



Round Table Discussion on

## Quaid's Vision on Kashmir Issue and Prevailing Situation

Organized by  
**MUSLIM Institute**

MUSLIM Institute organized a round table discussion on “Quaid's Vision on Kashmir Issue and Prevailing Situation” at National library, Islamabad. Eminent scholars and political leaders from Pakistan participated in the discussion and expressed their views on the subject. Convener Tehreek-e-Hurriyat Jammu & Kashmir, Pakistan Chapter, Ghulam Muhammad Safi, Former Ambassador & Renowned Columnist Asif Ezdi, Renowned Columnist, Ms. Ayesha Masood and Research Associate MUSLIM Institute Mr. Tahir Mehmood, and others spoke on the event.



*Honorable Speakers expressing their views observed as under:*

Quaid-e-Azam Muhammad Ali Jinnah believed that without Kashmir, Pakistan is incomplete. He tried his best to liberate Kashmir from Indian illegal occupation. Quaid's commitment with Kashmir and Kashmiri

people was unfaltering. Quaid's vision on Kashmir is unequivocal. Quaid knew very well the importance and significance of Kashmir for Pakistanis as well as for Kashmiris. He paid attention to the miserable conditions of Kashmiris even when there was no one to heed their hues and cries. Quaid vociferously condemned the Indian aggression on Kashmir. He wanted the peaceful settlement of the dispute but he was also determined to go to any extent to liberate Kashmir from Indian clutches, which is evident from his bold step to issue orders to the then Commander-in-Chief of Pakistan Army, General Douglas Gracey to dispatch troops to Jammu and Srinagar.

According to Dr. Riaz Ali Shah's diary, Quaid-e-Azam said, during his illness in Ziarat, "Kashmir is the Jugular vein of Pakistan and no nation or country would tolerate its Jugular vein remains under the sword of the enemy". Not only the Jugular vein of Pakistan but also that of Kashmiri community in particular has been under the sword of the enemy for the last sixty eight years. Quaid-e-Azam's interest in Kashmir is evident from the fact that he explained the significance of the name of Pakistan to Mountbatten on May 17, 1947 as "The derivation of the word Pakistan— P for Punjab; A for Afghan (i.e. Pathans of NWFP); K for Kashmir; I for nothing because that letter was not in the word in Urdu; S for Sindh and Tan for the last syllable of Baluchistan".



Quaid-e-Azam supported the Kashmir cause even before the independence of Pakistan. He desired that Kashmiris especially Muslims should get their socio economic rights and justice. During the period of Dogra Raj in Kashmir Muslims were dealt in very cruel manner, women were treated like herd of animals. In 1926 when Quaid visited Kashmir he came to know that Kashmiri Muslim sent a delegation to the then viceroy and submitted a memorandum to take notice of the miseries of Kashmiri people. That delegation when returned they were tortured, their lands were snatched. When Quaid came back, a unanimous resolution was passed in the meeting of Muslim League at Lahore, which addressed maharaja to take care of the educational and economic rights of the Muslims. Allama Iqbal was also on the same footings as Quaid, taking notice of the maltreatment of Kashmiris, in 1931 president of Muslim League Allama Iqbal declared that Muslims of Sub continent should observe 14 August as the Kashmir day.

Quaid's three visits to Kashmir show that he had deep interest in Kashmir and its politics. Regarding Srinagar visit of the Quaid-e-Azam in 1944, Alastair Lamb says "M.A. Jinnah, unlike Jawaharlal Nehru was extremely reluctant at this period of time to involve himself directly (or the Muslim League which he headed) in the internal affairs of the Princely State; such action would in his eyes have been constitutionally improper. Quaid-e-Azam's interest in Kashmir is evident from the fact that he explained the significance of the name of Pakistan to Mountbatten on May 17, 1947 as "The derivation of the word Pakistan – P for Punjab; A for Afghan (i.e. Pathans of NWFP); K for Kashmir; I for nothing because that letter was not in the word in Urdu; S for Sindh and Tan for the last syllable of Baluchistan".



Quaid-e-Azam never took stand on any such issue which was unrealistic. When a leader after long experiences takes a decision, then such decisions are ideologically very strong. Quaid e Azam after long period of time took firm decision on Kashmir. As Quaid took resolute decision on the mission of Pakistan and then translated it into actuation and finally achieved his goal. After Quaid-e-Azam we can't see any such sort of commitment in case of Kashmir.

India was very particular to grab Jammu and Kashmir. 'Two-Nation Theory' is the basis of the Ideology of Pakistan but Indian Hindu leaders tried their best to negate it. They also tried to influence Quaid-e-Azam so that he may leave his stand on 'Two-Nation Theory' but Quaid remain rock-like on his stance. Therefore in a bid of disapproving 'Two-Nation Theory' India occupied Jammu and Kashmir by force as Jammu and Kashmir was Muslim majority state contiguous to Pakistan. People of Kashmir knew very well the importance of 'Two-Nation Theory' and are committed to it till date. Quaid cautioned Sheikh Abdullah of Kashmir that he is playing in the hands of congress and he would regret one day and the time proved Quaid's words. India kept ill-treating Kashmiri people and sheikh Abdullah was also not rewarded for his services. Kashmiri leaders believe that sheikh Abdullah's lust of power exacerbated the Kashmir issue.

Quaid was man of principles. He succeeded because of his commitment and unwavering belief in mission of Pakistan and today we need same commitment and determination. Deviation from Quaid's vision will be extremely detrimental to stability of Pakistan if Kashmir don't integrate with Pakistan then Pakistan will have to face grave challenges in future.





Pakistani leadership should remain steadfast on its just and long held stance that Kashmiris should be given right of self-determination. Without resolving outstanding issue of Kashmir, peace and prosperity in south Asia could not be achieved. Our policy makers need to follow the Quaid's vision on Kashmir. Pakistan should always give priority to the Kashmir issue in any dialogue process with India. On the basis of Quaid's vision on Kashmir, today we also need to design a concrete national policy on Kashmir and successive governments should follow it consistently. The current government should take firm stand and boldly express its principle stance on every forum as Quaid did in his life to defend two nation theory and Kashmir issue.

India has eroded all the state nomenclature (independent institution) of Jammu & Kashmir to bring it at par with other Indian states and to remove its special status. India wants to settle the Hindu migrants in Jammu & Kashmir to change its demography to dilute the Muslim majority status; therefore Pakistan should raise voice against this blatant violation of Justice and fair play.

### Interactive Session



*After speakers expressed their views, interactive session was held and speakers answered various questions in detail. Gist of the same has been given as what follows:*

Kashmir issue is not an issue of territory but the right of self-determination of people of Jammu and Kashmir. It is not merely an issue of human right violation though this problem is a part of Kashmir issue. Still if India stops brutalizing the people of Kashmir, political issue of independence remains unresolved. Including the above mentioned points, a national policy should be formulated and tabled in the cabinet. Approval of the cabinet is mandatory thus it may become a guiding principle and nobody shall have the right to deviate from it. As whoever comes to power, disregard previous policies and tries to evolve new strategies. Same is the case with the policy of Kashmir.

We should fearlessly express our support to the struggle of people of Kashmir. Emphasis on the fallacy that Hindu and Muslim has been living together in harmony thus 'Two-Nation Theory' has no ground, is not a reality. Thus, implications of tempering the history may be disastrous and it is obligation upon all of us to raise our voice against this. Actually, a tiny section which is promoting this misconception is well-financed and supported by foreign powers. A huge number of NGOs operating in Pakistan are being financed from foreign resources. They don't highlight the British rule, that how British engineered the minds of Hindus to eliminate Muslims from subcontinent. There are two types of India: one before the imperialist British rule and one after that; in former Muslims and Hindus could live together but in the latter one it was made impossible. Narendra Modi is the living example of such kind of mentality.

Indian forces entered the Kashmir before the maharaja of Kashmir signed the instrument of accession. India states that instrument of accession was signed on 26th October and the Indian forces attacked Kashmir on 27th October, but evidence is contrary to this. However, the Kashmir issue has surpassed these technicalities and right of self-determination is the talk of the time. The relevant issues are resolutions of Security Council to which both countries agreed, though India is using delaying tactics for the implementation of these resolutions. Right of self-determination is ratified through the resolutions of the Security Council. Even if resolutions were not conferring the right of self-determination, people of Kashmir still hold this right as it is stipulated in international laws that "all people" have the right of self-determination.