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INITIAL PROBLEMS OF THE ISLAMIC REPUBLIC OF PAKISTAN

Problems

Background

Under the Third June Plan (1947) provincial assemblies were given an option to join either of the two states (Pakistan or India). Overwhelming majority of the members in the Punjab and Bengal assemblies decided to join Pakistan. Since members of the non-Muslim majority districts in these provinces voted for partition of their respective provinces, separate commissions were set for the demarcation of boundaries in the two provinces in 30th, June 1947, with Cyril Radcliffe a British lawyer, as the joint chairman of the both commissions.

Partition was conducted in a way which manifested naked bias and injustice towards the Muslims. The Quaid-e-Azam (رحمة الله عليه) had proposed that the task of demarcation should be entrusted either to an impartial commission appointed by the United Nations or to the members of the British 'Privy Council' (the highest British court.) The proposal was turned down by the British government. Viceroy Lord Mountbatten had very close friendly relations with the Congress leadership and was a great sympathizer of the Congress point of view. The person he selected for demarcation of boundaries had little knowledge of the conditions prevailing in the sub-continent; he had never set foot on the Indian soil before this time. Mountbatten had done this intentionally, in Cyril Radcliffe he found the most suitable person he could easily influence.

The Muslim League did not favour the partition of the provinces, but if at all it was inevitable it would have been carried out in the light of the principles stipulated by Mountbatten himself at the time he had announced the Third June Plan, he had said that Gurdaspur, and Ferozpur, and Tehsils of Zira and Fazilka will form part of Pakistan.

Radcliffe Award and Its Injustices

Radcliffe announced his Award, on the demarcation of boundaries, on August 17, 1947; following provisions of the Award were unjust from Pakistan's point of view;

Flouting the pronounced partition principles in the Punjab; Gurdaspur and Ferozpur districts and Zira and Fazilka Tehsils were given to India. In the eastern part, the city of Calcutta, district of Murshidabad and the Nadia areas were annexed with India without any justification. On all these areas Pakistan had a claim as its natural parts under the partition norms.

Radcliffe had finalized his task up till August 8, 1947. A member of the Boundary Commission Justice Muhammad Munir, later disclosed that in his original plan, Radcliffe had agreed to include Ferozpur, Zira, a part of Tehsil Fazilka and the Ferozpur Headworks in Pakistan, but surprisingly when the Award was announced on 17th of August, all these areas went to the Indian share. Observers believe that this was done on Mountbatten's insistence.

Apart from these areas 'The Pakistan Times' indicated injustices done in certain areas, for example Tehsil Batala was a 55 percent Muslim majority area, the city of Batala had a nice industrial base, mainly dominated by the Muslim industrialists. Similarly, Tehsil Ajnala and the Amritsar district had sixty percent Muslim majority, all these areas were given to India.

Results of the Injustices done in the Partition

The Kashmir Issue: First seeds of the Kashmir problems were sown by the Radcliffe Award. Inclusion of Gurdaspur gave India an access to Kashmir, the only land routes that connected India with Kashmir passed through Pathan Kot, a Tehsil of district Gurdaspur. If Gurdaspur were not made part of India there would be no land access for India to reach Kashmir.

The Fate of Calcutta: Calcutta was the largest industrial city in India. Population of the city contained 25 percent Muslims and 60 percent outcast Hindus (*Achhoots*). *Achhoots* wanted their city to be included in Pakistan; Radcliffe gave the city to India against the will of the citizens of Calcutta.

Problems Created by the Migration: Decision of partitioning the Punjab was sudden and unexpected. Large numbers of the Muslims had to be evacuated from the East Punjab for which no arrangements had been made. On their way to Pakistan hundreds of thousands of refugees were attacked, maltreated and assassinated by the Sikh militants. This blood-

drenched migration brought untold misery and sorrow and created innumerable economic and cultural problems.

Problems of the New Born State of Pakistan

Administrative Problems: Pakistan had to face many administrative problems in her early days. Most of the government functionaries and senior officers serving in the army were Hindus, who migrated to India after the partition was announced, they had to be replaced with raw hand and inexperienced functionaries.

British officers were employed due to non-availability of the Muslim army officers. Most of the officers including the army chiefs were Englishmen, and same was the case with high executive officers and senior bureaucracy like the Governors, Chief Secretaries and Secretaries. Enormous problems were created by the non-Pakistani officers, for example the Quaid-e-Azam (رحمۃ اللہ علیہ) ORDERED THE Commander-in-Chief to deploy Pakistan army in Kashmir but he declined to obey the orders.

The city of Karachi was designated as the capital of the newly born state of Pakistan; the city lacked even the most essential facilities required for the running of a government. Offices were set up in military barracks and tents. The Indian government withheld Pakistan's share of stationery items and office equipment, even paper was not available for office use. The Hindu functionaries spoiled the office record before leaving Pakistan. Extremists spoiled the office record when it was being transferred to Pakistan from India. India refused to rent out its aero planes for airlifting the officials who had opted for Pakistan, British planes had to be hired for airlifting the record and the personnel.

Rehabilitation of Refugees: According to reliable estimates 5.5 million people migrated from Pakistan to India and 6.5 million from India to Pakistan, as a result of the big 1947 exodus. In this way the already feeble economy of Pakistan was made to bear the burden of one million more people.

Rehabilitation of refugees and provision of basic needs for them was an enormous problem. The Quaid-e-Azam (رحمۃ اللہ علیہ) established a "Refugee Relief Fund". In this way the problem was soon overcome through the personal efforts of the father of the nation and due to the sense of sacrifice exhibited by the people of Pakistan.

Division of Assets: At the time of Partition the total currency reserves of the United India were estimated at Rs. Four billion. According to the partition formula Pakistan was entitled

to receive Rs. One Billion as her share, but the Indian government agreed to pay only Rs. 75 crores (0.75 billion) out of it. After the payment of Rs. 20 crore the balance was withheld on one pretext or the other. One Gandhi's insistence another Rs. 50 crores were paid, but the balance amount of Rs. 5 crore was never paid. On the other hand, 20 percent of the total debt, which the government of United India owed, was made Pakistan's liability. Some of the functionaries spoiled the official record, and mutilated the factories and the military equipment before leaving for India; they did not spare even the hospital equipment which was to be used for the treatment of the patients.

Division of the military assets began when the process of partition started; Liaquat Ali Khan demanded that a transparent formula for the division of the armed forces and their assets should be devised. Defence Minister Sardar Baldev Singh and the Commander in Chief ignored his demand. However, in July 1947 it was decided that the armed forces will be divided into two parts. A committee under the Chairmanship of Field Marshal Auchinleck was formed to implement the scheme. The Indian government did everything to flout the Auchinleck Committee's efforts for a just division of assets. Disappointed at the Indian government's uncompromising attitude the Field Marshal decided to wind up his task four months ahead of time. Sending a report, the British government on Sept. 28, 1947 Auchinleck wrote:

"I have no hesitation, whatever, in affirming that the present Indian Cabinet are implacably determined to do all in their power to prevent the establishment of the Dominion of Pakistan on firm basis".

Departure of the Committee gave India a free hand to fulfil its designs. The Indian government gave Pakistan only a small part of her share in the military assets, even that was not in working condition and was badly mutilated. The aircrafts and ships sent to Pakistan were not in working condition. At the time of partition there were sixteen ordnance factories in the sub-continent, all went to Indian share. Thus, Pakistan started its new life with a small military force having absolutely meagre resources.

Canal Water Dispute: Canals irrigating the Indus Basin worked in an integrated network in the British period. At that time it was considered to be the biggest and the most efficient system of irrigation throughout the world. In 1947 this system was cut into two parts. As a result of this dissection, heads of the three rivers, (The Sutlej, Ravi and Beas) and many other head-works were given to India. Towards the end of the year 1947, the position further deteriorated, a part of Kashmir was occupied by India and the upper parts of the two more Pakistani rivers the Chenab and the Jhelum were also taken over by India, assuming full control over Pakistan's waters. In April 1948 India cut water supplies in the

canals irrigating the area in the vicinity of Lahore. As a result of this, ripe crops on thousands of acres were destroyed. In this way India exhibited her negative potentials of posing real threats to Pakistan's agrarian economy.

ACCESSION OF THE PRINCELY STATES

Background: At the time of the partition there were 580 big and small princely states in India. These states had a special constitutional status and did not form a part of the British India. Under the Partition Plan, these states were given an option to accede with either one of the two states, Pakistan or India. Most of the states had decided their future till August 15, 1947. Some of the states could not make a timely decision; important among these were Kashmir, Hyderabad and Junagadh. We shall treat these states separately.

Kashmir issue: Immediately after the Partition Plan was announced the Congress leaders and the Rajas of the states neighboring Kashmir, especially those of the Patiala and Kapurthalah started exerting pressure on the Maharaja of Kashmir for the accession of Kashmir to India.

The Viceroy himself interfered in India's favour. The Maharaja had disarmed the Muslim population of Punch and Jammu even before the declaration of Independence was made. Control of these areas, which bordered Punjab, was taken over the Raja's army. In order to expedite the movement of the Indian Army new roads were built very quickly in the south-eastern part of Kashmir.

These events caused great unrest among the Muslim population of Kashmir. By the month of August, armed rebellion broke out in Punch and Jammu. The Hindus and the Sikhs started killing the Muslims, and within a short span of five weeks' time, five hundred thousand Muslims were driven out of this area. Since the Kashmir Liberation Movement, a group of the local freedom fighters, ran short of arms, it sent its representatives to the NWFP for procuring arms and ammunition. In this way the stories of Maharaja's atrocities were revealed to the valiant Pathans living in the tribal areas. Thousands of the tribal militants took arms and made way to Kashmir. When the news of tribal reinforcement was broke at Delhi, the British Governor General and the Indian leaders forced the Maharaja to sign a formal request for Kashmir's accession to India, which he did. In this way a larger portion of Kashmir territory was made a part of India, against the will of the majority of her population.

Although the Quaid-e-Azam (رحمۃ اللہ علیہ) was ailing and fully preoccupied with the problem of refugee rehabilitation, yet he kept himself in close touch with the developments taking

place in Kashmir. He ordered the British Commander-in-Chief of the Pakistan forces to deploy Pakistani troops in Kashmir, which he declined to obey. Pakistani armed forces were later moved to Kashmir when it was too late. The tribal militants reached Srinagar at a time when the first plane carrying Indian troops had already landed there. In January 1948 India took the issue to the United Nations and made a commitment to hold a plebiscite in Kashmir; both countries agreed to a ceasefire on the United Nations request. This gave India's golden opportunity to strengthen her position in the valley.

Junagadh, Manawadar and Mangrol: Junagadh was a small princely state; located halfway between Karachi and Bombay on Kathiawar coast, it had an overwhelmingly Hindu population but was ruled by a Muslim Nawab. Exercising his constitutional privilege, the Nawab decided his states' accession to Pakistan; two other small princely states located in the same vicinity namely Manawadar and Mangrol followed suit.

As soon as the news broke, Hindu population of the state took to the streets and Indian troops started moving towards Junagadh. Under these circumstances the Nawab had no choice but to flee and take refuge in Pakistan. A few days later the Indian forces entered the state and took it over. Manawadar and Mangrol met almost similar fate.

Hyderabad: Hyderabad in south India was one of the largest princely states in British India. It had a population of 16 million according to the 1941 census report. It had an area larger than the area of England and Scotland combined. Hyderabad was so wealthy and resourceful that it had all the potentials required for making a prosperous independent state. But unfortunately the state had no access to sea, it was landlocked and surrounded by the Indian Territory. Majority of the Hyderabad's population was Hindu but its ruler, who held the title of Nizam, was a Muslim. The state had a long history of Muslim rule and was considered to be the most vibrant centre of the Muslim civilization and culture. The Nizam was inclined to make Hyderabad an independent state but when his intention was made known the Governor General Lord Mountbatten and the Indian government started exerting pressure on him for the accession of the state to India. The Muslims of Hyderabad offered strong resistance to Indian efforts for the accession of the state, but they were rendered helpless when the Indian forces entered the state on September 12, 1948, only one day after the Quaid-e-Azam (رحمۃ اللہ علیہ) death. The Nizam ordered his troops and the volunteers of the "*Itihaad-ul-Muslimeen*" to surrender. In this way Hyderabad, the most exquisite centre of the centuries old Muslim culture and tradition was lost to India.

Efforts for Resolving the Problems

Opponents had always predicted that Pakistan shall not be administratively and financially viable, and if at all it comes into being it will soon come down as a house of cards. Problems Pakistan had to face, immediately after partitions, were really massive and a time came when it was sensed that the predictions of anti-Pakistan pundits will come true. But due to the formidable courage and forbearance of the Quaid-e-Azam (رحمۃ اللہ علیہ), and the hard work he put for nation-building combined with the determination of the Pakistani people, and of course with the blessing of Allah Almighty, the heavy odds were overcome within a surprisingly short period of time. In the following lines we shall try to review the efforts made for the solution of problems facing Pakistan in the early days of her independence:

Constitution Making: Constitution is the fundamental law of a state. No state can be run without a constitution even for a single day. The first session of Pakistan's Constituent Assembly was called by the Quaid-e-Azam (رحمۃ اللہ علیہ) on August 11, 1947, three days before the creation of Pakistan. The Assembly consisted of the legislative members who were elected in the 1945-46 elections from the areas that later became part of Pakistan, or those who had migrated from India to Pakistan. Addressing the Assembly, the Quaid-e-Azam (رحمۃ اللہ علیہ) gave a policy statement regarding the principles of policy to be followed by the state of Pakistan in the days to come. He said that the future Constitution of Pakistan will be based on the principles of Islam and it will be democratic in nature. Pakistan will not be a theocracy. The Muslim and the non-Muslim citizens shall enjoy equal civil and political right and no discrimination shall be made on the basis of religion. He directed the Assembly to complete its task of constitution making within minimum possible time. The Government of India Act 1935 was adopted, of course in an amended form, as the interim constitution, and the Quaid-e-Azam (رحمۃ اللہ علیہ) was elected the first President of the Constituent Assembly.

Formation of the Government: The Quaid-e-Azam (رحمۃ اللہ علیہ) was made the first Governor General of Pakistan and Liaquat Ali Khan the first Prime Minister. Under the Quaid-e-Azam's (RA) guidance the prime Minister formed a five-member Cabinet. Members of this Cabinet were men of outstanding ability. By virtue of his impartial position as Governor General, the Quaid-e-Azam (رحمۃ اللہ علیہ) was not supposed to interfere in the Cabinet's affairs, yet due to his exalted position and meritorious services for the cause of Pakistan, the cabinet decided to seek guidance from him and gave him the power to even veto the cabinet decisions.

Guidance for the Public Servants: Responsibilities of the civil and military functionaries greatly increased due to circumstances the state of Pakistan was faced with in her early days after independence. The Quaid-e-Azam (رحمة الله عليه) gave them courage and impelled them to work tirelessly for the great task of nation building that lie ahead them. Addressing a meeting of the civil and military officers at Karachi in October 1947, the Quaid-e-Azam (رحمة الله عليه) sympathized with those who had lost their nears and dears during the process of migration. Addressing the public servants on March 25, 1948, the Quaid-e-Azam (رحمة الله عليه) told them that they were no more the rulers of the people, they were their servants and they should serve them with dedication and humility.

Nation's Confidence Building: The common man was greatly demoralized and disappointed due to the sufferings that had come in the wake of migration. In addition to this the negative propaganda of the enemies of Pakistan was creating hell on earth, they were trying to assure people that Pakistan was not going to last long, it was only a few days' time before it will come down like a house of cards. To dispel the negative effects of this propaganda the Quaid-e-Azam (رحمة الله عليه) had to approach people in the remotest parts of the country despite his failing health. He gave the people courage and hope. He assured people that Pakistan was born to live and it will last forever and the conspiracies of the enemies of Pakistan will soon die out.

Other Important Steps:

1. Karachi was made the capital of the Republic of Pakistan.
2. The Quaid-e-Azam (رحمة الله عليه) made it clear that Urdu and only Urdu can be Pakistan's national language.
3. To solve the financial problems, the Quaid-e-Azam (رحمة الله عليه) set up a "Refugee Fund" and requested people to make generous contributions to the fund. He took personal interest in the establishment of the State Bank and it was completed within a very short span of time. The Quaid-e-Azam (رحمة الله عليه) himself inaugurated the Bank on July 1, 1948.
4. The Quaid-e-Azam (رحمة الله عليه) established the "Federal Court", the highest court of justice in the country; this was the first step towards the establishment of a basic structure for the administration of justice. (Its name was later changed to the "Supreme Court of Pakistan").

5. The Quaid-e-Azam (رحمۃ اللہ علیہ) gave special attention to the rehabilitation of refugees. Due to the sacrifices made by the people the enormous task of rehabilitating millions of refugees was successfully accomplished within a very short period of time.

Rehabilitation and certain other important issues shall be studied in a bit detail separately.

National Solidarity and Stability

The enemies of Pakistan tried to spur regional, linguistic and provincial differences among the people of Pakistan. To dispel the frustration created by the anti-Pakistan propaganda the Quaid-e-Azam (رحمۃ اللہ علیہ) visited all the four provinces and some of the remotest parts thereof and impelled the people to stand united and not to fall prey to the propaganda made by the enemies. In one of his speeches he made it clear in unequivocal terms that Islam is the only binding force which can keep our people united. He told the people that whosoever they were and wherever they lived, they are all Muslims and belonged to one Pakistani nation. They should be thankful to Allah for the vast homeland. He had endowed them with. The Punjabis, Bengalis, Pathans, Balochis and Sindhis, all belonged to Pakistan and Pakistan belonged to them all. In a speech on Aug. 9, 1947 he declared:

“Let us trust each other let us work in double shift if necessary to make our country really happy, really united and really powerful.” (August 9, 1947)

Addressing the students of the Decca University, the Quaid-e-Azam (رحمۃ اللہ علیہ) said:

“I assure you, divided you fall, united you stand.”
(March, 24, 1948)

Quaid-e-Azam (رحمۃ اللہ علیہ) Vision of Pakistan

Rehabilitation of Refugees: We have studied earlier that about 6.5 million people migrated from India to Pakistan during the process of partition, hence the rehabilitation of refugees emerged as the biggest and the most urgent problem the Quaid-e-Azam (رحمۃ اللہ علیہ) had to deal with. The Quaid-e-Azam (رحمۃ اللہ علیہ) himself looked after the process of rehabilitation; he established a ‘Refugee Fund’ and made an appeal to the people to contribute generously to this fund.

He said:

“..... save all you can and give towards the relief of these victims of bestiality and vandalism who have suffered all this for the sole reason that that they are Muslims.”
(October 30, 1947)

The local population exhibited great zeal and enthusiasm in helping their brethren who were uprooted from their homes and hearths only because they were Muslims, these people were provided homes and jobs in a few years' time, and this was made possible mainly due to the personal efforts of the Quaid-e-Azam (رحمۃ اللہ علیہ).

Guidance for the Public Servants: Responsibilities of the public servants, civil and military, were greatly increased in the post-independence period. The Quaid-e-Azam (رحمۃ اللہ علیہ) gave them courage and impelled them to work tirelessly for the cause of nation building. Addressing civil and military officers in Karachi in October 1947, the Quaid-e-Azam (رحمۃ اللہ علیہ) expressed great sympathy with those who had lost their nears and dears during the process of migration. Addressing the public servant, the Quaid-e-Azam (رحمۃ اللہ علیہ) said:

“You do not belong to the ruling class; you belong to the servants. Make the people feel that you are their servants and friends, maintain the highest standard for honor, integrity justice and fair play.” (March 25, 1948)

Fighting Regionalism and Parochialism: The Quaid-e-Azam (رحمۃ اللہ علیہ) knew that there were many people inside the country and out, who were at loss in realizing that Pakistan was a reality and that it were destined to live forever. These elements were ready to go to any extent to undo Pakistan. They believed that Pakistan could be disintegrated by giving rise to the sentiments of parochialism and regionalism among the people. The Quaid-e-Azam (رحمۃ اللہ علیہ) warned the nation to anticipate the danger and stand as one man to defend against it. He said:

“We are now all Pakistanis not Balochi's Pathans, Sindhis, Bengalis and Punjabis and so on And as Pakistanis we must feel, behave and act, and we should be proud to be known as Pakistanis and nothing else”.
(June 15, 1948)

Addressing the inaugural session of the first Constituent Assembly of Pakistan the Quaid-e-Azam (رحمۃ اللہ علیہ) said that there was a time when religion was used for dividing the people and creating rift among them. He said 'we are lucky that we are not starting in that age, everybody is free to follow the religion of his choice; all citizens of Pakistan shall have equal civil rights irrespective of their religion and creed.

Fundamental Principles of Economy; the Quaid-e-Azam's (رحمۃ اللہ علیہ) Vision:

Inaugurating the State Bank of Pakistan on July 1, 1948 the Quaid-e-Azam (رحمۃ اللہ علیہ) criticized the 'western' economic system very bitterly, he said that this system did not suit the genius of our people, we shall have to devise a system of our own and it should be based on Islamic principles, he said:

"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 The Western world, in spite of its advantages of mechanization 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." (July 1, 1948)

He had already made it clear in his first address to the first Constituent Assembly of Pakistan saying;

"Now what shall we do? Now, if we want to make this great state of Pakistan happy and prosperous we should wholly and solely concentrate on the wellbeing of the people, and especially the masses and the poor."

(Aug. 11, 1947)

Guiding Principles of the Foreign Policy:

The Quaid-e-Azam (رحمۃ اللہ علیہ) believed that Pakistan should adopt the principle of non-alignment while establishing relations with countries of the world; he observed that foreign policy of Pakistan was based on the principle of friendship with all nations. He added that Pakistan did not have aggressive designs against any country and would like that all international issues are resolved with a spirit of justice and fair play.

He believed that Pakistan has a role to play as an active member of the comity of nations. It was due to Quaid-e-Azam's (رحمۃ اللہ علیہ) efforts that Pakistan was admitted to the membership of the United Nations only one month after independence (in September 1947). Pakistan established ties with numerous countries of the world including the Commonwealth nations. The Quaid-e-Azam (رحمۃ اللہ علیہ) attached special importance to Pakistan's relations with the Muslim countries of the world. He was of the opinion that the Muslim countries should join hands to solve their internal problems and make a common cause on all issues of international importance. Sending an *Eid-ul-Fitr* message to the international Muslim community he said:

“..... we are all passing through perilous times. The drama of power politics that is being staged in Palestine, Indonesia and Kashmir should serve as an eye opener to us. It is only by putting up a united front that we can make our voice felt in the counsels of the world”.

(Aug. 27, 1948)

On October 31, 1947 the Quaid-e-Azam (رحمۃ اللہ علیہ) received a delegation of the student and gave them some excellent pieces of advice, he said that Pakistan was proud of her youth and especially her students, who always remained in the frontline during the hour of strife. He added that the youth were Pakistan's future. Addressing the students at Dacca, he observed;

“My young friends! I look forward to you as the real makers of Pakistan, do not be exploited and do not be misled. Create among yourself an example of what youth can be, in fairness to yourself, in fairness to your parents, in fairness to the state, to devote your attention to your studies”. (March 21, 1947)

Quaid-e-Azam's (رحمۃ اللہ علیہ) Strategy for the Solution of Problems

The Quaid-e-Azam (رحمۃ اللہ علیہ) was not only the greatest leader of the Muslims of south Asia; he also enjoys a position of great honour amongst the leaders of the world. He led his nation to freedom and was able to achieve an independent homeland for the Muslims of India. He made his way through heavy odds and adversities. He was a man of unflinching courage and unwavering determination. There are very few people in the modern history of nations who could equal his merits.

Qualities of Leadership: Quaid-e-Azam's (رحمۃ اللہ علیہ) approach was pragmatic; he would always devise his policy in the light of objective realities. He started his political career as a member of the Indian National Congress, which at that time was held as the only forum suitable for freedom loving Indian intellectuals. He did not join the Muslim League at the time of its inception in the year 1906, for the sole reason that at that time it was not a popular political party; it was dominated by the Muslim feudal and not the common Muslims. In 1913 he joined the Muslim League, with the conviction that he was now in a position to bring about changes in Muslim League's feudal character. He was right, and within a short period of time he was successful in making the Muslim League a popular Muslim political party.

The Quaid-e-Azam (رحمۃ اللہ علیہ) was a great protagonist of Hindu-Muslim unity, he always tried to bring the Congress to accept the minimum Muslim demands, only in this way, he believed, Indian unity could be preserved, but when all his efforts were flouted by the extremist Hindus in the Congress ranks, he demanded for a separate Muslim homeland in the last resort. Although the Muslims had reposed full confidence in the Muslim Leagues demand for Pakistan in 1945-46 elections, yet the Quaid-e-Azam (رحمۃ اللہ علیہ) was ready to make concessions in favour of a formula through which good neighbourly relations between the Hindus and the Muslims could be maintained. It was as late as May 1946 that he brought the Muslim League to accept the Cabinet Mission Plan. The Plan envisaged a federal set up for India and did not provide for India's partition.

The Quaid-e-Azam (رحمۃ اللہ علیہ), a jurist by profession, attached great importance to peaceful and constitutional means for the achievement of national objectives. The fact that he could not be jailed even for a single day by the British Government during his fifty-year long career is enough to prove that he did never break law and never did provoke his followers to terrorism and disruptive activities. He kept himself aloof from the emotional movements like the Khilafat and the Hijrat.

Movements. He was not tempted by the idea of earning easy and prompt popularity which these movements offered. Through his unbeatable foresight he was able to anticipate that movements based on emotionality are bound to end up in terrorism and disruption without achieving anything material.

The Quaid-e-Azam (رحمۃ اللہ علیہ) was a staunch Muslim, he had a deep religious insight, but he never exploited religion for political gains. He wanted to make Pakistan an enlightened Muslim state but the idea of a theocratic state he categorically ruled out.

He had excellent qualities of head and heart, no one in the ranks of Indian politicians matched his superb intelligence. He was well read, his observation was keen, and he was an eloquent speaker. He was clear and pragmatic. He would prevail over his opponents with the force of his irresistible wisdom and reasoning. Even his worst enemies could not question his honesty and integrity.

The Muslim of the Sub-Continent had unflinching faith in his leadership. In the difficulties that ensued partition, his statesmanship gave people courage to stand upright and face heavy odds with forbearance. In the following lines we shall pick up two outstanding merits of the Quaid-e-Azam's (رحمۃ اللہ علیہ) personality, and study them under separate heads.

Negotiating Skills: Like a true democrat the Quaid-e-Azam (رحمۃ اللہ علیہ) believed in solving disputes through negotiation, he seldom turned down an offer to negotiate. In the year 1930-31 he travelled to London on British Government's invitation to attend the Round Table Conference. The Nehru Report exhibited the extremist Hindu mind but the Quaid-e-Azam (رحمۃ اللہ علیہ) did not lose heart even at this, he yielded several concessions in the hop of hitting at a compromise formula. In the year 1944, he accepted Gandhi's offer and a long series of talks was held at the Quaid-e-Azam's (رحمۃ اللہ علیہ) residence in Bombay. He tried to solve the Kashmir problem through the good offices of the Commonwealth and the UNO; he did not even turn down Indian government's offer to negotiate the issue bilaterally.

In May 1948 the federal government designated the city of Karachi as the federal capital, a strong group in the Sind Muslim League resented this decision and formed an Action Committee for getting the decision reversed. The Quaid-e-Azam (رحمۃ اللہ علیہ) summoned the aggrieved members to Ziarat, discussed the matter with them and was successful in changing their mind.

Hard Work, Unity, Faith Discipline: The Quaid-e-Azam (رحمۃ اللہ علیہ) put the golden principles he cherished most, in four brief words. Addressing the historic public meeting at Lahore, he said:

“It is now up to you to work, work and work and we are bound to succeed. And never forget our Motto-Unity, Discipline and Faith”.
(Oct. 30, 1947)

EXERCISE

Q. 1. Fill in the blanks to make an appropriate statement.

1. Radcliffe Award was announced on 1947.
2. Calcutta had a % population of untouchables.
3. Madhupur Headwork's at the Ravi and Headworks at the Sutlej were given to India.
4. In the month of Pakistan was admitted to the membership of the United Nations. (also mention year)

Q. 2. Fill in the blanks by putting one of the three alternatives given in the bracket against each question.

1. Was made the head of the Boundary Commission.
(Radcliffe, Mountbatten, Radcliffe Award)
2. There were Ordinance factories in the united India.
(24, 18, 16)
3. There were totally Princely states in the Untied India.
(16, 680, 580)
4. The state of Hyderabad had a population of According to 1941 census.
(one crore, one crore 60 lac, sixty lacs)
5. The city of Was made Pakisan's capital after partition.
(Karachi, Rawalpindi, Islamabad)
6. On The Quaid-e-Azam (RA) inaugurated the State Bank of Pakistan.
(14th August 1947, 1st September 1947, 1st July 1948)

7. In September 1944 Jinnah-Gandhi talks were held at the residence of
(the Quaid-e-Azam (رحمۃ اللہ علیہ), Gandhi, Nehru)
8. In 1948 India cut water supply in the canals that irrigated Pakistani land.
(March, April, May)
9. Was the title of the Muslim head of the princely state Hyderabad.
(Nizam, Nawab, Ameer)
10. The Quaid-e-Azam (رحمۃ اللہ علیہ) established Fund for the rehabilitation of refugees.
(Refugee, Quaid-e-Azam (رحمۃ اللہ علیہ), Red Cross)

Q. 3. Indicate whether the statement is TRUE or FALSE; put a circle around the correct answer.

1. Hindu untouchables of Calcutta wanted their city to be a part of Pakistan. (True/False)
2. The Kashmir issue was taken up with the United Nations in January 1948. (True/False)
3. Junagadh was a Muslim majority state. (True/False)
4. Hyderabad was a Muslim majority state. (True/False)
5. The Quaid-e-Azam (رحمۃ اللہ علیہ) said that English and only English can be the national language of Pakistan. (True/False)
6. The Quaid-e-Azam (رحمۃ اللہ علیہ) joined the Muslim League in 1906. (True/False)
7. The Quaid-e-Azam (رحمۃ اللہ علیہ) played an important role in Tehrik-e-Khilafat. (True/False)
8. The Quaid-e-Azam (رحمۃ اللہ علیہ) wanted to make Pakistan a theocratic state. (True/False)

Q. 4. Put right parts together.

A	B
Radcliffe	Field Marshall Auchinleck
Gurdaspur	Award
Auchinleck	Kashmir

Q. 5. Answer each question in two to four lines.

1. How did the Injustice done in carrying out partition caused to create Kashmir issue.
2. Write a note on the issue of settlement of refugees.
3. Quote one statement of the Quaid-e-Azam (رحمۃ اللہ علیہ) regarding national integrity.
4. Enlist Quaid-e-Azam's (رحمۃ اللہ علیہ) important steps for the rehabilitation of refugees.
5. What attitude, the Quaid-e-Azam (رحمۃ اللہ علیہ) thought, public servants should adopt.
6. What piece of advice the Quaid-e-Azam (رحمۃ اللہ علیہ) gave to the students?
7. The Quaid-e-Azam (رحمۃ اللہ علیہ) rendered his message in four words, quote.
8. State briefly the Quaid-e-Azam (رحمۃ اللہ علیہ) ideas regarding economy.
9. What confidence building measures did the Quaid-e-Azam's (رحمۃ اللہ علیہ) take immediately after Partition?
10. What did anchinleck mention his report?

Q. 6. Answer these questions extensively.

1. Give an account of the injustices done by Radcliffe on the issue of demarcation of boundaries. How did Pakistan suffer due to these injustices?
2. Give an account of the early problems faced by Pakistan immediately after partition.
3. Write a note on Kashmir issue.
4. What important steps were taken immediately after Partition to resolve the early problems of Pakistan?

Sept. 1948	The United Nations
30 th Sept. 1947	Hyderabad