always forged, forged clue  
"Regrets are the natural property of  
gray hairs."  
My feelings, which had risen high  
Do always find malignancy nigh

My thoughts, my hopes are shattered all  
"The soul selects her own society"  
then shuts the door."  
My heart patched up on the tray

"If the dullest person in the world would only put down  
sincerely what he or she thought about his or her life, about  
work and love, religion and emotion, it would be a fascina-  
ting document." (Arthur Christopher Benson)

# WE

M. A. Basir

we all are flowers of the same garden,  
we all are beads of the same Necklace,  
Love and brotherhood is our warden,  
Truth is our guide and Accomplice.

we all are drops of the same ocean,  
the ocean of love and emotion,  
we all are petals of the same flower,  
beautiful, sweet but never sour.

we all are pages of the same book,  
to read it you need a creative outlook,  
we all are colours of a rainbow,  
yellow, green, orange, red, purple and indigo.

we all are loops of the same chain,  
all efforts to break this end in vain,  
we all are students of the same college,  
The college of learning and knowledge.

we all are branches of the same tree,  
our aim is that every body be free,  
our spirit and soul is tied,  
with the thread of unity,  
we all should abide,  
with this law of humanity.

To

Moazzam Ali Khan

You were the only so nearest to me,  
My visit to the country reminded me,  
Of our secret meetings and secret talks,  
Besides the stream, our lonely walks,

Who could think of our separation,  
You were to me of great inspiration,  
Some starry nights with their reflection,  
What is not is your measureless affection?

I do remember the days full of merries,  
Our treading through the trees full of cherries,  
Gone those lovely marvelous days,  
And everyone in the country still says,  
You were the only so dearest to me.

"With women the heart argues, not the mind."

(Mathew Arnold)

## In Sweet Memory of G.C.

Rao M. Aslam Bazmi

O ! the endless fount of learning

How sweet were the times !

When we,

In quest of knowledge,

chose thy bosom.

Shall I call it 'A Happy sojourn' ?

'An exquisite romance' ?

How mute are the two words !

To breathe my love

for thee.

O ! the seat of thought and wisdom,

Happy shall thee live,

And serve

the hearts and minds

with thy mission

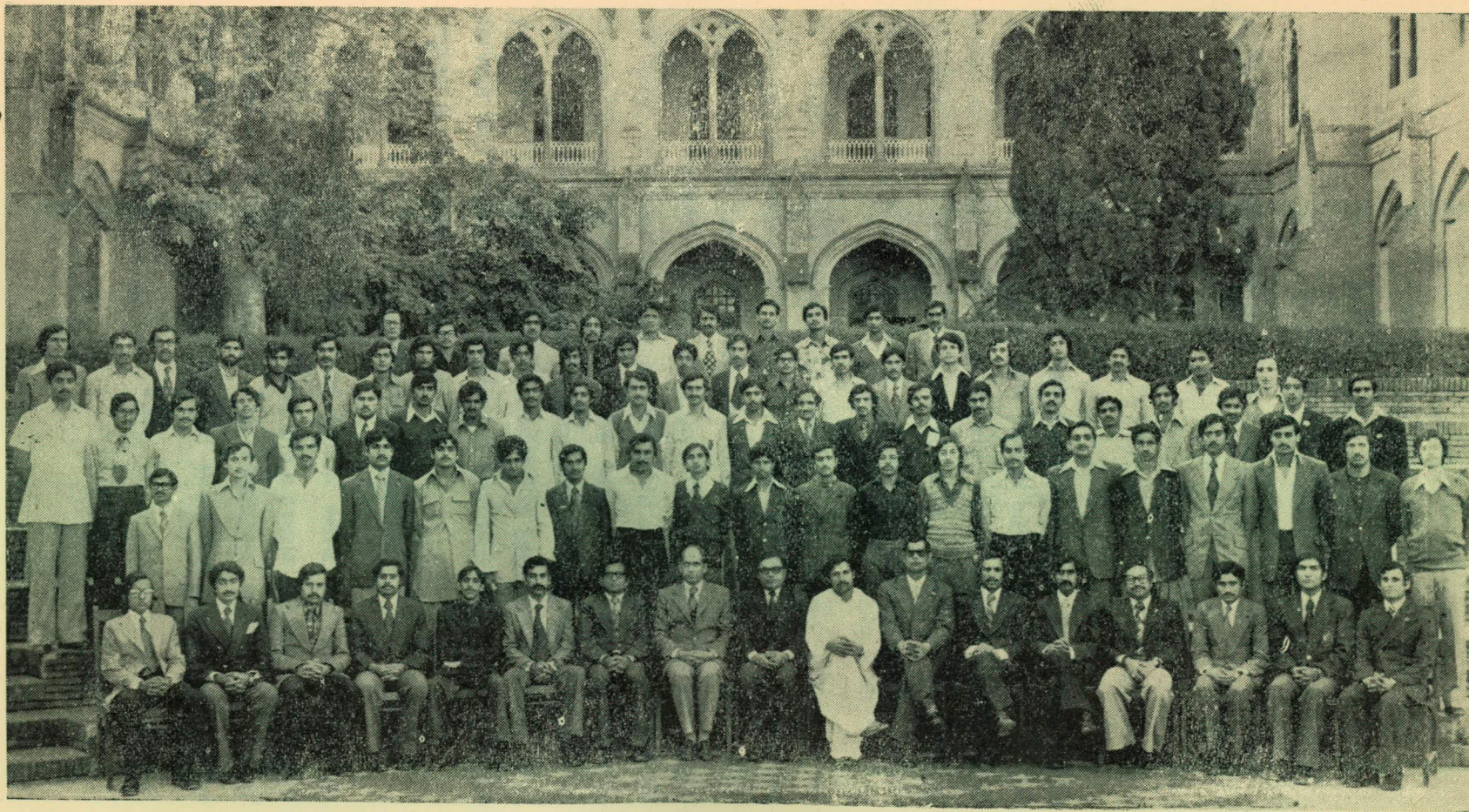
"Courage to know"

## Parents

The Lord hath decreed, that ye worship none save Him and (that ye show) kindness to parents. If one of them or both of them to attain old age with thee, say not "fie" unto them nor repulse them but speak unto them a gracious word—And lower unto them the wing of submission through mercy, and say: My Lord! Have mercy on them both as they did care for me when I was little.

—  
"And we have enjoined upon man concerning his parents—His mother beareth him in weakness upon weakness and his weaning is in two years—Give thanks unto Me and unto thy parents. Unto me is the journeying—(*Al-Quran*)

## IN THE NEW HOSTEL



## About Ourselves

### Nazir Saeed

As the time winds the exhausted chain to run the twelve-month's length again, the New Hostel building completes its 55 years of existence with its newly white washed walls and painted doors. Thanks to the PWD who is busy in renovating the building in a bid to make its ancient structure more attractive.

Time is a sort of river of passing events and strong is its current ; no sooner is a thing brought to sight than it is swept by and another takes its place, and this too will be swept away. The M.A. Students parted with us after spending the best years of their lives within the ancient walls of this structure just as drops the ripe olive, extolling the season that bore it and the tree that matured it. The newcomers belonging to the 3rd year and 5th year entered the hostel in September with a new fervour and enthusiasm generating a tremendous excitement and vigour in the hostel activities.

### STUDENTS' UNION

The elections of Students' Union were held in November. There was a great stir and bustle and a hectic election campaign was seen in the New Hostel. The candidates with promises of new revolutions, with troubles and their solutions—assisted by

supporters, handbills and pamphlets tried to reach their voters. Many residents had to indulge in forced handshakes. Anyhow, Hats off to the hostel residents who swept away the union elections with Abid Riaz and Shahbaz Ahmed Sheikh having been elected President and Secretary respectively. Nazir Saeed, the 5th year representative and Aqil Usman, the 6th year representative also belonged to the New Hostel.

### BAZM-I-NAZEER

As usual, Bazm-i-Nazeer, the cultural and literary society of New Hostel had a busy session. Razzaq Ahmed and Ijaz Chaudhry were appointed as President and secretary respectively. Maintaining its old traditions, "A Hostel Festival Week" was celebrated which included three debates (English, Urdu, Punjabi) and a 'Mushaira'. The results are as follows :—

**English Debate :—**Nazir Saeed (First), Abid Saeed (Second)

**Urdu Debate :—**Shahid Chaudhry (First), Shahbaz Sheikh (Second), Fateh Khan (Third).

**Punjabi Debate :—**Shahid Chaudhry (First), Altaf Qasim (Second), Sibte-Hassan (consolation prize).

**Mushaira :—**(Nazam) Shahid Chaudhry (First), Zaheer Ahmed (Second),

(Ghazal) Shahid Chaudry (First) Nazir Saeed (Second)

### ANNUAL COMMON ROOM TOURNAMENTS

The Hostel Common Room Games, a traditional fixture of the hostel, were held in the last week of February. The Games attracted a huge crowd of residents and the common Room was packed to capacity especially during the final competitions. As usual, the most excitement centred around Table Tennis.

Complete Results are as follows :—

### TABLE TENNIS

Singles : 1. Abdullah Shah 2. Fateh Khan

Doubles : 1. Abdullah Shah and Sarer Nasir

2. Fateh Khan and Muhammad Masud

Lucky Doubles : 1. Abdullah Shah and Raja Asim

2. Liaqat Hayat and Asif Nawaz

### BADMINTON

Singles : 1. Asif Nawaz 2. Muhammad Asif

Doubles : 1. Asif Nawaz and Zaheer Ahmed

2. Muhammad Asif and Shafiq Sheikh

Lucky Doubles : 1. Asif Nawaz and Tahir Masud

2. Zaheer Ahmed and Muhammad Asif

### CARROM BOARD

Singles : 1. Ansar Javed 2. Muhammad Luqman

Doubles : 1. Muhammad Luqman and Ansar Javed

2. Liaqat Hayat and Abdullah Shah

Lucky Doubles : 1. Mohammad Asif and Tariq Ibrahim

2. Abdullah Shah and Zaheer Ahmed

### DRAUGHTS

1. Tariq Mahmood 2. Shabbir Khan

### CHESS

1. Nisar Ahmed 2. Khalid Manzoor

Mr. Common Room : M. Abdullah Shah

**Man of the Match :** Raja Asim Khan

**Mess Athlete :** Ghazanfer Ali

**Best Loser :** Rai Zulfiqar Ali

### ANNUAL DINNER

The Annual Dinner of the Hostel was arranged in the hostel lawns in the last week of March. Professor Karamat Hussain Jafri was the chief Guest. One of the prefects presented the address of welcome which was followed by the prize distribution ceremony. The chief Guest distributed the Roll of Honour, certificates of Merit and gave away the prizes to the winners of the Common Room Games and various debates. In his speech which was punctuated by small episodes of his hostel days, the chief Guest described his emotional attachment to the hostel. The principal also addressed the gathering and later on the dinner was served.

### ADMINISTRATION

This time we have our two new Superintendents in prof. Syed Azhar Ali Rizvi of the department of psychology and prof. Rashid Ahmed of the Department of Economics. our former Superintendent, Prof. Shahid Hussain, took over as the warden of the New Hostel, Iqbal Hostel and Girls Hostel.

Four Prefects were appointed this year early in the session to look after the affairs of the hostel. The quadret comprised Muhammad Luqman, Altaf Qasim, Shabir Anwar and Sajjad Ahmad.

## CONTRIBUTORS

- Agha Ali : A Ravian - writes poetry.
- Ahmed Hussain : Head of the Deptt. of Political Science. Author of the Book "Politics and people's Representation in Pakistan."
- A. S. Bokhari : An educationist, author, diplomat and administrator. Better known by his pen-name "Patras". Ex-Editor, the Ravi. Ex-Principal G. C.
- Danish Farhad : An old Ravian - Author of a couple of poetical volumes. Serving in the Air Force. Now-a-days writing a novel (Quest for Permanence).
- Fiza-ur-Rehman Khan : Ex-Warden, New Hostel. Professor of Economics. Principal, G. C.
- G. Allana : One of the associates of the Quaid-e-Azam. Chairman of the U.N. Working group on Chile.
- Khalid Iqbal : Ex-Reporter, G.C. Gazette. currently serving in the "Sun".
- Khawaja Ahmed Usman : Asstt. Editor, the Ravi. Reading for his B. A. KMJCP ; An old Ravian. Did his M.A. in English. currently serving in Pakistan Embassy overseas.
- M.A. Basir : Reading French for his B.A.
- Mahboob Ghani : An old Ravian. Ex-Editor G.C. Gazette, ex-asstt. Editor, the Ravi. Author of (A Monhood Guide). Now-a-days launching a magazine.
- Moazzam Ali Khan :
- Mohammad Khalid Khan : Head of the Deptt. of English Language and Literature.

- Man of the Match : Raja Asim Khan  
 Mass Athlete : Ghulam
- Mohd Rafiq Hasan : An old resident of the hostel. Did his B.A. from G. C.
- Mir Ikram-ul-Haq : Did his M.A. in English from G.C. Now-a-days serving in "The Pakistan Times" as sub-editor.
- Nazir Saeed : Editor, The Patras. Member of the College Advisory council. President Iqbal Hostel (The Quadrangle) 1971-72
- Perwaz Hasan : A post graduate student of Political Science.
- Rao M. Aslam Bāzmi : Editor, The Patras, 1974.
- Rubina Ali : Reading History for her Masters.
- S. A. Rehman : Chief Justice (Retired) of Pakistan.
- S. Azhar Ali Rizvi : Lecturer in Psychology. Superintendent, New Hostel, G. C.
- Sail Abbas : An old resident of the hostel. Ex-asstt. editor, The Ravi.
- Shahid Hussain : Head of the Deptt. of Philosophy. Warden, New Hostel, Iqbal Hostel and Girls Hostel G. C.
- Shahid Rahim Sheikh : Editor, The Ravi 1974. Did his M.A. in English.
- Syed Azhar Mohyiddin : Reading Economics for his Masters.
- Taymoor Aslam Khan : the Department of Economics.
- Teepu Mahabet Khan : Reading for his B.A.

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