

PAKISTAN: 35 YEARS AFTER INDEPENDENCE

BOOK REVIEW BY COLONEL GHULAM SARWAR

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BOOK REVIEW: PAKISTAN 38 YEARS AFTER INDEPENDENCE

By Senator Professor Khurshid Ahmad

Review based on the book: *Pakistan - 35 Years After Independence* Professor Karl J. Newman, published by the German-Pakistan Forum, Hamburg, 1983, pp 284.

The German-Pakistan Forum, was founded in 1960. It aims at promoting the cultural and human relations between the Federal Republic of Germany and the Islamic Republic of Pakistan. This Forum is a non-profit organization.

The volume under review is a prestigious publication of this forum and has been edited by Professor Karl J. Newman of the University of Cologne. He has been closely associated with Pakistan almost since its existence as he taught for fourteen years in both East and West Pakistan. His summaries of the English and German articles in the other language is particularly valuable as these make this book easily accessible to broader international readership. One hopes that this volume will stimulate the readers know more about Pakistan.

Karl J. Newman in his article. Pakistan's Geopolitical Situation in the region of Indian Ocean observes that the region of the Indian Ocean counts among the most sensitive areas of the world. Pakistan's role as a bridge between the Middle East and South Asia explains its strategic position within this area.

The author maintains that the Indian Ocean fulfils a unique role among the seas of this globe. More than any other ocean, it unites all the maritime waterways. It has always been key to maritime control by any of the world powers. It is not only used for transport of the all important oil to Europe, Japan and Australia; but who controls it, is able to permit or withhold shipments of a whole series of raw materials and products.

Geo-political stock-taking on the whole presents itself as follows: (a) No one in the region doubts the quality of the US as a super power; yet its land forces are located far away from the region concerned. That leaves the Soviet Union the strongest power. It is in this context that the military occupation of Afghanistan and the destabilization of Iran must be examined, (b) During the recent past, Pakistan's foreign policy consistently endeavored to improve relations with India which are seriously burdened by history. There is no sensible reason why this caught to be impossible.

In the other essay: The Congent of State in Islam. Hamoodur Rehman convinces his readers that the Islamic State was an institution established through a democratic process, namely the freewill and accord of the people desiring to form the same and to accept the Holy Prophet as the Paramount Authority. This Islamic State was a constitutional organisation set up under a written charter "Charter of Madina" and also it was a Federal structure comprising two communities, the Muslims and non-Muslims and not two territories, again it was an ideological state based on the concepts and fundamental principles embodied in the Holy Quran.

The author maintains that the Islamic State is an ideological state set up by the free will of the people in a constitutional manner. It follows the democratic principle of decision — making in which every citizen has an equal right to participate.

In the Islamic system there is no scope for the Anglo-Saxon type of democracy or the parliamentary form of government. The Presidential system appears to be more suitable for it. For the successful functioning of the parliamentary system it is necessary that only two major political parties are opposing each other. Wherever this is not so, and there are a number of small political parties in the field, the parliamentary system has not worked satisfactorily.

Hamood Ur Rahman has given a general outline of the pattern by which it may bring our system of government in line with the more essential characteristics of the Islamic pattern. We must eschew the notions of nationalities within the nation and the wrong concept of the state as a federation. We must realise that in unity lies the strength of the Islamic State and in the pursuit of the welfare of the people its greatness. Its aim is to create a dynamic social order based on the principles of justice, cooperation, brotherhood and self-sacrifice for the welfare of all. In such a society there should be no scope for disharmony or discord and the chances of conflict would be reduced to a minimum. If everyone behaves in this spirit, no one should have any grievance against the other.

Annemaria Schimmel in her scholarly article "Problems of Muslim Self-Identification in the Subcontinent," holds that the partition of the Subcontinent in 1947 is often regarded as a result of modern nationalist ideas carried to the extreme by a comparatively small group of upper middle-class Muslims and landed gentry, mainly from North India. To her, that is correct to a certain extent, but one should not forget that Islam in India has always had two distinct facets, facets which the author would call the "prophetic-Arabic" and the "mystical Indian" side.

According to Dr. Schimmel, self-identification of the Muslims in the subcontinent has been a problem not only since the beginning of nationalist and communalist feelings but was always a salient feature of their history. The poet and musician Amir Khusrau and the stern historian Baruni in the early 14th century; Prince Dara Shikoh and Emperor Aurangzeb in the 17th century; or Abdul Kalam Azad and Iqbal in our century are prominent representative of the constant tension under which the Muslim minority of the sub continent has been living for centuries. One cannot appreciate the colourful history of Islam in India, without noticing the constant interplay of these two major strands of feeling in the works of some of the best members of the Indo-Muslim society.

In the article: "Iqbal and Jinnah on the Two Nations Theory", Manzoor-ud-din Ahmed holds that in tracing the development of Muslim politics in India, one may clearly discover three distinct stages (1) 1910-1920, when the All-India Muslim League endeavoured to secure constitutional safeguard for the Indian Muslims as a religious minority separate electorates, (2) 1921-1939, when the League's approach was to secure regional consolidation of the Muslim majorities within the framework of a loose federal constitution; and (3) 1940-1947, when the league demanded the creation of an independent state of Pakistan. In each phase the status of the Muslims of India was differently defined i.e., as a minority in British India, as majority in certain provinces and as a distinct nation in the sub-continent, respectively. It was during the second phase that Iqbal, for the first time, redefined Muslim communalism and proposed the idea of a separate Muslim state. For Iqbal, the Indian Muslims were not a political minority, but constituted a separate nationality, and as such had no other option except either to demand full autonomy in the Muslim majority provinces within a very loose federal structure or to carve out a separate sovereign Muslim state.

When Quaid-e-Azam took up Iqbal's idea, he elaborated it into a coherent "Two-Nations" theory on the basis of which the Muslim League made its formal demand for a separate Muslim state (Pakistan). But Jinnah, like Iqbal, remained willing to negotiate with the Congress some honorable

settlement within the frame work of a very loose federal scheme. This view gets support from the fact that in 1946, Jinnah accepted in substance the Cabinet Mission Plan, which was a compromise formula between the two extremes—the idea of a highly centralized, unitary Indian state advocated by the Congress and the League's demand for an independent Pakistan. Ultimately the plan had to be abandoned since the Congress refused to accept the proposed federal solution.

Consequently, the League also rejected it. This paved the way for the Mountbatten Plan which recognised the Muslim claim, and the division of the sub-continent followed. Thus was Jinnah finally able to translate the poet's Vision into political reality.

In his article: Urdu and the Linguistic Perspective of Pakistan, Siddiq Shibli maintains that Urdu is now fully equipped to play its role as a language of mass media, education, administration and commerce. The following trends particularly in the field of word formation and style are notable in the Urdu language of Pakistan.

1. **Classification.** The "Classification" of Urdu in Pakistan is on the decrease because the Arabic and Persian background has not remained so strong as it used to be in the past. The main reason for this decrease is the dominant role the English language has played for a long time in the sub-continent; and the newly acquired prestige of the provincial language.
 2. **Modernization:** Urdu under the influence of English-Urdu has been quite liberal in borrowing words from English. In some cases the Urdu translation of English word is available but more often the original words are preferred. English influence in Urdu is not confined to vocabulary only. Some constructions of English sentences are also being used in Urdu.
 3. **Localization:** While depicting their cultural environment or landscape, writers belonging to different regions are bound to use some words of their own languages. In this way they are adding to the richness of Urdu and infusing fresh blood into its body. It is clear that these languages will play an important role in determining the future course of the development of Urdu. The circumstances and conditions under which it is developing in Pakistan will surely make it a language with its own distinctive feature; in comparison to the Urdu of India which is developing under different conditions and in a different atmosphere.
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