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By James A. Michener

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Pulitzer Prize-winning author of "Tales of the South Pacific" and, recently, "Return to Paradise."

KARACHI — In Karachi, the capital of Pakistan, there is a sacred tomb which proves that Quaid-i-Azam is dead. Under a desert tent, pitched in the middle of the city, stands a simple marble sarcophagus, and to this shrine comes a constant procession of weeping men and women to place flowers upon the grave of Quaid-i-Azam, The Great Leader. They stand in silent groups to pray for Pakistan, the country this great man built.

Quaid-i-Azam is dead, and yet as you walk the crowded streets of Karachi you are convinced that he must be alive, for probably never in history has one man so dominated the hearts of an entire nation. From a hundred billboards The Great Leader's face looks down compassionately, imploring his Pakistanis to buy government bonds. He instructs them in their duties as citizens. He assures them of the destiny of Pakistan.

In life, the Quaid-i-Azam was a razor-sharp Bombay lawyer, Mohammed Ali Jinnah. He spent his life trying to do two things: Win independence for India and devise a plan whereby Hindus and Moslems could live together harmoniously in the new nation.

Then, dramatically in 1940, Jinnah renounced the possibility of Hindu-Moslem co-operation and cried boldly that his Moslems must have their own free nation. In the brief space of seven years, unparalleled in history, Jinnah started from nothing and built a great nation, the fifth largest in the world.

PAKISTAN is the most important Moslem nation. It is the key country in the fight of Moslemism against Communism. It is extremely wealthy. It has an enormous capacity for growth, and its future may determine the future of much of Asia. The credit for such an accomplishment is Jinnah's.

He was a very wealthy man, married to a wealthy wife. As a lawyer, he was a ruthless and clever adversary. As a politician, he was remorseless in exposing puffed-up emptiness. In private life, he was an enigma, a tall, emaciated man renowned as the most impeccable gentleman in India.

His life was one of many contradictions. Despising the crowd, he was ultimately deified by the masses as their savior. Forswearing personal advancement in politics, he became the most powerful man in Asia. Working endlessly for Hindu-Moslem fraternity, he saw his acts help to kindle a civil war that called forth perhaps a million murders. Ignoring religion as beyond his province, he became in death the rallying cry for a world religious revival of Moslem hopes.

In order to understand something more

of this remarkable man, I called upon his sister Fatima, revered throughout Pakistan as Miss Jinnah. She lives quietly in Karachi, her home marked by a perpetual honor guard. Tall, imperially thin like her brother, beautiful with her unruly head of bobbed gray hair, she wears the flowing chiffon robes of Moslem society and is extraordinarily graceful.

MMR JALAL ①

MISS JINNAH, surrounded by photographs and paintings of her dead brother, whom she usually refers to as Quaid-i-Azam, seemed the impersonation of his ideals: Loyalty, honesty, dedication to the state. She will accept no formal job with the government, preferring to remain a free critic, and it is probable that if she were to denounce a cabinet, it would have to resign. She uses her position for the advancement of liberal ideas and is the special darling of students, whose grievances she works to correct.

She always wears white, and when she moves about Karachi, the first lady of the nation, it is in a white convertible Packard. On the day I met her, she had released a one-paragraph letter to the government questioning the legality of an act which censored opposition newspapers. By nightfall, the censorship was modified.

I felt the sting of Miss Jinnah's criticism when I remarked that it was curious that Mr. Jinnah, who was not essentially a religious man, should have founded a theocracy. She exploded. "What do you mean, a theocracy? We are a Moslem state. That doesn't mean a religious state. It means a state for Moslems. What would you have us be? A state for Christians? A state for Hindus?"

"We are not a state run by priests or a hierarchy. We are a state organized according to Moslem principles. And I may say they are very fine principles for organizing a state."

I TRIED to recover by saying, "What I meant was that your government officially recognizes Moslemism as the state religion."

The previous flood of criticism had been only a summer shower. Speaking with the acid scorn that had characterized her brother's defense of Pakistan, Miss Jinnah laughed. "Don't tell me that. All governments recognize one religion as paramount. In America, Christianity is the state religion."

I tried to say that I didn't think this was entirely true, but Miss Jinnah laughed again. "You may have some subtle explanation whereby Christianity is not the state religion, but why have you sent thousands of missionaries to this part of the world? Why has America tried to change us from our state religion to yours? And if we don't change willingly, your governments intervene. On behalf of the missionaries."

I said, "I don't believe that's true, but



Miss Fatima Jinnah, sister of the late Mohammed Ali Jinnah.

even if it were, our government still does not support these missionaries."

Miss Jinnah cut me short. "A likely story. Where does the money come from that missionaries spend trying to convert Indians and Pakistanis? You say from private individuals. All right. Why do they give the money? Because they feel drawn to the religion of their country. I cannot object to that. But in return you must not object if Pakistan feels drawn to Moslemism and supports it. We do so from exactly the same motives as you."

I ARGUED, "But your country is run by only one party, Mr. Jinnah's party. And it's called the Moslem League. And if anyone tries to start another party, he's cried down as disloyal to Pakistan."

Miss Jinnah became very patient. "You've been in the country less than a week and you are talking about things you don't understand. The Moslem League is the name of a political party. Nothing more. It has no connection with any church. It is not run by priests. Believers and non-believers both can belong. Even in the government, we have some who are not practicing Moslems."

"Pakistan is a Moslem country for two reasons. Most Pakistanis are Moslems. And the Moslem religion happens to include in its beliefs a complete social system which is the best yet discovered for governing a state."

Watching her brilliant and aggressive mind at work, it was not difficult to understand how her brother had been able to wear Britain down in debate and then wrench from Gandhi and Nehru a separate Moslem state. It has been said that Pakistan was born in the incorruptible fury of Mohammed Ali Jinnah's logic. I believe it.

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NEXT SUNDAY: The attitude of the English mem sahibs toward the natives of Asia.