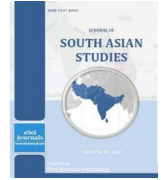




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QUAID-I-AZAM MUHAMMAD ALI JINNAH AND SOCIO-ECONOMIC DEVELOPMENT IN SOUTH ASIA

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ABSTRACT

Quaid-i-Azam Muhammad Ali Jinnah, the founding father of Pakistan led the freedom movement for the socio-economic development of the Muslims in South Asia. Although Jinnah and his socio-economic thought was the product of his time and it was in continuity with emancipatory thinking within Muslim political and scholarly circles which events after 1857 imposed upon them; yet his vision, commitment and perseverance make him one of the few statesmen world ever produced. The development of Jinnah's socio-economic vision parallels his studies, visits and stays in England where he came across liberal and welfare ideas. Throughout his career he advocated nondiscriminatory socio-economic development of Indian masses, particularly the Muslims. From the text of Waqf-e-Alal-Aulad bill (1913) to the Muslim League's resolution (1937) for an economic, social and cultural program; to establishing Federation of Muslim Chamber of Commerce and appointment of Economic Planning Committee (1943) dealing with diverse areas of social and economic welfare of masses and to his speech of August 11, 1947 where minorities' rights and their equal inclusion in the development process is stressed, Jinnah stands prominent as a leader struggling to establishing a modern Muslim welfare state.

Keywords: Quaid-i-Azam, Social development, economic development, South Asia, Muslim League, founding father, freedom movement.

INTRODUCTION

Development i.e. fulfillment of the need of present and future is the permanent and continuing interest of every nation. Economic progress and development is linked with each other but it is not essential that economic progress means development. This is because development is not purely an economic phenomenon. Ultimately it must encompass more than the material and financial side of people's lives. Development should therefore be perceived as a multidimensional process involving the reorganization and reorientation of entire economic and social systems (Colman and Nixon, 1978). The advent of Muslims into India, their subsequent settlement here and the conversion of Hindus to Islam caused the population of India undergo a gradual change. In course of time Muslim came to form one fourth of the total population. In the northwest and

northeast of the Sub-continent they formed a majority, but in the center and the south only 5 to 15 percent of the population were Muslims. The Muslims belonged to all walks of life. They were administrators, soldiers, teachers, landlords, peasants, artisans and traders. Under Muslim rule, it was natural that they should preponderate in the civil, judicial and military administration (Ali, 1973). In one respect, the epoch in modern Indian history that began with Montagu's declaration of August 20, 1917 and ended with the birth of two states on 14-15 August 1947 was similar to the period of revolution in American history; it produced a splendid galaxy of eminent thinkers, distinguished politicians and dynamic leaders. Some of these were leaders of rare caliber, born out in centuries. Political giants by any definition, they were, in their life and work, comparable to some of the greatest names in modern history: Washington, Jefferson, Cavour, Mazzini, Bismarck, Lenin, and Ataturk (Sharif-al-Mujahid, 1981). Great as the Indian leaders were as politicians,

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legislators, freedom fighters or simple mass leaders, holding a sort of charismatic authority over countless millions, few among them could, however, play the role of the statesman to any appreciable degree. The most notable among these few was Jinnah. The creation of sovereign and independent Muslim state of Pakistan by Quaid-i-Azam Mohammad Ali Jinnah so greatly dominates his political life and career that his other roles are bound to be ignored. One important, though often neglected, dimension of Jinnah's mission was sustainable and non-discriminatory socio-economic development of masses (Ahmed, 2002).

Quaid-i-Azam Mohammad Ali fully realized the importance of socio-economic development for the Muslim masses in Indo-Pakistan Subcontinent. Although he was not an economist by profession yet his wide experience, observation and political studies had provided him the necessary foresight for radical and revolutionary economic ideas. It is believed that along with political, constitutional, cultural and religious factors, Pakistan was indispensable due to the socio-economic backwardness of the Muslims of Sub-continent (Talha, 2008).

Quaid-i-Azam's interest in socio-economic issues dates back to 1909 when at the age of 33 he was elected as a member of Indian Legislative Council. He left a durable impression on legislation which dealt with a large number of contemporary socio-economic problems. As a member of the Legislative Council, he spoke with knowledge and authority on such diverse subjects as Indian coinage, steel industry, shipping, insurance companies, trade, island postal rates, income tax, excise duties, gold standard, cotton textile etc. His speeches on all these occasions make him a ceaseless advocate of interests of masses (Khiliji, 2005).

The text of the Waqf-e-Alal-Aulad bill was prepared by Jinnah in March 1911, and the same was passed by the Central Legislative Assembly on March 1913. Though it was an early episode of his life as a legislator, yet he was deeply conscious of the rights of the Muslim community and Muslim law of inheritance. It was his logical approach to the problem that Muslims were allowed to inherit their ancestral property through Waqf legislation (Talha, 2000). The waqf was for the children or was meant to be a philanthropic institution. It enabled the Muslims to rescue their property, however meager in value it may be (Sharif-al-Mujahid, 1981).

In December 1934, Jinnah returned to India from

England to resume his political activities at a time when the constitution discussions in London had come to an end. A new scenario had developed and he was being invited by the Muslim League factions to preside over a unified Muslim League. As early as October 1937, the Muslim League in its 25th Annual Session under the Quaid president-ship passed a resolution to the effect of an economic, social and cultural programme. Some of the objectives of this programme were to undertake rural uplift work, to encourage cottage industries and small indigenous industries both in the rural and urban areas, to encourage the use of swadeshi articles especially hand woven cloths and to establish an industrial board for development of industries and prevention of exploitation by middle men (Ahmed, 2002).

Again in February 1941, he advised the Muslims in general and provincial, district and primary Muslim Leaguers in particular, that the cottage industries should be promoted and encouraged, and stores established at central places on cooperation basis. From the mid 1943 onward, one finds Jinnah working on the establishment of a Federation of Muslim Chamber of Commerce which eventually was brought into being towards the end of 1944 by M.A.H. Ispahani (Ahmed, 2002).

In August 1943, Quaid-i-Azam Mohammad Ali Jinnah appointed the twenty-three member Economic Planning Committee with term of reference to chalk out the complete and integrated plan for economic development. The committee recommended a comprehensive twenty year Development Plan for economic and social uplift, state industrialization, free primary education, reforms of local land, security of tenure, improvement in the condition of labour and agriculture, control of money lending, provision of welfare services, removal of gross inequalities of income, development of health, housing, transport and trade sector. Most of the recommendations of the Committee reflected Quaid-i-Azam's notions of transforming Pakistan into a welfare-oriented strong economic unit. The first Five year Plan in Pakistan was prepared in the light of this committee's recommendations but unfortunately could not be materialized (Rafique, 2001). This study aims to explore the Quaid-i-Azam's vision of socio-economic development in respect of establishment of socio-economic and democratic welfare state. It also has the objective to discuss the parameters given by the founder of Pakistan Quaid-i-Azam Mohammad Ali Jinnah for good governance and welfare of non-Muslim

minorities by diffusing the myth of Muslim Majoritarianism in the context of socio-economic development of Pakistan. The question we will be exploring is, what type of socio-economic development was envisioned by the Quaid-i-Azam Mohammad Ali Jinnah in the context of establishment of welfare state in Pakistan?

LITERATURE REVIEW

A literature review discusses published and unpublished information in a particular subject area and sometimes information in a particular subject area within a certain time period. By and large, it is an extensive fact finding exercise that highlights the main finding of similar and relevant works completed by the researchers in the past. As far as this study is concerned, it covers the various aspects of Quaid-i-Azam Mohammad Ali Jinnah's envisioned socio-economic development. It consists of first phase of Indian masses socio-economic development, second phase covered his specific concerns to the Muslims masses and last phase is covering his understanding and guidelines for the newly born state of Pakistan. In this systematic and well organized way, the available literature is reviewed.

Chaudhri Muhammad Ali in his work *The Emergence of Pakistan*, explained the position of Quaid-i-Azam Mohammad Ali Jinnah on the issue of minorities' political rights, especially the issue of separate electorate before the partition of Indo-Pakistan Subcontinent. The scheme of separate electorate aroused Hindu antagonism. In 1909, the Congress party fully rejected this scheme and reiterated that this scheme is the big conspiracy to partition India on religious grounds. There were a few Muslim leaders, notably Mohammad Ali Jinnah, whose political conviction led them to support a joint electorate. Jinnah was an active lieutenant of Gopal Krishna Gokhale, the leader of the moderate within Congress. The moderate believed in social reforms and gradual constitutional progress, and longed for the growth of superacommunal nationalism (Ali, 1973).

S.M. Burke and Salim Al-Din Quraishi explored the Jinnah's approach to minorities' protection and safeguard of their rights especially the political rights. They extracted from the speeches of Quaid-i-Azam Mohammad Ali Jinnah on 7th February 1935 in the Central Legislative Assembly and in April 1936 at Jamiat-ul-Ulema Conference in Delhi. Jinnah declared that religion should not be allowed to come into politics and he considered safeguards for minorities a basic political

question and not a concession due to the Muslims on religious grounds (Burke and Quraishi, 1997). Jinnah's politics revolved around the development of all communities specially Muslim's of South Asia.

Quaid-i-Azam conception of Pakistan based on education, economic and industrial strength and defense (external and internal). Jinnah also stressed on socio and political uplift and for this purpose he encouraged the people of Pakistan for collective good and put forward a motto, "Unity, discipline and faith"(Burke and Quraishi, 1997).

Quaid-i-Azam believed that economic development and economic power is the most important and there was a dire need for the Muslims to make every possible effort to make up the leeway. He believed that Pakistan is blessed with enormous resources and potentialities and it lay with the people to make the best of them (Burke and Quraishi, 1997).

Saleem M. Qureshi also explored that socio-economic development depends on concrete steps but in Jinnah's case the efforts towards socio-economic development were only limited to slogans and speeches, there was no clear cut programme about socio-economic development. This non-clarity on socio-economic issues brought the Muslim community closer to each other (Qureshi, 1988).

Jaswant Singh explored that Jinnah was the actual politics leader of Muslim community in India. Muslim community was an electoral body and political platform for Jinnah (Singh, 2009). So, he always focused on socio-economic development of Muslim community.

Sikandar Hayat explored the charismatic leadership of Jinnah within the context of socio-economic development. According to him, Muslim in India faced distrustful situation in all sectors of life including social and economic sides. Due to this situation, Muslim's turned toward Jinnah, who had the necessary qualities and was willing to lead Muslim community into safe and secure future (Hayat, 2008).

Lawrence Ziring in his book *Pakistan at the Crosscurrent of History* understood Quaid-i-Azam Mohammad Ali Jinnah as believer of western secularism in the political systems. That Jinnah believed his cause was a Muslim cause despite diatribe of his religious opponents. Moreover, given the intensity of this assault upon his person as well as leadership; Jinnah was more convinced that only a secular formula, as found in Europe, and notably in the British experience, could provide Pakistan

with a firm foundation (Ziring, 2004).

Latif Ahmed Sherwani discussed the role of Quaid-i-Azam Mohammad Ali Jinnah in three dimensions i.e. pre-partition approach of safeguarding Muslim rights; secondly, role of Hindu Muslim unity for ensuring the maximum harmony between the Hindu majority and Muslim minority; due to his sincere efforts he was labeled as Ambassador of Hindu Muslim unity and thirdly, at last stage he acted as Governor General of independent and sovereign state Pakistan. In this position he chalked out the role and status of non-Muslim minorities in Pakistan (Sherwani, 1991).

Naureen Talha worked out Jinnah's contribution in respect of strengthening the country's economy for the sake of political stability and well being of the masses. Jinnah's vision to tackle the economic problems of Pakistan and to achieve economic growth rest on firstly eradicating illiteracy on a high priority and as quick as possible, and secondly, providing the best possible ways and opportunities with a view to develop the new country's human resources. On this notion, Jinnah is using all public without any discrimination or distinction in respect of creed or anything else (Talha, 2008).

Qutubuddin Aziz argued that Quaid-i-Azam Mohammad Ali Jinnah envisioned modern progressive Muslim state. In conceiving Pakistan, Jinnah's dream was a modern, progressive Muslim state and not a theocracy nor a dubious secular improvisation of the western brand. To him, as he repeatedly said in his speeches from the Muslim League platform, the Holy Quran was a complete code of life and in demanding Pakistan the Muslims wanted a homeland where they could order their lives according to its eternal precepts and commandments. Being a liberal and a constitutionalist, Jinnah wanted his Pakistan to ensure that together with the growth of the resurgent Muslim polity in a liberal and tolerant mould, the non-Muslim religious freedom and command equality with Muslims in the eyes of law and in sharing the blessing and fruits of independence (Aziz, 1997).

Professor Ziauddin Ahmad in his work *Mohammad Ali Jinnah, the Architect of Pakistan* discussed the Jinnah's thinking on the issue of fundamental human rights by identifies his achievement in this connection. Later he unveiled the socio-economic idea of Quaid-i-Azam. According to him, Jinnah wanted a welfare state with balanced economy and equitable distribution of resources and complete social justice in which everyone gets his due share (Ahmed, 2002).

Saleem Quershi in his edited work *Jinnah the Founder of Pakistan*, gave the extracts of Quaid-i-Azam's two important addresses; first the case for Pakistan, the Quaid-i-Azam presidential address to the All India Muslim League, Lahore session 22-24 March 1940 and second the task ahead, he extracted from the Quaid-i-Azam presidential address to the Constituent Assembly of Pakistan on 11 August, 1947 (Qureshi, 1998).

Ahmed Zawwar Hussain Zaidi, Sharif-al-Mujahid and Pervez Tahir's works published in Forum Economic Vision of The Quaid-i-Azam in the Pakistan Development Review, in which all these personality explored Jinnah vision on socio-economic sides of Pakistan (Zaidi, 2001) by explaining the statements and speeches of Jinnah. Z.H. Zaidi's series edited of Quaid-i-Azam papers are the big treasure. Sikandar Hayat discussed economic vision of Quaid-i-Azam in only three and half pages. (Hayat, 2008).

RESEARCH METHODOLOGY

This is a historical and descriptive research. It will be studied based on primary and secondary sources of written literature on Quaid-i-Azam Mohammad Ali Jinnah and freedom movement. The sources include research papers, articles, Quaid-i-Azam papers of National Achievers of Pakistan, newspapers and speeches, statements and messages of Jinnah. To maintain quality standards, authentic secondary sources like books and journals will be consulted.

JINNAH AND SOCIO-ECONOMIC DEVELOPMENT

Jinnah was a realist who never permitted his vision to be obscured by emotionalism. He was a statesman and a true political leader who always spoke unambiguous and plain. His distinguishing qualities were his independence of thought, courage, integrity, ability and perseverance (Wasti, 1991). He envisioned Pakistan as modern democratic welfare state to be run strictly on the basis of merit and where all citizens would be equal before law (Allana, 1967).

The Quaid-i-Azam Mohammad Ali Jinnah is known more for his political achievement than his socio-economic thought. There is a continuous flow of literature containing his speeches, statements, messages, interviews, discussion in pre-independence Legislative bodies and addresses in the Constituent Assembly of Pakistan. Even a cursory look at this vast literature shows that he was not only concerned with the political aspect of Sub-continent's independence movement but also consistently expressed his views regarding the

socio-economic uplift of masses in general and Muslims community in particular. These views in their bare essentials reflect a remarkable continuity of approach from the earlier days of his political career to the period he occupied the position of Governor General of Pakistan (Ahmad, 2001).

Development of Socio-economic Thought: There is no denying the fact that the Quaid's emergence on the Sub-continental political scene was no accident. In fact, it was natural and necessary development in the emancipatory and modernization change process that was building up as a continuum since 1857 (Azam, 1991). As far as the development of socio-economic thought is concerned, he was born in middle class family who were striving for living; after completing his education in Karachi, he was sent to England at a very young age. During his studentship in England, he actively attended different sessions and talks on various issues. There he was impressed by economic freedom, welfare and balanced economy and masses' development without discrimination. This was the beginning of development of socio-economic thought of young Jinnah.

The Muslims, after remaining unrivalled rulers of India for many centuries, found themselves in an intolerable and irreconcilable position of economic misery and backward minority (Talha, 2008). The idea of economic backwardness of Muslims was very much cogent to Jinnah's mind. It is apparent from a story that Sardar Shaukat Hayat narrated before joining the All India Muslim League (AIML). He went to see Mohammad Ali Jinnah and expressed his disbelief in the Pakistan Movement. Jinnah told Shaukat that if he needed any proof of Muslims' economic decline he only had to go into the Delhi streets where he could see the Mughal princes working as laborers. Muslims were carrying their shoulders and were in a state of untold poverty; due to this condition of Muslim masses, we were working for separate and independent homeland (Khiliji, 2005).

Later his many visits and stays for reasonable time in England helped him become familiar with great welfare state movement initiated in the late nineteenth century by such philosophers as John A. Hobson, Richard H. Tawney and Fabian Socialists who stood for what was called positive liberalism designed to build up a society in which human welfare was consciously sought as the chief objective of social policy. Under the influence of these ideas England witnessed a quarter century of

reforms, including legislation for factory safety, limited working hours for women and children, clearance of slums, widened powers for labour unions, old age pensions, sickness and disability insurance and health planning of towns (Khiliji, 2005).

One single person who more than any other contemporary thinker influenced his thoughts, was Dr. Allama Mohammad Iqbal. Between 1936 and 1937, Jinnah was greatly influenced by Iqbal's thinking about the political and economic destiny of Muslims of India. In his letter of May 28, 1937, Iqbal advocated that social democracy consistent with the legal principles of Islam had the answer to economic and social problems being faced by the Muslims of India. Quaid-i-Azam seems to have accepted this approach as he regarded Iqbal as his leader, friend and philosopher, who was the main force behind the national renaissance of Muslim India (Ahmed, 2002).

Jinnah's encounter with these socio-economic thoughts made him realize that the current economic system could not deliver the goods. As long as blood-thirsty capitalism was there, as long as interest and usury was there, as long as soul tearing communism was there; humanity could not have signs of relief and economy could not be fashioned on the principles envisaged by Jinnah. He wanted his people to reconstruct and rebuild a new economic system (Sharif-al-Mujahid, 2001).

Jinnah's Welfare State: Muslims' economic backwardness since the loss of political power had been endemic, warranting proposals to redeem them economically since the time of Sir Syed Ahmed Khan. Along with Muslims' educational and social underdevelopment and their economic constraints figured routinely in the resolutions of the Mohammedan Educational Conference and the All India Muslim League year after year. Jinnah was fully aware of the chronic problems of Muslims' economic, social and educational backwardness, which had precluded Muslims from competing with others on level ground for scarce resources (Ahmed, 2002).

By and large, Quaid-i-Azam Mohammad Ali Jinnah took the economic backwardness of masses as key concern of his struggle. Conditions of abysmal poverty prevailing in India especially among Muslim masses greatly perturbed him. He forcefully attacked budgets of British India for their inadequacy to solving socio-economic problems especially poverty. He continuously demanded full control of people of India over fiscal policies (Ahmed,

2002). At Lucknow session of League on October 1937, he gave a call for a constructive and ameliorative programme of work for the people's welfare and for the social, economic and political uplift of the Muslims.

At Calcutta on 17th April 1938, he called for formulating plans which would give Muslims immediate relief from the poverty and wretchedness from which they were suffering more than any other segment of the Indian society. At Lahore on 22nd March 1940, he exhorted the Muslim intelligentsia to organize the people economically, socially, educationally and politically. At Madras on 14th April 1941, he called for a five year plan for the economic, educational and political upliftment (Talha, 2000).

Although Jinnah's plan to have a viable blue print for the economic reconstruction ready before Pakistan's emergence got delayed, he had yet embarked upon a series of steps since 1942 to set up institutions providing a skeletal infrastructure for economic reconstruction. With the assistance of Muslim industrialists, business magnates and entrepreneurs he was able to set up a chain of financial and industrial institutions and commercial enterprises which would provide the basic economic infrastructure for the new state institutions and enterprises such as All India Muslim Chamber of Commerce and Industry, banks, newspapers, an airline and steamship company, which would enable Pakistan to offer economic opportunities to Muslims when it came into being (Zaidi, 2001).

As the Pakistan Movement gained momentum, the All India Muslim League passed a resolution authorizing Jinnah to appoint a Committee to do a comprehensive socio-economic planning. Pursuant to that resolution Jinnah appointed Planning Committee in August 1944 with Nawab Ali Nawaz Jung as Chairman and Professor A.B.A. Haleem as Secretary. By 1945, the Planning Committee had drawn up a Memorandum on Economic Development. The Memorandum which incorporated a five year development plan highlighted great importance of education. Jinnah fully subscribed to that view and while addressing the Gujarat Muslim Educational Conference on 14th January 1945, he advised to step up efforts for the educational, social and economic uplift of people. He declared that education was a matter of life and death for our nation (Azam, 1991).

Immediately on the creation of Pakistan, the Quaid set about implanting his vision of Pakistan in the last year of life that was left to him. He did that in many ways which

have been documented historically. The Quaid toured two wings of the country despite his failing health, inspiring the nation to integration by his example and exhortations in public rallies. According to the late Dr. Jamil-ud-Din Ahmad, he envisaged Pakistan as the poor man's state... To ensure equitable distribution...through a people's governing democracy... The Quaid-i-Azam envisaged Pakistan as a Welfare State in the right Islamic spirit. The Quaid was a great champion of peace and international amity. As for the Quaid's view of economic pattern of Pakistan, Jamil-ud-Din Ahmad has referred to his emphasis on the free play of the principles of Islamic social justice in Pakistan (Ahmed, 2002).

In the Quaid's opinion, production and equitable distribution had to be closely correlated. The merit of capitalism is that it gives primary importance to production. In this respect, it is superior to communism which ignores the problem of production and merely concentrates on the distribution of wealth. The Quaid was very clear in his mind that although production deserves first importance, yet a proper distribution of wealth is of no less importance. Unlike the communist thinkers he did not ignore the problems of production and unlike the capitalist thinkers he gave a basic importance to the problem of distribution (Cheema, 2000).

Quaid-e-Azam Mohammad Ali Jinnah wanted to establish a welfare economy; an economy in which equity and justice should prevail and everybody gets his due share and lives with ease and contentment. It would be one where Islamic values and mandates would be accepted and observed; where the Islamic concept of fraternity, liberty and justice would find play. The Quaid-i-Azam repeatedly said that Pakistan had been created for providing equal opportunities and decent living for the poor people, who comprised a large majority of population (Burke, 2000).

In Jinnah's approach of welfare state, the concept of good governance was specially dear to him, and right from his broadcast speech on the Transfer of Power from All India Radio he was conscious of the fact that Muslims of India had to make momentous decisions and handle grave issues facing them in the solution of complex political problems of the Sub-continent inhabited by 400 million people. He set the vision for Pakistan after having endorsed that he had no patience for nepotism and jobbery in newly born state of Pakistan (Burke, 2000).

Jinnah's speeches and statements as Governor General of Pakistan (1947-48) touched all areas of immediate concern to a newly founded state. He made it crystal clear that whether it was the question of relations between the democratically elected representatives of the people and civil military bureaucracy, or the deliberation on a suitable educational system of Pakistan, or the economic feasibility of Pakistan or the issues of rapid industrialization, he was optimistic and convinced that Pakistan would emerge as a strong modern country (Ahmad, 2001).

One important element in the Quaid-i-Azam's vision of the welfare state was its non-discriminatory character in promoting prosperity among all sections of the society irrespective of caste, creed and religion. For this, he drew inspiration from the teachings and works of Holy Prophet (peace be upon him). As a matter of record in his countless speeches, statements and messages before and after the establishment of Pakistan, the Quaid-i-Azam emphasized on the role of Islam as an all embracing code of life standing for non-discriminatory social justice, fair play, democracy, equality of manhood and welfare of masses as a whole (Mahmood, 2003).

Before the establishment of Pakistan, the minorities' status was an important issue for Jinnah because the new country had some minorities; while in India the Muslims were the largest minority whose protection was a matter of great concern for him. Before and after the establishment of Pakistan, Jinnah was frequently asked about the status of minorities and his replies were always reassuring. Replying to a question at a press conference in New Delhi on July 14, 1947, he said: "let me tell you that I shall not depart from what I said repeatedly with regard to minorities, I meant what I said and what I said I meant. They will have their protection with regard to their religion, faith, life and culture" (Yusuf, 1994).

In April 1943, Quaid-i-Azam stated, "so far as we are concerned, our own history, our Prophet (peace be upon him) has given the clearest proof that non-Muslims have been treated not only justly and fairly but generously" (Ahmed, 1986). In 1946, when Muslims were killed in Bihar on a scale unprecedented in the history of any Indian province, Jinnah stated that in Pakistan areas the minorities would enjoy the fullest security of life, property and honour just as the Muslims themselves may even greater. When Jinnah was appointed Governor General of Pakistan, he gave the assurance: "minorities

to whichever community they may belong, will be safeguarded. Their religion or faith or belief will be secure. There will be no interference of any kind with their freedom of worship" (Burke, 2000).

Jinnah's presidential address to the Constituent Assembly of Pakistan on August 11, 1947 deserves close attention. The partition of India, he said, had been inevitable. But it was equally unavoidable that minorities would be left in each of the successor states: Hindus in Pakistan, Muslims in India. Now that Pakistan had been attained, Muslims and Hindus in the country should bury the hatchet and work together to advance the well being of the masses (Burke, 2000).

In the same address, he emphasized that, "we are starting with this fundamental principle that we are all citizens and equal citizens of one state. The people of England in course of time had to face the realities of the situation and had to discharge the responsibilities and burdens placed upon them by the Government of their country and they went through that fire step by step. Today you might say with justice that Roman Catholic and Protestants do not exist; what exists now is that every man is a citizen, and equal citizen, of Great Britain and they are all members of the nation. Now, I think we should keep that in front of us as our ideal and you will find that in course of time Hindus would cease to be Hindus and 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" (Qureshi, 1998).

Quaid-i-Azam seemed to be on significant peak with regards to his thoughts on socio economic development. Confidence of citizenship which is the core idea of development reflected in Jinnah's 11 August speech, "You may belong to any religion or caste or creed-that has nothing to do with the business of the state" (Nawaz et al., 2013).

CONCLUSION

National Leaders who have a desire to uplift the nation seem to know, as if instinctively, what course to follow in order to reach the goal that destiny has assigned to them. Quaid-i-Azam had a bold programme of action and a scheme of revolutionary reforms, ranging from the sphere of public education to that of political economy. From the bill of Waqf-al-Aulad, an economic, social and educational programme was chalked out in 1937 and the same was done from the report of Economic Planning Committee 1943. These acts of the Quaid showed his

readiness about the establishment of a true welfare state.

These initiatives gave the vision of national economic reconstruction; the right to work, adequately remunerated and appropriate to the mental and physical capacity, training or aptitude should be guaranteed to modern man. The vision would also have to be different from those role models which had become outdated with the march of time. His vision of Pakistan was an ideal state with socio-economic development based on the teachings of Islam like equality, fraternity, liberty, social justice and fair play.

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