

The Business

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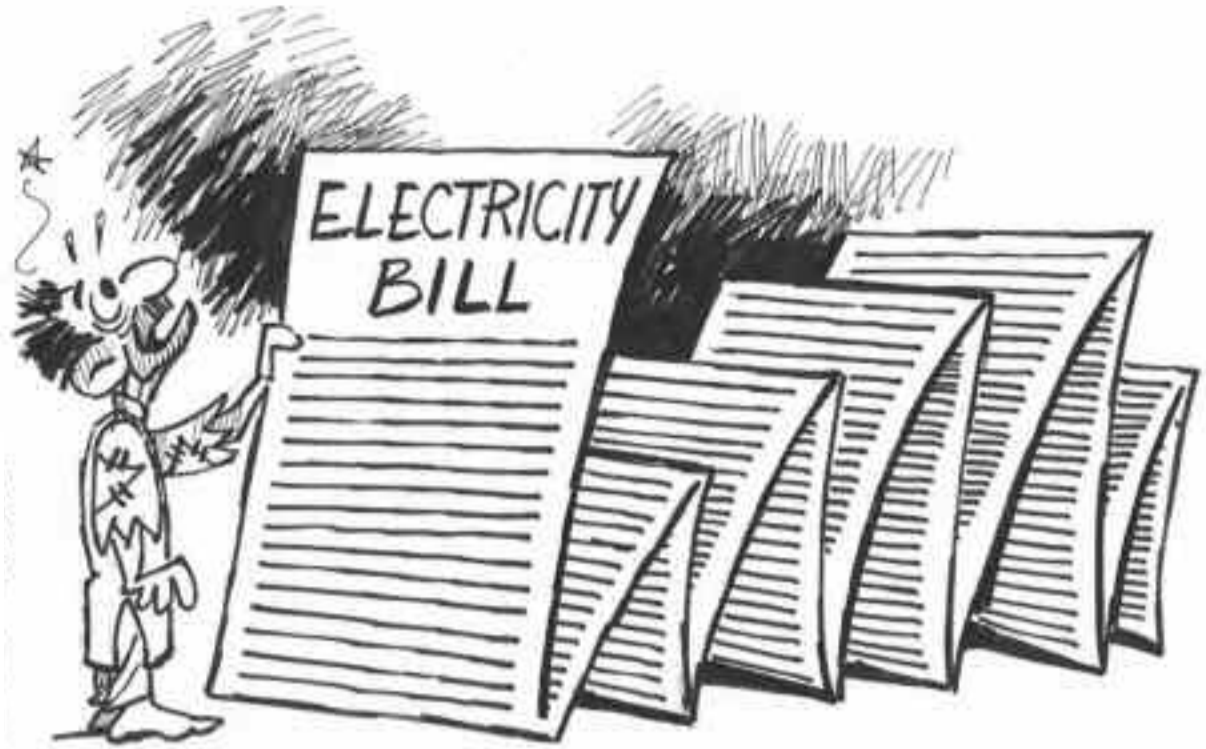
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Where we stand today

As we celebrate our 75th Independence Day today, a thorough introspection is in order to know whether we have been able to prove ourselves worthy of the freedom we earned through a heroic struggle. This is also the moment to audit our performance as a nation and take stock of our progress towards attaining the progressive vision expounded by the Quaid-e-Azam. To begin with, the movement for carving of a new state for the Muslims of the Subcontinent was constitutional and led by a lawyer who believed in upholding the rule of law. We did away with his profound commitment to the law and constitution by first not framing the national constitution for the first nine years, and when we framed one in 1956 we quickly wrapped it up. The rest, as they say, is history. The 'doctrine of necessity' played a vital role in perpetuating this aberration. If after 75 years, we are faced with a grim prospect of rule of law and constitution. The Quaid had amply stated that in Pakistan there would be no room for discrimination on the basis of religion and sect. We blew to smithereens this advice as well. Consequently, apart from the growing militancy, as evident in the tribal areas, there exist laws on the statute books that endanger the minorities. In the same vein, women face extremist actions. Though of late, there has been a movement towards women empowerment, it would need transformation in the general attitude before it bears fruit.

Caught in the stranglehold of landed aristocrats and exploitive entrepreneurs, there is little respite for the common man from the ravages of poverty. With national defence taking a major chunk, even if we discount the associated cost in the form of the military's overextended intervention in civilian affairs, very little is left for the social sector. The cumulative outcome of all failings is a country which has yet to evolve a sustainable political system and therefore is incapable of functioning as a state. If the ongoing political wheeling dealing is taken into account, Pakistan will remain imprisoned to the whims of a few at the cost of a durable political system, which is capable of providing solace and relief to all components of state and society.

The country is facing political tussle between the opposition of Pakistan Tehreek-i-Insaf and nearly the 11-party alliance, heating up the political atmosphere in the country. On the other hand, the public is facing high degree of inflation, which makes them hard to meet their both hands. The masses are wondering what to do what not to do. On this historic occasion of 75th Independence Day, it is a must for everyone to see what we have contributed to this country.

After 75 years of Pakistani Independence

DR MUHAMMAD KHAN

The nation is celebrating its 75th Independence Day on 14 August 2022. Unfortunately, compared to past years today Pakistan is more vulnerable politically with economic fragility, domestic schism, social unrest and financial uncertainty. Independence has broader meanings which include; the state of being free from any foreign occupation or slavery or else achievement of right of self-determination.

Independence is the blessing of the Almighty. It is in fact a value which grants sovereignty to our nation and gives us the freedom to live "according to our culture, customs and collective wisdom. Independence attributes us with our basic human rights which are the right to live, freedom of movement, freedom of expression, right to do business, right to vote, right to contest election etc." The forefathers of the Pakistani nation paid a huge price and rendered unprecedented sacrifices for a separate homeland for the Muslims of South Asia in the form of Pakistan.

Sequel to War of Indian Independence-1857, the Muslim population of India was alienated by Colonial British rulers and the Hindu majority.

This deep sense of alienation, discrimination and humiliation compelled the Muslims to think for their separate identity and ultimately for a homeland of their own. The Urdu-Hindi controversy-1867 was the first major event, which forced Muslim leaders like Sir Syed Ahmed Khan, a great advocate of Hindu-Muslim unity to take a different path and different course of action. Hindus of Banaras demanded replacement of Urdu with Hindi and its Persian script with that of Devnagri script. Despite his efforts for reconciliation with Hindu leadership, Sir Syed Ahmed Khan had to say, "When even the language of a nation is not safe at the hands of other nations in a region, it would be unwise to continue living with them." In the later years, Muslims felt estrangement and a continuous discrimination even at the platform of 'Indian National Congress' established to take care of political rights of native Indians. Hindu lead-

ership totally dominated this so-called liberal platform and used it for its political and socio-economic gains. Establishment of All India Muslim League in 1906, the fourteen points of Quaid-i-Azam Muhammad Ali Jinnah-1929 and Allahabad Address of Allama Dr Muhammad Iqbal-1930, gave further impetus to establishment of a separate Muslim identity and a separate homeland for the Muslim of India.

Pakistan Resolution (Lahore Resolution-1940) was a decisive moment and a milestone which paved the way for a separate Muslim homeland and in later years, Pakistan became the destination of Indian Muslims, living all over the subcontinent. Seven years after the Lahore Resolution, on 14 August 1947, Pakistan became a reality. This indeed was the consequence of hectic efforts of our forefathers and painful history of discrimination from Hindu and colonial rulers. Today, after 75 years of independence, Pakistan is facing a number of challenges. These challenges being faced by the state and society of Pakistan are even more crucial, uncertain, hostile and dangerous than our forefathers faced during the crucial Pakistan Movement. Indeed, the anti-Pakistan forces are exploiting the domestic instability and economic crisis of Pakistan for their vested interests. These challenges are both internal and external, having intimate connections and linkages with foes of Pakistan. The elements of extremism, radicalization and terrorism are only their tangible forms. The old rivals of Pakistan are now regrouping in a number of new forms and formats. The strategies these forces are adopting are very treacherous, aiming to destroy the very basis of the state and society of Pakistan. These forces want to defeat and destroy the social filament and the ideology of the Pakistani nation.

The social structure and ideological bondage of Pakistani society is being shattered through the promotion of ethnicity, sectarianism and radicalization. The past two decades have witnessed these tendencies in a more recurrent and rambling way. These factors have damaged the traditional coherence and harmony that Pakistani society enjoyed for centuries.

Whereas, the rival forces could solely and gradually proliferate into the roots of the peaceful Pak-

istani society to create a fissure and exploit those subsequently, the political leadership, the religious scholars and intellectual and academics are found wanting in playing their desired role of maintaining the harmony and coherence in the society. They could not develop a counter narrative against the quite visible strategies of the anti-Pakistan forces. The Pakistani free media could neither conceive nor pursue a role it should have played for the promotion of national integration and social cohesiveness of the nation. Rather, at times, it acted as a tool for furthering those narratives, which ultimately harmed national integration, deliberately or otherwise.

Through a number of military operations, the defence forces of Pakistan have destroyed the organized bases of militancy. Nevertheless, after Taliban Rule in Afghanistan; TTP has frequently attacked the border posts of Pakistan along Pak-Afghan border and even inside Pakistan. The security forces, especially Pak Army deserve a special appreciation for these achievements. Since Pak Army and other security forces have played their part, there is a need that political forces, the religio-political groups, the religious scholars, the academia and Pakistani society must play their role in the consolidation of the gains, defence forces have attained through combating militancy and destroying their organized bases. Upon completion of 75 years of our independence, the nation needs to be more responsible and aware towards its future and more prudent towards its social political outlook. At this decisive moment of our history, let's start reconciliation with an optimistic and rational approach for practising the golden principles of "unity, faith and discipline". In the absence of an astute and innovative leadership we lost these golden principles of Quaid-i-Azam. Let's reject all the internal fault-lines; ethnicity, factionalism, provincialism and sectarianism by becoming true Pakistani. Let's utilise all our energies for the promotion of unity, development of our nation through educational and technological excellence, social cohesion and national harmony.

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Remembering the Quaid as Pakistan turns 75

NAGHMANA A HASHMI

God has given us a grand opportunity to show our worth as architects of a new State; let it not be said that we did not prove equal to the task." Quaid's address to Civil, Military and Air Force Officers, 11 October, 1947.

Pakistan the dream of Allama Iqbal, the result of tireless efforts and visionary leadership of Muhammad Ali Jinnah and sacrifices of millions of Muslims came into existence on 14 August 1947, which also coincided with 27th of Ramazan.

Named by Chaudhry Rehmat Ali, Pakistan the land of the pure, represented the dreams and aspirations of Muslims and minorities living in East and West Pakistan and the cherished land for millions who left all their worldly possessions and migrated to Pakistan.

It was largest and first Muslim country created on ideological basis and thus looked upon as leader of the Muslim World. In terms of population it was also third largest country in 1947 and in terms of area the 6th largest. In the initial decades, the predictions made by international institutions, including the World Bank were extremely positive who saw a bright and prosperous future for Pakistan. These expectations were based on the fact that Pakistan had an ideal location both for East and West Pakistan, large educated, English speaking and industrious population, huge natural resources, fertile and integrated agriculture with the largest canal network in the world, a fast growing middle class and good speed of industrialization and capable and strong armed forces.

The new country on the world map, under sagacious leadership of its founding fathers thus looked set to carve a niche for itself in the comity of nations.

In 1979 economically speaking, Pakistan was at a takeoff stage but was stopped in its tracks by Soviet invasion of Afghanistan that created immense geo-political and geo-economic instability which unfortunately persists to date. In 1947, Pakistan consisted of West and East Pakistan separated by over 1000 km of Indian Territory. Quaid-i-Azam Muhammad Ali Jinnah Muhammad Ali Jinnah became Governor-General while Liaquat Ali Khan as the first Prime Minister thus laying the foundation of parliamentary form of democracy and with lofty motto of which the Quaid instructed, "never forget the motto Unity Faith and Discipline."

"Speech from Radio Pakistan, Lahore, October 30, 1947. The motto was to be the beacon of light guiding

the nation towards peace and socio-economic development. The Quaid said, "Democracy is in blood of Muslims who look upon complete equality of manhood, Muslims believe in fraternity, equality and liberty." Speech at Kingsway Hall, London, December 13, 1946. Quaid Azam categorically stated that, "We are now all Pakistanis, not Balochis, Pathans, Sindhis, Bengalis, 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."

"Born as just 'Pakistan', it was envisaged by the founding fathers to be Muslim majority country but with equal rights and protection of the minorities. Quaid said, "You are free to go to your temples, you are free to go to your mosques or to any other place of

In 1947, Pakistan consisted of West and East Pakistan separated by over 1000 km of Indian Territory. Quaid-i-Azam Muhammad Ali Jinnah Muhammad Ali Jinnah became Governor-General while Liaquat Ali Khan as the first Prime Minister thus laying the foundation of parliamentary form of democracy and with lofty motto of which the Quaid instructed, "never forget the motto Unity, Faith and Discipline

worship in this state of Pakistan. You may belong to any religion or caste or creed that has nothing to do with the business of State.

" Presidential Address to the Constituent Assembly of Pakistan August 11, 1947. This statement is a categorically defines the orientation of a secular Pakistan with justice and welfare of all citizens guaranteed by law. Even before creation of Pakistan the Quaid explaining the concept of the future state of Pakistan said, "Islam stands for justice, equality, fair play, toleration and even generosity to non-Muslims who may be under our protection. They are like brothers to us and would be the citizens of the State." Address at the Muslim University Union, Aligarh, November 2, 1941. Again and again the Quaid warned, "If we begin to think of ourselves as Punjabis, Sindhis, etc.

First and Muslims and Pakistanis incidentally, then Pakistan is bound to disintegrate. Do not think that this is some abstruse proposition: our enemies are fully alive to its possibilities which I must warn you that they are already busy exploiting."

" Radio Broadcast, Dacca, March 28, 1948. For building a strong Pakistan Quaid ordered the nation to, "Build up yourself into a nation. Give up this provincialism. Provincialism has been one of the curses; and so is sectionalism— Shia, Sunni, etc." Public Address Dacca 21 March 1948.

The Quaid's vision and expectations for development of Pakistan were also clear from the beginning that is from the time Pakistan Resolution was passed in Lahore in 23rd March 1940. "There are millions and millions

of our people who hardly get one meal a day. Is this civilization? Is this the aim of Pakistan?"

Do you visualize that millions have been exploited and cannot get one meal a day! If that is the idea of Pakistan. I would not have it." Presidential Address Delivered at the Thirtieth Session of All-India Muslim League, April 24, 1943.

The Quaid knew true value of hard work and knowledge. His sagacious advice was to, "Work, work and work and we are bound to success."

"Speech from Radio Pakistan, Lahore October 30, 1947. Again in 1948 he reiterated, "Develop a sound sense of discipline, character, initiative and a solid academic background. You must devote yourself wholeheartedly to your studies, for that is your first obligation to yourselves, your parents and to the State. You must

learn to obey, for only then you can learn to command." Reply to the Address Presented by Islamia College Students, Peshawar, April 12, 1948.

As we celebrate the 75th anniversary of the establishment of Pakistan and cherish the achievements and successes both at the national and international level, it is extremely important to sit back and think why despite the clear road map, vision and instructions of the Quaid, what are the factors that have detracted us.

Where have we violated the road map and the original vision? Where did we divert from the golden path enshrined in our motto "Unity Faith and Discipline"? Where did we lose our nationalism? Why did we abandon the fall of Dhaka, the pathetic state of national unity, the disastrous state of economy, shrinking socio-economic development, rising poverty, weak institutions and the current abhorrent political circus in the country all demand a serious introspection and larger national consensus both on the future political orientation and economic development if we are to survive the shenanigans we have subjected our beloved Pakistan our identity to. The fall of Dhaka, the pathetic state of national unity, the disastrous state of economy, shrinking socio-economic development, rising poverty, weak institutions and the current abhorrent political circus in the country all demand a serious introspection and larger national consensus both on the future political orientation and economic development if we are to survive the shenanigans we have subjected our beloved Pakistan our identity to.

There is no denying the fact that Pakistan has come a long way, but what is tragic is that were not up to the task of making a great nation of Pakistan as directed by the Quaid. We squandered the gift given to us by the sacrifices and struggles of million. There is still time to put our beloved country back on track and by following the vision and laid down principles and instructions of the Quaid.

The country still has potential to reach great heights and make astronomical achievements if we come out of the siloes of our narrow sectarian and parochial mind set, abandon our greed for political power and control, abide strictly by the constitution, respect the distribution of responsibilities and areas of jurisdiction, put the welfare of the common people at the front and center of development strategy, root out corruption and nepotism, embrace transparency, meritocracy and accountability, do away with hereditary politics, make political parties truly democratic and abandon parochialism and