

In The Name of Allah, Most Gracious, Most Merciful



LIES THAT MY NATION TOLD P.A.K.I.S.T.A.N.

Punjab Afghania Kashmir Iran Sindh Tukharistan Afghanistan Baluchistan

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The Greatest Betrayal of Mr. Jinnah



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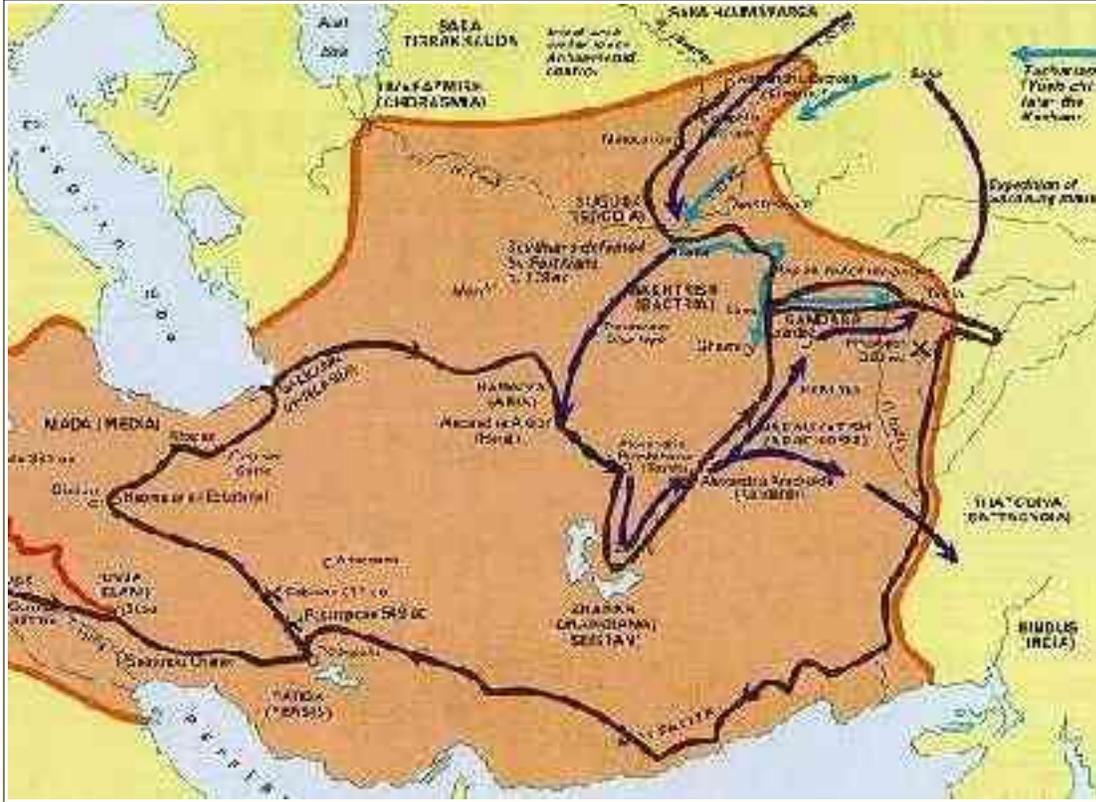
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P. A. K. I. S. T. A. N.

Through the Ages (500 BC to Present)

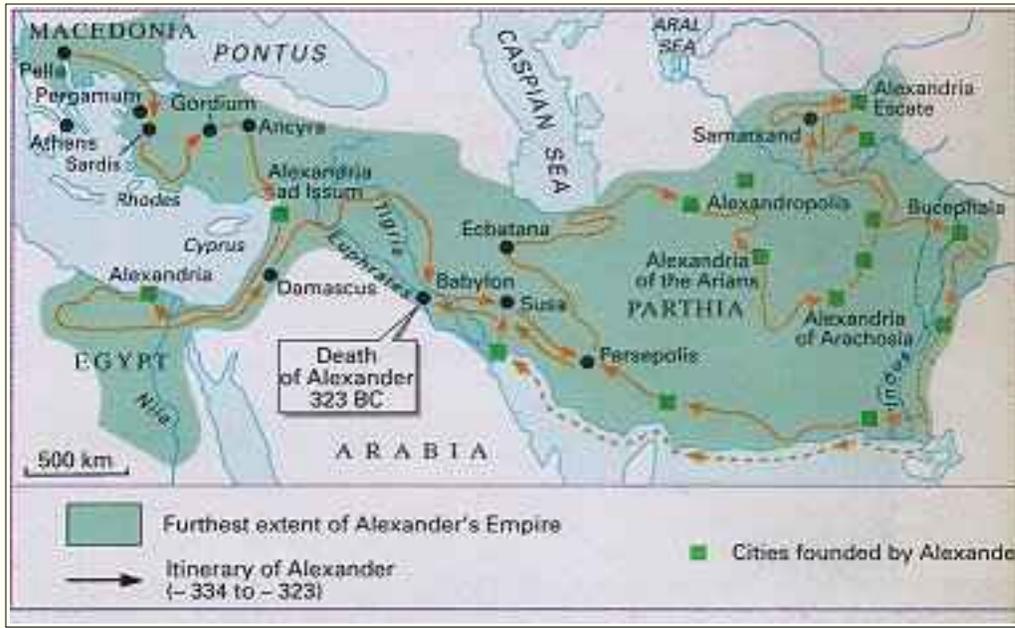
Achaeminid/Ancient Persian Empire



The eastern provinces of the Achaemenid Empire were ancient Afghanistan and Pakistan before the invasion of Alexander of Macedonia. The kingdom of Persia, probably located south of Lake Urmia in modern Iran, had grown quickly during the reign of Cyrus 2nd in the mid 6th century BC, so that it stretched from the Indus region in the east to Turkey in the west. This map shows the Achaemenid / Persian Empire being overrun by Alexander in 334 BC. In 550 BC, Cyrus the Prince of Persia defeated the king of the Medes. He joined the

Medes and Persians together to make Iran the dominant power in Asia and the Near East. In 530 BC, as the Achaeminid (Iran) emperor, Cyrus crossed the Khyber Pass and took land around Peshawar; his sons took over Sindh, Punjab and Balochistan. He made Gandhara into his twentieth province (satrapy); created a dynasty that included Darius 1, 2 and 3; and Xerxes. In 334 B.C. Alexander of Macedonia attacked the Achaeminid empire which covered Iran (Tehran [Rhagae], Thara, Meshed, Susa); Afghanistan (Herat [Alexandria Areion], Kandahar [Alexandria Arachoton], Ghazni [Alexandria], Nicea); Central Asia (Bactra, Samarkand, Bukhara, Tashkent) and Pakistan (Attock, Taxila, Sangela (Chenab River), Multan, Hyderabad, Makran, Gwadar, Jhelum, etc). This indicates that today's Pakistan cannot be construed as ever being a part of India. Alexander did not invade India because it was not part of Persia.

The Empire of Alexander of Macedonia (Kushan Empire)



After the death of Alexander in 323 BC, Iran became part of the Seleucid Dynasty which was established in 312 BC with Egyptian support. One of Alexander's generals, a Greek lieutenant, Seleucus Nicator established his own dynasty in the land that now comprises of Afghanistan, North Pakistan and 'North West India'. In 305 BC, Seleucus clashed with Chandragupta Mauraya, an Indian ruler from the Ganges basin. Seleucus ceded to Chandragupta

all those lands east of the Indus River (Afghanistan and surrounding territory). Apart from the period of British rule, this is the only other time in history that these lands east of the Indus River came under Indian rule. Chandragupta's grandson, Ashoq became a patron of Buddhism and developed Taxila as centre for religious study. Buddhism took root in Gandhara (North of Peshawar).

From 200 BC to 300 CE the North West and Punjab were drawn close to Central Asia. The Bactrian Greeks under Demetrius 2nd (180BC - 165 BC) overthrew allegiance to the Seleucids of Syria, crossed the Hindu Kush range and established their rule in what is now Central Asia, Afghanistan, Afghanistan (Frontier Province) and Punjab. The most important Indo-Greek king was Menander (Milinda) (155 BC - 130 BC) who is famous for converting to Buddhism. He ruled the Swat Valley and the Punjab. The Indo-Greeks were replaced by a group of Central Asian tribes known as the Scythians in the first century BC.

The Scythians then made way for the Parthians who had lived east of the Caspian Sea, whose empire stretched from the Euphrates to the Indus.

In 2 CE Kushans from Central Asia (Zoroastrians) established their empire ruling from the River Oxus to the River Ganges (60 CE to 225 CE). They were followed the Kushans whose kings ruled former Greek territory that covered Afghanistan, Pakistan and north-western India as shown in Map 2.

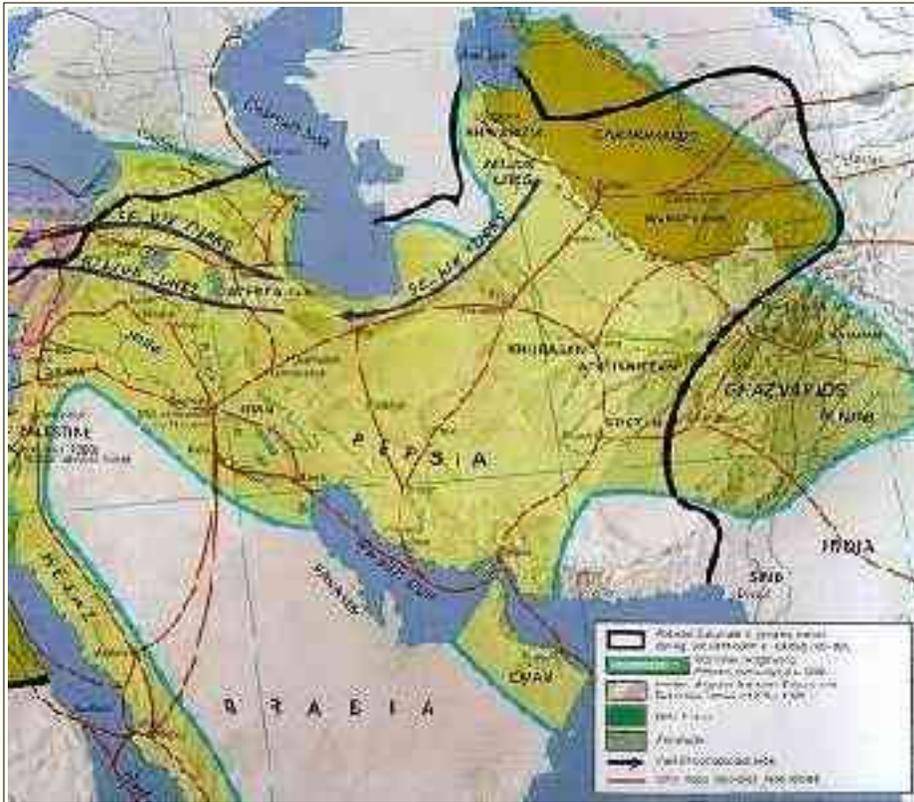
The Zoroastrian Sassanian Empire from Iran emerged to crush the Kushan and Parthian Empires, pushing the borders of their empire to Peshawar and Tashkent. The Sassanian empire was displaced by Muslims from Arabia in 633 CE.

Islamic State in the East under Four Rightly Guided Caliphs (RA)



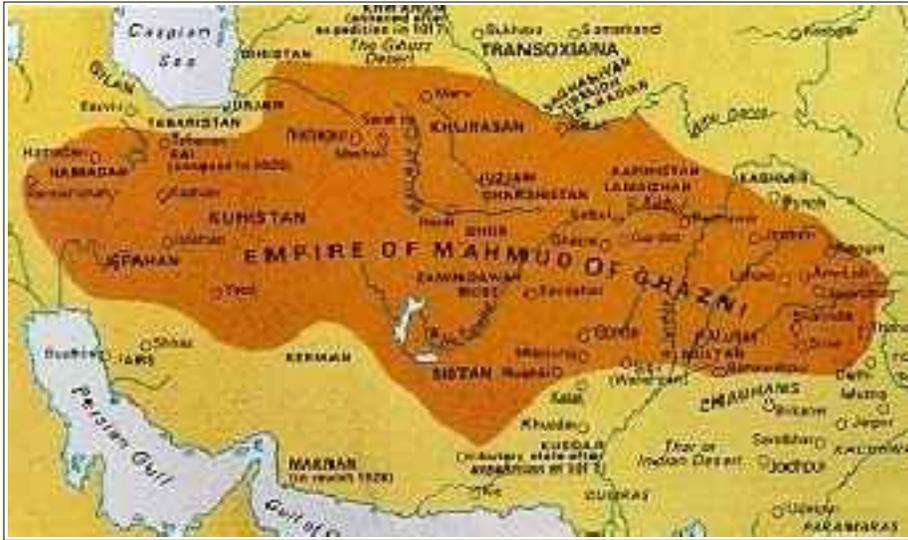
Islam spread to the borders of Afghanistan under Othman (644-656) and Ali (656-661). Under the Umayyads (661-750), Islam spread to Afghanistan: Kabul (664), Punjab, Sindh and Central Asia: Transoxania, Merv (710), Samarkand (710). In 711 C.E., Muhammad Bin Qasim under command of the ruler of Spain and Central Asia roared into South Asia reaching as far as Multan, where he settled 4000 Arab families.

Islamic State in the East under Abassid Caliphate



The Abbasid Caliphate (750-850) with its capital in Baghdad was at its greatest extent during the rule of Haroun al-Rashid (786-809). Its eastern limits included Herat in Afghanistan and Balkh, Bukhara, Merv, Samarkand and Transoxania in Central Asia. The Ghaznavids who ruled Kabul, Ghazni, Kandahar, Multan, Lahore and Kashmir all recognised the Abbasid Caliphate by 1090.

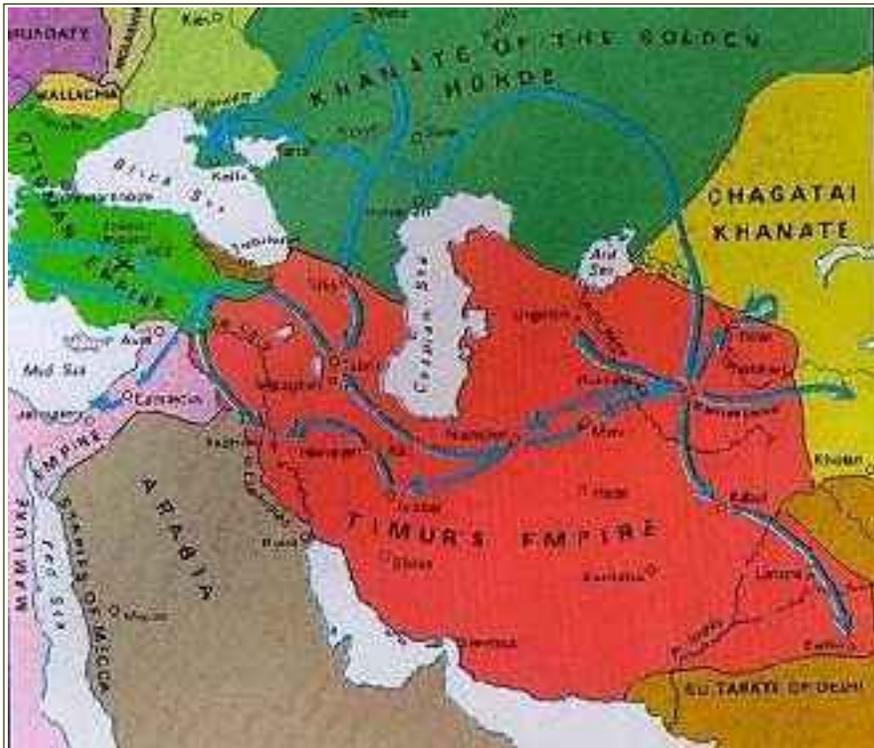
Empire of Mahmud of Ghazni



Mahmud of Ghazni (reigned 998-1030) was the first Turk to invade Iran and South Asia from the Northwest. His conquests stretched deep into Central Asia (Balkh). He ventured far south as Gujerat, attaching Punjab to his Central Asian empire. The western limit of his empire included Hamadan and Isfahan and Peshawar, Jhelum, Amritsar, Lahore, Multan in the east; and Gujerat in the south. Annually, for a quarter of a century, he did Jihad 'Fi Sabil Allah (swt)'. With the halal (lawful) booty that he obtained -

he was not poor unlike the vast majority of Muslims in South Asia today who do not do Jihad. The Ghaznavids recognised the Abbasid Caliphate and played the main part in the expansion of Islam into South Asia. The Ghaznavids were succeeded by Afgans from Ghor - Ghurids Dynasty 1148-1206. The last Ghurid ruler of Afghanistan brought the whole of northern India under Islamic rule. However, the empire disintegrated when he was assassinated in 1206. It was replaced by the Delhi Sultanate dominated by a corps of Turkish slaves (mamluks) who largely provided the military leadership, the provincial governors and the great officers of court. Indeed the word Urdu is of Turkish origin meaning 'military camp'.

Empire of Timur (Tamerlane)



A Muslim Turko-Mongol warrior called Timur (the Earth Shaker) born near Samarkand created a single unified empire that included Central Asia (Bukhara, Merv, Tashkent), Iraq; Iran, Afghanistan, and much of Pakistan (Peshawar, Taxila, Lahore, etc). Its capital was Samarkand. He added Delhi to his empire in 1398.

Nations of South Asia before Mughal (Babur's) Invasion



When Christians from Europe e.g. Christopher Columbus (1492), Vasco Da Gama (1497) became interested in 'India', the continent as with any other continent was made up of several nations of which one was Islamic : the Sultanate of Delhi ruled by the Afghan Lodhis since 1451. The Sultanate stretched across North India from Afghanistan in the west to Bengal in the east; whilst its southern limit was Delhi.

The other nations in the continent included Bengal, Multan, Rajput Confederacy, Arghun Kingdom of Sindh, Gujerat, Malwa, Khandesh, Gondwana, Orissa, Ahmadnagar, Berar, Bidar, Golconda and Vijayanagar.

Delhi Sultanate of Afghan Lodhis before Mughal (Babur's) Invasion



Six years after Vasco Da Gama arrived in South Asia, a Sufi Dervish (also an adventurer, poet and writer) from Farghana, Uzbekistan in Central Asia called Zahiruddin Muhammad Babur - the Tiger (a descendent of Timur), invaded Afghanistan at the instigation of the governor of Punjab. In 1504, he seized power from the existing Muslim rulers - the Afghan Lodhis (1451-1526). The foundations and first capital of the Mughal Empire was Kabul in Afghanistan. Babur then took Kandahar in 1522 and Lahore in 1524. In 1526 at the Battle of Panipat, Babur defeated the last Lodhi called Ibrahim who had ruled Delhi, Bihar and Punjab. Babur used guns, matchlocks and mortars which have not been seen in South Asia before. With this victory, he gained control of Delhi and Agra.

Having secured the traditional invasion routes of the Khyber Pass in Afghania

(North West Frontier) and Kashmir, he advanced deep into South Asia. Babur was an outsider and would pine for his Central Asian homeland.

The objective of the Mughal Empire was to colonise the whole peninsula of South Asia, even if it meant compromising with the religion of Islam by making alliances with non-Muslims, so as to bring the vast continent of different nations under a single unified administration. The task was completed by the British Raj, who virtually inherited the administration. Thus it only took 50,000 British personnel to rule South Asia, while it took 400,000 French soldiers to colonise Algeria!

Ahmad Shah Abdali's Empire in South West Asia



The Mughal Empire lasted for approximately 350 years. From the break up of the Mughal Empire (beginning with the invasion of Nadir Shah the Turk who in 1739 conquered Iran, attacked Peshawar, Lahore and Delhi, looting vast sums of treasure from Delhi before retiring to Kabul), Ahmed Shah Abdali Durrani founded the first Afghanistan kingdom that included much of today's Pakistan. Between 1747 and 1769, he invaded South Asia nine times and went into North Pakistan, Kashmir, Lahore and the Punjab killing many Sikhs and defiling their Temple. Abdali's immediate withdrawal left a power vacuum in North India.

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LIES THAT MY NATION TOLD -

P. A. K. I. S. T. A. N.

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Murder of History

Extracts from: The Murder of History by Professor K.K. Aziz, ISBN 969-402-126-X.

In Pakistan students are forced to buy textbooks to carry it to the classroom everyday. He has to open it before him when the teacher is teaching, he is asked to learn portions of it by note, and he is graded by the quantity of its contents that he can regurgitate.

In Pakistani schools and colleges what is being taught as History is really national mythology, and the subjects of Social Studies and Pakistan Studies are nothing but vehicles of political indoctrination. Our children don't learn History. They are ordered to read a carefully selected collection of falsehoods, fairy tales and plain lies. Why and how has this come about ? Who is responsible for it ? In what ways is this destroying the country ? Why doesn't anyone protest against it ?

LIES

Several professors of long teaching experience and high formal qualifications say that Pakistan is not only Islamic state but the 'fortress of Islam', and shut their eyes tight to where they live. Another professor tells the students that world languages like French and English are retreating before the popular appeal of Urdu, and feels proud of the sight. A professor with an M.A. degree from London and a doctorate from Indiana (not India) asserts that before 1947 India was a part of Pakistan, and his pleasure knows no bounds at this demolition of both history and geography in one magisterial sentence.

These are not distortions or slants or exaggerations, or other venial faults. They are untruths, invented deliberately to deceive, cheat and misguide the students who attend school to increase their knowledge and build their character. When they hear and memorise these lies, and later discover that they were lies, what do they feel ? they react in the following manner:

They learn to tell lies themselves when they find that the habit of lying is a part of their education. Teaching from these textbooks is an excellent mode of producing little devils with twisted minds. By the times these children have grown up to be 'responsible' citizens they are well trained in the art.

They begin to look at their teachers and the authors of the books as liars. They lose all trust in the textbook, and in later adult life are liable to suspect that every book is a collection of lies. Instead of creating in them a love of books we have ingrained in them a revulsion from them. As these lies are taught and explained and elaborated by the teachers, the students lose all respect for them. Instead of a

guide, an oracle, a front of truth, the teacher becomes for them a purveyor of lies. But the school discipline and the necessity of passing the examination force them to hide their true opinion of the teacher. For the time being he must be obeyed out of fear. This experience makes them hypocrites. In adult life they continue to apply the lesson learnt at school: to bow before the boss or the party leader or the bureaucrat as an unavoidable formality, while sticking to the belief that he is a liar.

In 45 years the educational system has made every Pakistani a hypocrite and a liar. The habit of not telling the truth has entered the mind of the student, the psyche of the individual, and the character of the nation. The textbook has done its duty well. The education of the people is complete.

Why do the textbooks lie ? The answer to this takes us to a consideration of some permanent traits of Pakistani character and culture.

The common Pakistani is a creature of emotions, and lives by them. Sentiment and a compulsive expression of it all times mark his private and public existence. Look at his daily life. He quarrels at home, he laughs uproariously and talks at the top of voice among friends, he is hilarious and loud-mouthed at parties and pleasure gatherings, he bellows at his office colleagues, he mourns and wails with abandon at deaths and funerals, and so on. His political life is a mirror-reflection of his social life.

Look at the noisy processions, the shouts that rend the skies, the sloganeering, the street brawls, the political debate ending in fulmination and an exchange of hot words and scurrilous abuses, the fury of words cascading from the lips of the leader when he is addressing a meeting, the inter-party riots, sectarian killings, political terrorism, unseemly pandemonium in the assemblies, hurling of charges of treachery and treason and subversion and unpatriotism at the members and leaders of the other party.

Look at our religious life. The mullah in the mosque delivers his sermon as if he is roaring, though his words are being magnified by six loudspeakers fixed on the roof. The leader of the religious party addresses his gathering as if he were fighting the devil himself: the veins of his neck bulge out, the face reddens, the beard oscillates, the eyes sparkle, the mouth foams, the audience applauds, shares the blaze of the outburst, shouts slogans, goes wild. Look at the colleges and the universities. Teachers are self-opinionated and bad tempered, students are rude and carry guns, lectures are interrupted, seminars deteriorate into slanging matches, examination halls are centres of iniquity, barefaced cheating and open corruption backed with violence.

Look at our men of letters. They quarrel and use the language of the gutter, they write abusive literary criticism as if the author under review is a personal enemy, they issue learned journals to lambast those who don't share their opinions, they split old and respectable literary associations (like Halqa-i-Arab-i-Zauq) into factions to satisfy their overgrown egos. And thus life goes on at a fast pace, volatile, unbalanced, unmoored, furious, ill tempered, capricious, unsafe.

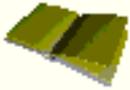
Another national characteristic, which is relevant to this discussion, is self-praise. The ordinary Pakistani thinks a great deal of himself and takes too many airs. He holds himself in high esteem. But he does not extend the right of this indulgence to anyone else. He is a whole man; all others are incomplete, imperfect, tainted. I have never met a humble Pakistani.

The natural result is intolerance. Views other than one's own are unwelcome, unpalatable, not worth a consideration. Argument or logic plays no part in his life. Self-righteousness conquers all. Even when he is found cheating, there is no embarrassment. He has not learnt to blush. Insist that you are right and go

on insisting, and all will be well.

This description of our way of life is not mere rhetoric. It establishes a direct connection between our daily existence and our textbooks. The circumstance works both ways, and ends in a vicious circle. The national characteristics portrayed above are a result of the textbooks on which people have been brought up. The textbooks are written by people who want them to suit the temper of the nation. One produces the other. The non-textbooks do not, cannot, show a different quality or standard. The same attitude of mind determines the contents and style and thrust of the school books, college books, and all popular and scholarly historical works. As every educationalist knows, the school is the nursery of the nation. Pakistani textbooks will produce Pakistanis, not Frenchmen. As ye sow so shall ye reap. The stories thou tellest to thine offspring shalt one day become thine history.

To know the past is the first step towards understanding our present and planning our future. But Pakistanis seem to believe in covering their past with fumes of falsehood and make-believe which no wind of reality can blow away. Their view of history is made up of principled forgetfulness, willed oblivion and purposeful silence. When they choose to recall their past they write as they live: declaiming, emphasising, canvassing, affirming, trumpeting, preaching, haranguing..."



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 [PAKISTAN \(from 500BC\)](#)

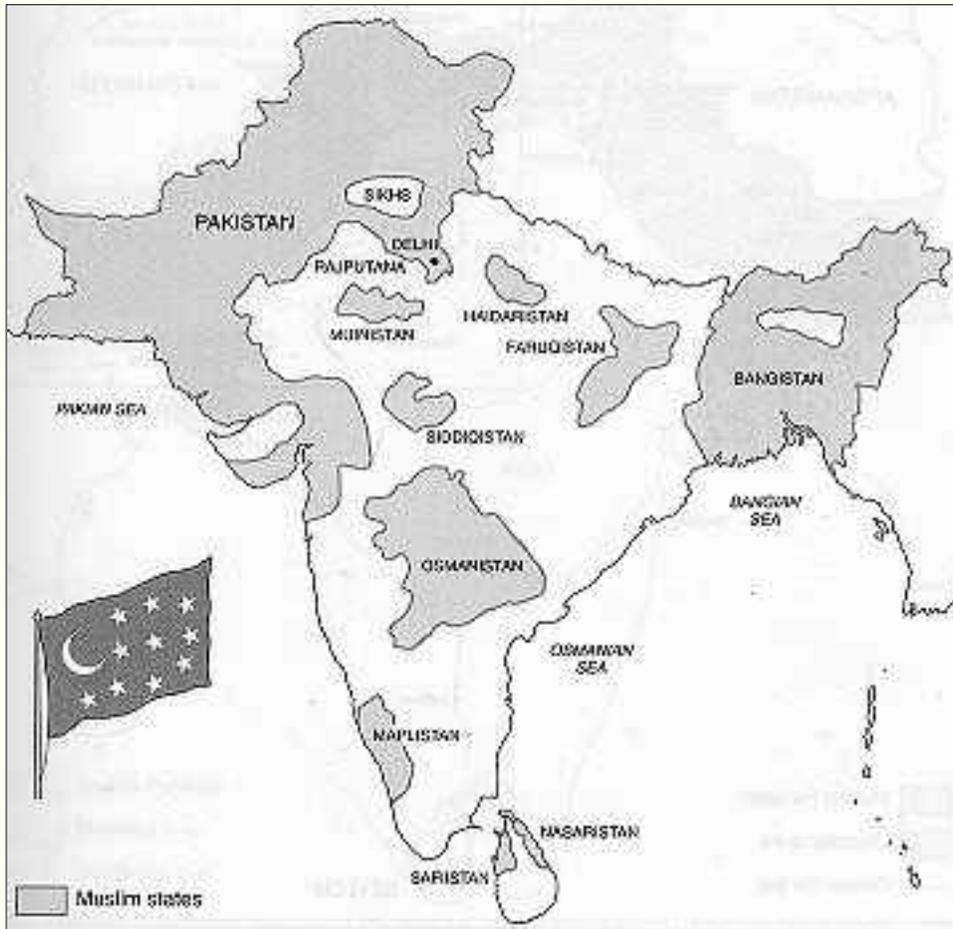
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The Commonwealth of Pak Nations

It is an important map produced by Ch. Rahmat Ali (man who coined the name and concept of P.A.K.I.S.T.A.N.) advocating the establishment of Pan Islamic Federation or Commonwealth of Pak Nations who would be allies. Source: 'PAKISTAN: The Fatherland of the Pak Nation' (1946) by Choudhary Rahmat Ali.



The map has been reproduced from a book called 'Jinnah and Islamic Identity' or something like that by Akbar Ahmed.

Ch. Rahmat Ali coined the name and concept of P.A.K.I.S.T.A.N. He founded the Pakistan National Liberation Movement and this organisation proposed the Pak Plan which would protect and save ALL the Muslims of South Asia (British India) i.e. 100 million people from Hindoo hegemony. Ch. Rahmat

Ali defined PAKISTAN as follows:

- P** - Punjab (ALL of it)
- A** - Afghania (North West Frontier)
- K** - Kashmir (ALL of it including Jammun and Kashmir)
- I** - Iran
- S** - Sindh
- T** - Tukharistan (Central Asia)
- A** - Afghanistan
- N** - BalochistaN

Ch. Rahmat Ali first wanted freedom for the five Muslim 'Indian' homelands in the North West of British India namely Punjab, Afghania, Kashmir, Sindh and BalochistaN from British colonial rule, followed by their re-integration with the three Muslim 'Asian' homelands of Afghanistan, Iran and Tukharistan. Why ?

P.A.K.I.S.T.A.N. was to form the eastern flank to the heartland of Islam, as it had been (Abassid Caliphate, Mahmud of Ghazni's Empire, Timurlame's Empire, etc) before it was broken up through infighting by the Afghans, Mughals and Safavids; and then by the colonial legacy of the McMahan, Durand and Goldsmid Borders. Ch. Rahmat Ali maintained that without this Family Re-union, our 'Asian' and 'Indian' homelands would not survive and thrive.

What about the Muslims in 'India' ?

Ch. Rahmat Ali rightly considered and defined 'India' as a Continent (not a country nor a sub-continent) from an anthropological, geographical and historical point of view. As with any other continent in the world, 'India' or the British Indian Raj as it was called then, was composed of several distinct nations having their own race, religion, language, culture, etc e.g. Dravidians, Hindoos, Zoroastrians, Bhuddists, Muslims, Sikhs, Christians, etc. Indeed some of these nations were the size of some European states.

The Pak Plan called for the renaming of 'India' to 'Dinia' - the land of different religions (Din) because each nation in the Continent was identifiable by its religion and religion dictated that nation's customs, culture, language, diet, dress, etc.

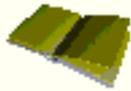
The Pak Plan advocated that wherever the Muslims formed a majority in South Asia, their provinces would be reformed into Muslim states which would then be part of a Commonwealth of Pak Nations allied to P.A.K.I.S.T.A.N. The Plan gave a map and named the new Muslim nations that would exist in the Continent of Dinia. They included:

- * Siddiquistan
- * Faruqistan
- * Haidaristan
- * Maplistan
- * Muinistan
- * Osmanistan

Sri Lanka would have two Muslim provinces called Safiristan and Nasaristan. Bengal would be

reformed as Bangistan and include Assam; and even the Sikhs would have their own homeland free from Hindoo hegemony. Under this plan, the destiny, freedom, security and survival of the Muslims in South Asia would be secured and not be subject to Hindoo hegemony by virtue of the Hindoos' population number.

Had this Plan been advocated by Mr. Jinnah in the behind the scenes negotiations with the British and the Hindoos, the following would have been avoided: the ethnic cleansing that took place following 'Partition' in which several million people were uprooted from their ancestral homes, forced to leave their possessions behind and compelled to flee hundreds of miles to another strange land. A few million were butchered on the way by roving bands of the followers of another faith as unheard crimes of which animals would have felt ashamed, were committed in the name of religion and freedom.



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Overview / Summary

Extracts from 'Pakistan or Pastan-Destiny or Disintegration', 1950 by C.R.Ali

16th Nov, 1997 marked the centenary of the birth of one of the least known Muslim intellectuals of the past century, namely **CHOUDHARY RAHMAT ALI**. (16 Nov 1897 - 3 Feb 1951).



1997 was also an important year in that it marked 500 years since the first encroachment of Europeans into South Asia, beginning with Vasco Da Gama's arrival in India 'in search of Christians and Spices'. Furthermore, 1997 marked half a century of 'independence' / ending of direct colonial rule of India and Pakistan.

In the years preceding the end of direct colonial rule in South Asia, CHOUDHARY RAHMAT ALI was virtually alone in proposing a future for the region and its people, based on historical facts and Islamic principles as opposed to imperial and nationalistic views.

Ch. Rahamat Ali argued that since South Asia came under colonial rule many distortion, lies and myths have been perpetrated about what is called 'India'.

The main falsehoods are:

- 1.** India has existed from the beginning of time as a UNITARY state. NOT TRUE - it only became a unitary state under the British Empire. Prior to British rule, no-one ever had full control of the Continent - not even Alexander of Macedonia, nor the Muslims including the Afghans and Mughals, etc. This is confirmed by the Eleventh Edition of Encyclopedia Britannica (Volume 14) (HUS to ITA) (page 375) which states "the natives of (British) India can scarcely be said to have a word of their own by which to express their 'common' country." Thus, 'India' became the arbitrary name of the British Empire in South Asia. In any case readers should consult maps showing Borders of all empires between the Arabian Peninsula and 'India' from 1500BC onwards. Words can be written to mislead but rarely maps.
- 2.** India is a country or a subcontinent. NOT TRUE - both geographically and historically, India (Dinia to be more accurate) is a CONTINENT having seas and mountains that are more stupendous than those of other continents and consisting of nations, tribes, civilisations, languages more diverse than even the continent of Europe.
- 3.** Pakistan was a territory carved OUT of India. NOT TRUE - most of present day Pakistan did not even form part of 'India' until Britain seized the territory and made it an administrative region of their British Indian Empire. In doing so, they 'Indianised' the Muslim population, making them a MINORITY of the British Indian Raj. Moreover, much of Northern and Central Dinia were dependencies of the Islamic Pak Nation - that is the Muslim territory that was once the UNDIVIDED EASTERN FLANK to the heartland of Islam which included Iran, Afghanistan and Central Asia.
- 4.** The events of 1947 are described as 'Partition'. NOT TRUE - the original aim was INDEPENDENCE from Imperialism, Indianism, Indian Federation and Hindoo Nationalism and reversion to the original Fatherland and Federation with ancestral homelands from where Islam first came into India, that is, from the Arabian peninsula, through to: Iran, Afghanistan and Central Asia.
- 5.** Muslims were a minority in India. NOT TRUE - for over a thousand years, Muslims from the Pak Empire [that includes Iran, Afghanistan, Central Asia and present day Pakistan] had ruled parts of the Continent of India. Those areas in 'India' that came under Muslim control were considered as Dependencies of the Pak Empire. A comparable example is the Ottoman Empire - where the Turk Nation is Turkey and its dependencies were Yugoslavia, Romania, Greece, etc. Similarly, the British Empire no longer exists but the British Nation still does. EMPIRES are short-lived but not NATIONS! It should now be apparent that the history of South Asia has been told from an INDIAN bias by the former colonial power, and not from the Pak or Islamic perspective (see how Islam progressed from the Arabian Peninsula eastwards and the Islamic homelands that were built on the eastern flank of the heartland of Islam).

Ch. Rahmat Ali saw the dangers of these falsehoods to the Muslims of South Asia and surrounding territory and to address these dangers, he developed the name and concept of P.A.K.I.S.T.A.N. (not to be confused with the present day entity which he called Pastan).

Choudhary Rahmat Ali (C.R.Ali) [1897-1951] invented the name, P.A.K.I.S.T.A.N. in 1933. He published a 392 page book called 'PAKISTAN, THE FATHERLAND OF PAK NATION'. On pages 223-224, he provided a detailed explanation for the name:

P - Punjab. C.R. Ali asked for territory proportionate to the Muslim population.

A - Afghania. The real name of the North West Frontier Province (NWFP) is Afghania. NWFP is a gross distortion because it is the British designation for the North western region of their Indian empire that no longer exists. Also, NWFP is not a Frontier as far as the indigenous population, the Pashtoons

are concerned. How an earth can one have a frontier between the same people with one-half living in Afghanistan and the other half in Afghania ?

K - Kashmir

I - Iran. When Alexander of Macdeonia attacked the Persian Empire, he invaded what is today Pakistan, because in ancient times, Pakistan was part of Ancient Persia. He did not attack Hindoo India! Until 100 years ago, Farsi was the language of the educated. Many poems by poet-philosopher, Mohammad Iqbal are in Farsi.

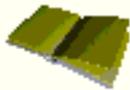
S - Sindh

T - Tukharistan. This name is not used anymore but the area exists as Turkmenistan and parts of the other contiguous Central Asian states.

A - Afghanistan

N - BalochistaN - the other half of Balochistan is in south-east Iran! Balochistan makes up 44% of the landmass of today's Pakistan (Pastan) C.R.Ali also formulated demands for Muslim states in the Continent of Dinia (India's true name), namely Usmanistan in Hyderabad Deccan and Maplistan in South India. Anyway, more than half of present day Pakistan (Pastan), in particular Afghania, Balochistan, Rojhan in Sindh and Dera Ismail and Dera Ghazi Khan in Punjab were hardly ever part of India until the British seized the territory and incorporated it as part of the British Indian Raj. Those Paks living in Afghania and Balochistan e.g. Pashtoons, Balochs, Farsi speakers, etc have never regarded themselves as Indian, though they may have been unwilling subjects of the Crown Colony of British India.

C.R.Ali wanted freedom for the five Muslim `Indian' homelands in North West India, namely Punjab, Afghania, Kashmir, Sindh and BalochistaN from British colonial rule, followed by their re-integration with the three Muslim `Asian' homelands of Afghanistan, Iran and Tukharistan. P.A.K.I.S.T.A.N. was to form the eastern flank to the heartland of Islam, as it had been before it was broken up through infighting by the Mughals, Safavids and Afghans; and then by the colonial legacy of the McMahan, Durand and Goldsmid Borders. C.R.Ali maintained that without this Family Re-union, our `Asian' and `Indian' homelands would not survive and thrive.



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 [PAKISTAN \(from 500BC\)](#)

LIES THAT MY NATION TOLD -

P. A. K. I. S. T. A. N.

P unjab A fghania K ashmir I ran S indh T ukharistan A fghanistan Baluchista N

Now or Never - Are we to live or perish for ever?

This is the first pamphlet issued by Ch. Rahmat Ali (& 3 colleagues) and it is the first document that ever mentioned PAKSTAN. There are only 2 original copies of this pamphlet left now, see end of article for more details.

At this solemn hour in the history of India, when British and Indian statesmen are laying the foundations of a Federal Constitution for that land, we address this appeal to you, in the name of our common heritage, on behalf of our thirty million Muslim brethren who live in PAKSTAN - by which we mean the five Northern units of India, Viz: Punjab, North-West Frontier Province (Afghan Province), Kashmir, Sind and Baluchistan - for your sympathy and support in our grim and fateful struggle against political crucifixion and complete annihilation.

Our brave but voiceless nation is being sacrificed on the altar of Hindu Nationalism not only by the non-Muslims, but to the lasting disgrace of Islam, by our own so-called leaders, with reckless disregard to our guture and in utter contempt of the teachings of history.

The Indian Muslim Delegation at the Round Table Conference have committed an inexcusable and prodigious blunder. They have submitted, in the name of Hindu Nationalism, to the perpetual subjection of the ill-starred Muslim nation. These leaders have already agreed, without any protest or demur and without any reservation, to a Constitution based on the principle of an All-India Federation. This, in essence, amounts to nothing less than signing the death-warrant of Islam and its future in India. In doing so, they have taken shelter behind the so-called Mandate from the community.

But they forgot that that suicial Mandate was framed and formulated by their own hands. That Mandate was not the Mandate of the Muslims of India. Nations never give Mandates to their representatives to barter away their very souls; and men of conscience never accept such self-anhilating Mandates, if given - much less execute them. At a time of crisis of this magnitude, the foremost duty of saving statemanship is to give a fair, firm and fearless lead, which, alas, has been persistently denied to eighty millions of our co-religionists in India by our leaders during the last seventy-five years. These have been the years of false issues, of lost opportunities and of utter blindness to the most essential and urgent needs of the Muslim interests. Their policy has throughout been nerveless in action and subservient in attitude. They have all along been paralysed with fear and doubt, and have deliberately, time and again, sacrificed their political principles for the sake of opportunism and expediency. To do so even at this momentous

juncture of Bedlam. It is idle for us not to look this tragic truth in the face. The tighter we shut our eyes, the harder the truth will hit us.

At this critical moment, when this tragedy is being enacted, permit us to appeal to you for your practical sympathy and active support for the demand of a separate Federation - a matter of life and death for the Muslims of India - as outlined and explained below.

India, constituted as it is at the present moment, is not the name of one single country; nor the home of one single nation. It is, in fact, the designation of a State created for the first time in history, by the British. It includes peoples who have never previously formed part of India at any period in its history; but who have, on the other hand, from the dawn of history till the advent of the British, possessed and retained distinct nationalities of their own.

In the five Northern Provinces of India, out of a total population of about forty millions, we, the Muslims, contribute about 30 millions. Our religion, culture, history, tradition, economic system, laws of inheritance, succession and marriage are basically and fundamentally different from those of the people living in the rest of India. The ideals which move our thirty million brethren-in-fath living in these provinces to make the highest sacrifices are fundamentally different from those which inspire the Hindus. These differences are not confined to the broad basic principles - far from it. They extend to the minutest details of our lives. We do not inter-dine; we do not inter-marry. Our national customs, calendars, even our diet and dress are different.

It is preposterous to compare, as some superficial observers do, the differences between Muslims and Hindus with those between Roman Catholics and Protestants. Both the Catholics and Protestants are part and parcel of one religious system - Christianity; while the Hindus and Muslims are the followers of two essentially and fundamentally different religious systems. Religion in the case of Muslims and Hindus is not a matter of private opinion as it is in the case of Christians; but on the other hand constitutes a Civic Church which lays down a code of conduct to be observed by their adherents from birth to death.

If we, the Muslims of Pakistan, with our distinct marks of nationality, are deluded into the proposed Indian Federation by friends or foes, we are reduced to a minority of one to four. It is this which sounds the death-knell of the Muslim nation in India for ever. To realise the full magnitude of this impending catastrophe, let us remind you that we thirty millions constitute about one-tenth of whole Muslim world. The total area of the five units comprising PAKSTAN, which are our homelands, is four times that of Italy, three times that of Germany and twice that of France; and our population seven times that of the Commonwealth of Australia, four times that of the Dominion of Canada, twice that of Spain, and equal to France and Italy considered individually.

These are facts - hard facts and realities - which we challenge anybody to contradict. It is on the basis of these facts that we make bold to assert without the least fear of contradiction that we, Muslims of PAKSTAN, do possess a separate and distinct nationality from the rest of India, where the Hindu nation lives and has every right to live. We, therefore, deserve and must demand the recognition of a separate national status by the grant of a separate Federal Constitution from the rest of India.

In addressing this appeal to the Muslims of India, we are also addressing it to the two other great interests - British and Hindu - involved in the settlement of India's future. They must understand that in our conviction our body and soul are at stake. Our very being and well-being depends upon it. For our five great Northern states to join an All-India Federation would be disastrous, not only to ourselves, but

to every other race and interest in India, including the British and the Hindu.

vThis is more especially true when there is just and reasonable alternative to the proposed settlement, which will lay the foundations of a peaceful future for this great continent; and should certainly allow of the highest development of each of these two peoples without one being subject to another. This alternative is a separate Federation of these five predominantly (sic) Muslim units - Punjab, North-West Frontier (Afghan Province), Kashmir, Sind and Baluchistan. The Muslim Federation of North-West India would provide the bulwark of a buffer state against any invasion either of ideas or arms from outside. The creation of such a Federation would not materially disturb the ratio of the Muslim and Hindu population in the rest of India. It is wholly to the interest of British and Hindu statesmanship to have an ally a free, powerful and contented Muslim nation having a similar but separate Constitution to that which is being enacted for the rest of India. Nothing but a separate Federation of homelands would satisfy us.

This demand is basically different from the suggestion put forward by Doctor Mohammed Iqbal in his Presidential address to the All-India Muslim League in 1930. While he proposed the amalgamation of the provinces into a single state forming a unit of the All-India Federation, we propose that these Provinces should have a separate Federation of their own. There can be no peace and tranquility in the land if we, the Muslims, are duped into a Hindu-dominated Federation where we cannot be the masters of our own destiny and captains of our own souls.

Do the safeguards provided for in the Constitution give us any scope to work for our salvation along our own lines ? Not a bit. Safeguard is the magic word which holds our leaders spellbound, and has dulled their consciences. In the ecstasy of their hallucinations they think that the pills of safeguards can cure nation-annihilating earthquakes. Safeguards asked for by these leaders and agreed to by the makers of the Constitution can never be a substitute for the loss of separate nationality. We, the Muslims, shall have to fight the course of suicidal insanity to death. What safeguards can be devised to prevent our minority of one in four in an All-India Federation from being sacrificed on every vital issue to the aims and interests of the majority race, which differs from us in every essential of individual and corporate life ? What safeguards can prevent the catastrophe of the Muslim nation smarting and suffering eternally at the frustration of its every social and religious ideal ? What safeguards can compensate our nation awakened to its national consciousness for the destruction of its distinct national status ? However effective and extensive the safeguards may be, the vital organs and proud symbols of our national life, such as army and navy, foreign relations, trade and commerce, communications, posts and telegraphs, taxation and customs, will not be under our control, but will be in the hands of a Federal Government, which is bound to be overwhelmingly Hindu. With all this, how can we, the Muslims, achieve any of our ideals if those ideals conflict - conflict as they must - with the ideals of Hindus ?

The history of the last century, in this respect, is full of unforgettable lessons for us. Even one who runs may read them. To take just one instance. Despite all these safeguards and guarantees we have enjoyed in the past, the very name of our national language - URDU, even now the lingua franca of that great continent - has been wiped out of the list of Indian languages. We have just to open the latest census report to verify it. This by itself is a tragic fall. Are we fated to fall farther ? But that too is dust in the scales by comparison with the tremendous national issues involving our whole future as a nation and a power not only India but also in the whole of Asia.

In the face of these incontrovertible facts, we are entitled to ask for what purpose we are being asked to

make the supreme sacrifice of surrendering our nationality and submitting ourselves and our posterity to Non-Muslim domination ? What good is likely to accrue to Islam and Muslims by going into the Federation is a thing which passes our understanding. Are we to be crucified just to save the faces of our leaders or to bolster up the preposterous that India can be a single nation ? Is it with a view to achieve a compromise at all costs, or is it to support the illusion that Hindu nationalism is working in the interests of Muslims as well as Hindus ? Irony is flattered to death by a mental muddle of such a nature and on such a scale. We have suffered in the past without a murmur and faced dangers without demur. The one thing we would never suffer is our own strangulation. We will not crucify ourselves upon the cross of Hindu nationalism in order to make a Hindu-holiday.

May we be permitted to ask of all those statesmen - Muslim or British or Hindu - supporting the Federal Constitution, if it is really desirable to make our nation sacrifice all that Islam has given us during the last fourteen hundred years to make India a nation ? Does humanity really stand to gain by this stupendous sacrifice ? We dare say that still in Islam the ancient fire glows and promises much for the future, if only the leaders would let it live. Whilst in Europe, excluding Russia, in about the same area as that of India and with about the same population, there live and prosper as many as twenty-six nations, with one and the same religion, civilisation and economic system, surely it is not only possible but highly desirable for two fundamentally different and distinct nations, i.e. Muslim and Hindu, to live as friendly neighbours in peace and prosperity in that vast continent. What bitter irony is it that our leaders have not the courage to stand up and demand the minimum for our political salvation.

We are face to face with a first-rate tragedy, the like of which has not have been seen in the long and eventful history of Islam. It is not the question of a sect or of a community going down; but it is the supreme problem which affects the destiny of the whole of Islam and the millions of human beings who, till quite recently, were the custodians of the glory of Islam in India and the defenders of its frontiers. We have a still greater future before us, if only our soul can be saved from the perpetual bondage of slavery forged in an All-India Federation. Let us make no mistake about it. The issue is now or never. Either we live or perish for ever. The future is ours only if we live up to our faith. It does not lie in the lap of the gods, but it rests in our own hands. We can make or mar it. The history of the last century is full of open warnings, and they are as plain as were ever given to any nation. Shall it be said of us that we ignored all these warnings and allowed our ancient heritage to perish in our hands ?

Rahmat Ali (Choudhary).

Mohd Aslma Khan (Khattak). President, Khyber Union.

Sheikh Mohd Sadiq (Sahibzada).

Inayat Ullah Khan (of Charsaddah). Secretary, Khyber Union.

3 Humberstone Road, Cambridge, 28th January, 1933

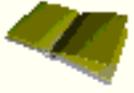
References:

This is where readers can write to, visit to get access to Ch. Rahmat Ali's works. Alternatively they can send Dr. Stubbings approximately £2.00 for a copy of 'Now or Never'.

Dr F M Stubbings The Library, Emmanuel College Cambridge CB2 3AP

Another related reference:

Cambridge Muslim Society, 135 B Gilbert Road, Cambridge, CB4 1HP, Tel:01223-64212



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 [PAKISTAN \(from 500BC\)](#)

LIES THAT MY NATION TOLD -

P. A. K. I. S. T. A. N.

P unjab A fghania K ashmir I ran S indh T ukharistan A fghanistan Baluchista N

Biography of Ch.Rahmat Ali - True Founding Father

A full, proper biography of C.R.Ali can be obtained from: 'In 1987, Professor K.K. Aziz wrote a biography called `Rahmat Ali: a biography'. Contact: Vanguard Books (PVT) Ltd, Mashriq Shopping Centre, Sir Shah Suleman Road, Gulshan-e-Iqbal, Karachi, Pakistan.'

Choudhary Rahmat Ali - the man who invented the name P.A.K.I.S.T.A.N. and gave the detailed rational and ideology for the independence of today's Pakistan from British India.

He wanted P.A.K.I.S.T.A.N. to form a continuous mass of Islamic land as it had been before.

P.A.K.I.S.T.A.N. was an appellation that Rahmat Ali invented in 1933 that was to apply some day to the federation, or union in some form, of the lands of AFGHANISTAN, IRAN, TUKHARISTAN and the then yet to be made independent, five north western provinces of British India.

Rahmat Ali first wanted the independence of the five Indian provinces of AFGHANIA (NWFP), PUNJAB, KASHMIR, SINDH and BALOCHISTAN. This was his primary goal. Once achieved they were to be integrated with the other three to form the EASTERN flank to the HEARTLAND OF ISLAM.

- His entire ideology and rationale for making the five British Indian provinces independent was plagiarised without one word of acknowledgement.
- He wanted an Islamic state ruling by the laws and exalted principles of the Holy Quran and the Sharia.
- He was expelled from Pakistan by the government.
- He was alone without wife and child and died in exile and in poverty far from the land he had spent his entire life trying to unite. His own people had betrayed him.

Choudhary Rahmat Ali (1897-1951) [C.R.Ali] was the first MUJAHID (MUJAHID-E-AWAL) and Pak who initiated the struggle for Pakistan.

As stated, Rahmat Ali came up with the detailed ideology for a Pakistan and his ideas were plagiarised as he was not given any acknowledgment. His arguments were used later by the All-Indian Muslim League (AIML) in support of a separate and distinct Muslim homeland once they adopted the idea themselves. Many of Jinnah's arguments, logic, points, style, language and vocabulary made in favour of Pakistan are verbatim what Rahmat Ali published years before [382-383, 2]. Indeed, Jinnah was a late

convert to the idea of Pakistan having until 1941, been prepared to co-operate and form coalitions with the Indian National Congress; and dismissing any idea of a divided British India [pg. 378-379, 2].

C. R. Ali was controversial because of his Islamic beliefs, having being described as an Islamicist; and his commitment to the welfare of the Ummah. In 1915, when only 18 years old, he formed Bazm-e-Shibli in Islamia College, Lahore where at his inaugural address to Bazm he declared: 'North of India is Muslim and we will keep it Muslim. Not only that. We will make it a Muslim State. But this we can do only if and when we and our North cease to be Indian. For that is a pre-requisite to it. So sooner we shed Indianism the better for us all and for Islam...We, Muslims would very much rather see the separation of the Hindus and Muslims...'

His stance was based on the fact that prior to the British advent, some parts that comprise Pakistan today had never been Indian. As a result of this statement, C.R.Ali had to cut his connections with a revolutionary society of Hindus and Muslim 'intellectuals'. He was not only against imperialism but also against federalism with India which Muslim leaders were advocating at the time. So he took leave of them saying: 'Friends! If my views are unacceptable to you, we had better part...You work for your Indian Revolution but I will work for my ISLAMIC REVOLUTION. At the end, we shall see who creates the most dynamic and creative revolution'.

C.R.Ali argued that all the constitutional changes introduced from 1862 to 1920 in India were simply to subjugate the Muslims and to reduce the Muslim masses to the position of 'hewers of wood and drawers of water' for the British and their allies. He found the Muslim politicians looking at events 'like a cow looking at a passing train', not doing anything to check it.

After studying at Islamia College, Lahore, C.R.Ali entered the Punjab University Law College, Lahore. Here again, striving 'Fi Sabil Allah (swt)' characterised him. Some Hindu students complained about him to the then Hindu Principal of the college, Mr. Chatterji. The Principal told them not to give any importance to Rahmat Ali as he was a mere dreamer and a 'mad mullah'.

During a period of financial difficulties, C.R.Ali joined the editorial staff of a renowned newspaper called 'Kashmiri Gazette'. True to his character, he wrote an article entitled: 'The Blind Imitation of the West'. As sub-editor, he bitterly criticised the British colonialists. The newspaper soon got into trouble with the British authorities and C.R.Ali was forced to quit his job.

In one of his writings, C.R.Ali wrote: 'My Slogan - Revolution and Revolution and Revolution. Shall one day find favour with God'. His struggle for Islam and the Ummah brought him much criticism and opposition, as is the norm for all great Mujahids. He says in his book, pg.207, 'they have denounced me as a fanatic and an extremist, as a Pan-Islamist visionary and an idealist, given to subversive activities'. Such propaganda is, of course, nothing new and is today widely used by the forces of Kufr and Jahiliyya against Muslims who do Jihad, struggle 'Fi Sabil Allah (swt)'.

C.R.Ali came to Emmanuel College, Cambridge University, England in 1931 to study Law and it was in England when India's independence was being discussed, that his ideas evolved and blossomed into the demand for an independent and separate Islamic state, which he first called Pakistan.

He called for an Islamic Renaissance. In one pamphlet that he published, he said: "our greatest asset and

opportunity is our faith - Islam, which has created what we possess and made us what we are. Islam has worked miracles for us in the past, and it can and will do the same for us now and always, if only we let it so do. Such is the promise of Islam. But such is our perversion that we are simply not following Islam. We are ignoring it in every sphere of life, and turning to alien, 'western' cults. This is a form of apostasy, an act of enmity against Islam. Nothing so degrades and destroys a religion as its neglect by its own followers. We must change, we must revert to Islam; we must follow its code in thought, in word, and in action." Everything that we see in Pakistan such as ethnic strife, chauvinistic nationalism, debacle in Bangladesh, corruption, nepotism, lawlessness, treason, unfair distribution of national wealth, etc - all these things, C.R.Ali warned against and about nearly half a century ago in various pamphlets that he published.

However the opportunists of the establishment that have misruled Pakistan have done their utmost, to not only slander but hide the history of the man WHO INVENTED the concept and the name, Pakistan. It should be noted that Mohammad Iqbal's suggestion in 1930 merely called for the amalgamation of Sindh, Balochistan, NWFP and Punjab into a Muslim province of 'India'. Iqbal did not call for a sovereign Muslim nation. Rahmat Ali, on arriving in Karachi in February 1940, was first refused entry into the Punjab, suspiciously just before the passing of the famous Lahore Resolution of March 24th 1940, notwithstanding that C.R. Ali had his highest popularity in the Punjab. This leads to a conspiracy theory in which it is felt that the Muslim political leaders did not want this outsider to influence the majority population in Punjab or take credit for their newly adopted platform policy of separation from British 'India'.

C.R.Ali then came to Pakistan after its formation on April 6 1948 but was treated like a common criminal. He was persecuted, tortured and expelled back to England on October 1, 1948 on Government orders. His money was frozen in a Pakistani bank and he was not allowed to transfer it to England. His writings were proscribed.

None spoke on his behalf. None came to sympathise with him. When news of his death reached Pakistan in 1951 there were no obituary notices, no messages of condolence, no public statements of mourning, no homage to the deceased, not even a meeting to pray for his soul. Alien hands tended him during his last breathing hours. Alien hands paid his last fees and arranged his last rites. Alien hands buried him in an alien land amid men and women of alien faith and nationality. The Pakistan High Commissioner in London in 1951 refused to send a representative to his funeral or pay its costs [pg. 362, 2].

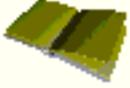
C.R.Ali fought and died for an Islamic State in exile. To this very day, all elected governments and military rulers have prevented the return of the remains of C.R.Ali to Pakistan where he deserves to be given due Islamic burial and recognition by his country. The injustice done to him is appalling.

What a shame that the people in Pakistan do not offer Fateha (Muslim prayer for the soul of the dead) for one who gave them the name of the State by which they swear! Is it not indeed the height of ingratitude? It is a matter of deep regret that we did not give this man the appreciation and the respect he deserved. The Muslim nation for which he sacrificed whatever he had has today cast him out of its mind completely.

A professor at Karachi University bemoaned the mentality of his countrymen in stronger words. 'It is

indeed regrettable that till today the country for which he devoted the best years of his life has neither created a memorial to him nor taken any step to recall his achievements. A pity! What a pity! Our nation has become so insensitive that it does not feel the need of putting its benefactor's name on the pages of its history. This is the height of our national callousness.'

A letter writer to a daily was shocked to find that `his services were never acknowledged during his life.



Next Page : Detailed History & Meaning of P.A.K.I.S.T.A.N.

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 [PAKISTAN \(from 500BC\)](#)

LIES THAT MY NATION TOLD -

P. A. K. I. S. T. A. N.

P unjab A fghania K ashmir I ran S indh T ukharistan A fghanistan Baluchista N

Detailed History & Meaning of P.A.K.I.S.T.A.N.

Extracts from 'Pakistan or Pastan-Destiny or Disintegration', 1950 by C.R.Ali

Many people believe that Pakistan only derives its meaning from the words that translate into Land of the Pure (Pak=pure; istan=land). However this is not the primary derivation but a secondary one. It is important for Paks to go to the ORIGINAL source of the country's name and NOT Pakistani history books which have merely regurgitated the lies of earlier, mainly British history books.

The British have told the history of South Asia from an Indian bias since their hegemony in the region, and westernised Muslim 'educated' / ruling classes have accepted and perpetrated this 'His Story' as fact. The India that existed before 1947 was not the name of one single country, nor the home of one single nation. It was the designation of a state created for the first time in history by the British. This is confirmed by the Eleventh Edition of Encyclopedia Britannica (Volume 14) (HUS to ITA) (page 375) which states "the natives of (British) India can scarcely be said to have a word of their own by which to express their 'common' country."

Many people believe that Pakistan was a proper chunk of India but this is NOT true! The North West part of 'India' is far away from the main body of 'India' proper and in fact, without any doubt more than half of present day Pakistan, in particular Afghania, Balochistan, Rojhan in Sindh and Dera Ismail and Dera Ghazi Khan in Punjab were hardly ever part of 'India' until the British seized the territory and incorporated it as part of India. Just because Burma and Sri Lanka were part of the British Indian Raj does not make them part of India and the same applies to Pakistan. However, in the last few hundred years the demography of the region has changed considerably following the mass migration of Muslims from 'India'. This may make people believe that the lands comprise part of India. However, it is clear from the example of those Paks living in Afghania and Balochistan that they have never regarded themselves as Indian, although they may have been unwilling subjects of the British Crown Colony of India.

During 1930-33, a series of Round Table Conferences were held in London to discuss India's independence from British colonial rule. Government-nominated delegates from all the communities of British India were invited, but of the 125 delegates, only 26 were Muslims. To Choudhary Rahmat Ali, it was clear from the outset that the real aim of these conferences was the establishment of an All India Federation in which the Muslim provinces of North West India would become a single administrative district of India.

Thus Choudhary Rahmat Ali wrote:

"I knew that their actions had obliterated the twelve centuries of our history, destroyed the very foundations of our heritage. Like millions of Muslims, I watched this development with poignant anxiety. I warned the Muslim delegates...I begged them to realise their responsibility to Allah (swt) and his Rasool (saw)... to withdraw their demand for the Indian Federation and ask for a separate Islamic federation of our North Western homelands. But all without result. There was no realisation, no response. On the contrary there was every resolve to victimise anyone who might dare oppose them at their policies.

Our brave but voiceless nation was being sacrificed on the alter of Hindu nationalism, not only by the non-muslims, but to the lasting disgrace of Islam, by our own so-called leaders, with reckless disregard to our future and in utter contempt to of the teachings of history. By agreeing to a federal constitution for India they had signed the death warrant of Islam and its future in India. The previous seventy five years had shown no statesmanship among Muslim leaders. Inspired by the sense of divine mission, I reviewed the situation most solemnly and came to the conclusion that it was NOW OR NEVER; that any further silence would be fatal...I decided to take immediate action and save our honour and existence, and to ensure the ultimate security of our nation in Pakistan and our Millat in Dinia [India] and its Dependencies'. The magnitude of the impending disaster could be measured by recalling to mind that the thirty million Muslims in our North Western homelands counted for about one-tenth of the entire Muslim world. The homelands constituted an area four times that of Italy, three times that of Germany and twice that of France. In population, they were seven times as large as Australia, four times as Canada, twice as Spain, and as large as France or Italy."

C.R.Ali first wanted freedom for the five Muslim `Indian' homelands in North West British India (not in reality but in the sense of British Indian), namely Punjab, Afghania, Kashmir, Sindh and Balochistan from British colonial rule, followed by their re-integration with the three Muslim `Asian' homelands of Afghanistan, Iran and Tukharistan (P.A.K.I.S.T.A.N.).

He wrote:

"Unless and until we all in our `Indian' and `Asian' homelands, now separated by the twists and turns of history and exploited by our enemies, reintegrate ourselves into ONE nation under a new fraternal name, none of us whether living in the `Indian' or in the `Asian' homelands could survive or thrive in the world.

The realisation of these truths created in me a solemn, surging urge to invent such a name as would reflect the soul and spirit of us all, symbolise the history and hopes of us all, strengthen the national bonds of us all, and ensure the realisation of the destiny of us all. That is, a name that would detach those of us living in our `Indian' homelands from Indian Nationalism and re-attach us to Islamic Nationalism; that would sever our artificial, national and territorial bonds with India and cement our Islamic, national and territorial ties with Iran, Afghanistan, and Tukharistan; and that would meet the challenge of Indianism and British Imperialism both to us in our Indian homelands and to our brethren in Iran, Afghanistan, and Tukharistan.

It had therefore to be a name born of all the elements of the life-spiritual, fraternal, moral, ethnic, historical, geographical, supra-regional and supra-natural. In other words, it had to be charged with an irresistible, eternal appeal to the heart and head of all our people, and possessed of elemental power to seize on our being and make us all go out on Jihad for the Millat's Mission.

For nothing short of that could generate those mighty forces which alone could ensure the liberation of us all, the transformation of some of the most important parts of India and Asia, and the fulfilment of our Millat's Mission in India and its Islands."

That force, he called Islam.

Thus, in 1933, as a student at Emmanuel College, Cambridge University, C.R.Ali formulated demands for a separate Islamic state that would free the Muslim Indian provinces from British India, by drafting a Declaration called 'Now or Never: Are we to Live or Perish for Ever ?' This declaration was then circulated to members of the House of Lords and Commons. It was in this document that he used the name PAKSTAN, for the five northern units of British India; namely, P-Punjab, A-Afghan (NWFP), K-Kashmir, S-Sindh, TAN-Balochistan.

[NOTE: this derivation for the acronym was used just for aesthetic purposes and only on this one occasion. Once he had sown the seed he never needed to use this acronym again and reverted to the use of PAKISTAN. In 'Now or Never', he simply altered the acronym slightly so as to be able to omit Iran, Afghanistan and Tukharistan as they did not form part of British India. It would have been absurd to mention them in 'Now or Never' in which he was calling for the independence of the Muslim 'Indian' provinces from British rule and their distinction from any Indian Federation].

C. R. Ali wrote: "a separate and distinct nation was essential for these Muslim units, based on social, religious, political and historical grounds. Old names like Sindh Valley or Indus Valley, and North-West India were anachronistic and dangerous. They were anachronistic because they were the relics, of mythology which we exploded in the 7th century A.C. and of a hegemony which we annihilated in the 8th; and they were dangerous because they made our 'Indian' homelands Hindoolands and our people Indian - which they ceased to be at least twelve centuries ago. These names were our worst enemies; for through them the 'ghosts of dead ages and of defunct hegemonies' were still ruling us and ruining our nationhood in our country."

In 1946, C.R.Ali published a 392 page book about the fraternity, political history, geography of the fatherland called 'PAKISTAN, THE FATHERLAND OF PAK NATION'. On pages 223-224 of this book, C.R.Ali provided a detailed explanation of the name, P.A.K.I.S.T.A.N. Integration of the 'Indian' homelands of Punjab, Afghania, Kashmir, Sindh and Balochistan with the 'Asian' homelands of Afghanistan, Iran and Turkharistan was mentioned no less than twenty times in this book. The Fatherland itself, did not exist as a single entity right before the British came because it had been divided up between the Mughals, Safavids and the Afghans. Also, the three 'Asian' countries were not mentioned in the Declaration of 1933 because they were not under British colonial rule or part of British India.

C.R. Ali wrote:

"P.A.K.I.S.T.A.N. is both a Persian and an Urdu word. It is composed of letters from the English language with every letter standing for the constituent areas of all our homelands. It means the Land of the Paks - the spiritually pure and clean. It symbolises the religious beliefs and ethnical stocks of our people; and it stands for all the territorial constituents of our original Fatherland. It has no other origin and no other meaning; and it does not admit of any other interpretation. Those writers who have tried to interpret it in more than one way have done so either through love of casuistry, or through ignorance of its inspiration, origin and composition."

The exact etymology of **P.A.K.I.S.T.A.N.** is reiterated as follows:

P - Punjab. C.R. Ali had in mind the whole of Punjab and not just the moth eaten portion that

was obtained at `Independence'. In fact he asked for territory proportionate to the population of Muslims.

A - Afghania. The real name of the North West Frontier Province (NWFP) is Afghania. NWFP is semantically non-descript and socially wrongful. It is non-descript because it is the British designation for the North western region of their Indian empire, that no longer exists. It is wrongful because it suppresses the social entity of their people. `Sarhad' is another name but that also means frontier. NWFP is not a frontier at all as far as the indigenous population, the Pashtoons are concerned. How an earth can one have a frontier between the same people, with one-half living in Afghanistan and the other half in Afghania ? The Durand Line divides Afghanistan and Pakistan today.

K - Kashmir

I - Iran. In 530 BC, Cyrus the Achaeminid emperor (Iran) crossed the Khyber Pass and took land around Peshawar; his sons took over Sindh, Punjab and Balochistan. He made Gandhara (Afghanistan) into his twentieth province (satrapy) [pg.77,134]; and created a dynasty that included Darius 1, 2 and 3; and Xerxes. In 334 BC Alexander of Macedonia (a mushrik) attacked the Persian empire that covered Iran (Tehran [Rhagae], Thara, Meshed, Susa); Afghanistan (Herat [Alexandria Areion], Kandahar [Alexandria Arachoton], Ghazni [Alexandria], Nicea); Central Asia (Bactra, Samarkand, Bukhara, Tashkent) and Pakistan (Attock, Taxila, Sangela (Chenab River), Multan, Hyderabad, Makran, Gwadar). This indicates that today's Pakistan cannot be construed as ever being a part of Indian land. Alexander did not invade India because it was NOT part of Ancient Persia. Also, Afghania and Balochistan being rural, inhospitable and ungovernable regions have provided a natural buffer zone between Iran and India, with the indigenous population in these areas being fiercely independent with little allegiance to either Iran (Safavids) or the Mughals.

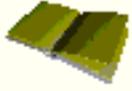
The ancient civilisations of the Indus River were also inextricably linked with Susa and other parts of Iran. Languages such as Sanskrit and its derivatives: Punjabi and Sindi, though perceived as Indian are Aryan in origin. This can be accounted for by the fact that India and Iran were invaded by Aryans from Central Asia. There was a time that to be fluent in Persian was a prerequisite. Punjabi poet-philosopher, Muhammed Iqbal was fluent in Farsi and the majority of his writings are in Farsi. Mughal ruler, Jahangir married Nur Jahan, the daughter of a Persian nobleman.

S - Sindh (including Kachch and Kathiawar)

T - Tukharistan. This name is not used anymore but the area exists and the boundaries can be extrapolated to include Turkmenistan and parts of the other contiguous central Asian nations.

A - Afghanistan.

N - Balochistan. The south eastern province of Iran that borders Pakistan is also called Balochistan! When the British came, they demarcated the Goldsmid line which now separates the Baloch people between Pakistan and Iran.



Next Page : Graft, Corruption, Nepotism and Favouritism

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 [PAKISTAN \(from 500BC\)](#)

LIES THAT MY NATION TOLD -

P. A. K. I. S. T. A. N.

P unjab A fghania K ashmir I ran S indh T ukharistan A fghanistan Baluchista N

Graft, Corruption, Nepotism and Favouritism

Extracts from 'Pakistan or Pastan-Destiny or Disintegration', 1950 by C.R.Ali

****Pastan - When Pakistan came into being, Rahmat Ali was so saddened by the territorial concessions that he refused to call it Pakistan any more but Pastan.***

The next danger is that of Graft and Corruption, and of Nepotism and Favouritism, which are rampant in the country. They are rendering efficient administration difficult; robbing the average citizen of the sense of security and of the hope of justice; and they are sapping the foundations of our national life and liberty...

To show the grievous harm that Graft and Corruption is doing to the Nation I need refer only to a case which is common knowledge. I mean the case of a corrupt official who, in 1947, bartered away to the Hindoos and Sikhs our vital cause in the Independence of the Punjab for Rs. 25,000,000; and who, in 1948, compromised the success of our Kashmir Jihad by misappropriating Rs. 15,00,000 worth of goods and material which were meant for the Kashmir Mujahids. This means that the corruption of one vile creature cost the nation lacs (millions) of lives, untold misery, and some of the most precious and historic territory of the Punjab.

The harm that Nepotism and Favouritism is doing to the Nation is still more serious. It is lowering the standards of our administration; it is perverting officialdom in our country; and it is compromising the whole future of our people. It is doing all this because, thanks to its prevalence, even the ablest and most deserving sons and daughters of the Nation are being ignored and kept out, or kept down, by the rulers, indeed, they are being denied the opportunity to serve and help the Nation. I mean, the men and women, who, in one form or another, have rendered devoted service to the cause of Islam and of Pakistan; whose record is in no way inferior to that of some our rulers; and who would be an asset even to the most enlightened government or administration in the world.

The talent, experience, and service of such Paks are being lost to the Nation, which is not overstocked with men and women of ability and experience. This is happening because to them are being preferred persons who would not be acceptable even to the most backward government or administration in the world.; who, until yesterday, were the worst enemies of the cause of Islam and of 'Pakistan'; who would do tomorrow what they did yesterday if it suited their interests; and whose supreme qualification for the positions of power and prestige they are holding seems to be their specialisation in the pleasing but

pervverting arts of flattery and flunkeyism, of whimperism and phoneyism. It is needless to add that a society and a state in which the masters of these enervating arts eclipse the possessors of splendid character, excellent qualities, and challenging qualifications, in which merit is ignored and demerit exalted, in which the conscientious are scorned and the courtiers patronised, cannot have a long and honourable life.

This should suffice to show that `Graft and Corruption', `Nepotism and Favouritism' are a cancer in our national life; and that they are eating into the vitals of our society and state and are leading us to the abyss wherein lie the dead, the damned, the old, the forgotten nations who, in their time, were addicted to these vices.

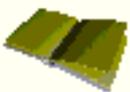
In saying that, I am not exaggerating the evil effects of Corruption and Favouritism. I am stating historical fact; indeed, a scriptural truth. For both the Scriptures (Holy Quran) and History tell us that, throughout the ages, Corruption and Favouritism have crippled and killed nations and that they will degrade and disintegrate any society or state in the world. For, in their presence, even the finest army in the world cannot defend a country.

I do hope, therefore, that, in the light of this truth, it will become plain to us all that if we want to avoid the fate of the dead nations of history, we must stamp our Corruption and Favouritism. For, if we don't stamp them out, they will stamp us out.

How to stamp out Corruption and Favouritism ?

The only way to do that is to start, and continue, a jihad against them. There is no other way. To ensure the success of that jihad, we must do two things. First, we must immunise our children against Corruption and Favouritism. To effect that immunisation, we must make at least our educational institutions (EDUCATION!!) concentrate on instilling into the minds of our children the horror of the crime and sin of Corruption and Favouritism (ISLAM!!) , so that they will grow up with an inborn hatred of these vices.

Secondly, we must punish the offenders and deter the would-be offenders (JUSTICE!!). To effect that, we must ask our Government to appoint a permanent commission of men and women of the highest integrity (HONESTY!!) to investigate this curse in all departments of our life, empower the commission to prosecute all those people, high or low, who, in its view, are corrupt and nepotists, and urge the courts of law to inflict exemplary punishment on those who are found guilty of this crime.



Next Section : [How did Corruption Start in Pakistan?](#)

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 [PAKISTAN \(from 500BC\)](#)

LIES THAT MY NATION TOLD -

P. A. K. I. S. T. A. N.

P unjab A fghania K ashmir I ran S indh T ukharistan A fghanistan B aluchista N

How did Corruption Start in Pakistan ?

Extracts from 'Pakistan or Pastan-Destiny or Disintegration', 1950 by C.R.Ali

When Independence came, for a time man went mad and committed horrors of which animals would have felt ashamed. Several million people were uprooted from their ancestral homes, forced to leave their possessions behind, and compelled to flee hundreds of miles to another strange land which was now their motherland. A few million were butchered on the way by roving bands of the followers of another faith or shot dead in cold blood by the soldiers and officers of the 'peace-keeping' boundary force. Unheard crimes were committed in the name of religion and freedom. Girls were raped. Women were mutilated. Fathers were forced to witness the ravishing of their daughters, husbands the dishonouring of their wives, mothers the killing of their young children. Hundreds of thousands were abducted and made to stay behind as wives and concubines of the conquering hordes. Many of them never recovered. People lost their properties, their families, their honour and their livelihood.

When at last they arrived in the refugee camps run by their own government and voluntary agencies, it was not rare for their daughters to be picked up by the camp commander's staff or the doctors and assistants of the hospitals set up for their care and help. Now the refugee lost what he had kept intact during his journey through massacres and brutalities: his self-respect. Dazed and frightened, he tottered out of the camp in search of security and food. Respectable families were humbled. The common folk were insulted. The rich, furnished properties left by the Hindus and Sikhs were occupied by the greedy, the enterprising and the strong. A lock broken, a hurried entry, a gift of a few rupees to the officer in the police station, a few more rupees to the government clerk who registered the distribution of evacuee properties, perhaps a larger bribe to the senior 'rehabilitation' officer, and the house was transferred to a new owner, who surveyed the luxuries surrounding him with a deep pleasure, and soon slid into the unaccustomed role of the lord and master of a household which others had built and then abandoned to avoid death.

Corruption thus arose and flourished. Soon no rehabilitation was possible without greasing of the palm. The local population, which had braved no risk and lost neither man nor money, entered this prosperous business with a lot of glee and some built-in advantages. It knew which house or shop or plot of land was valuable. It was on friendly terms with the police of the local area. It had its own relatives and acquaintances working in the official rehabilitation machinery. Fabulous claims were fabricated, asserting that precious properties had been left behind in India. Large bribes were given to the civil servants or politicians whose word was law. How could a minister who had got a hundred squares of

agricultural land allotted to him on bogus grounds, or an officer who had moved into a well-appointed five-bedroom bungalow, object to the locals who occupied a shop with all the stock-in-trade intact or shifted to an abandoned house full of furniture and trunks of clothes ?

Corruption was accompanied by inefficiency and inexperience. As an educationally backward people, the Muslim majority of the north-west had never been represented in the public services and other professions in proportion to their number. With the departure of the non-muslims, a striking prospect of vast promise opened before the new masters of the country. Some places were filled by the deserving refugees who had done similar work in India. But most of the openings were filled by other means.

Sudden accelerated promotions were made at all levels of the public services. Joint secretaries in the former Government of India (the highest rank that a half dozen Muslims had reached) were made full secretaries; under-secretaries became deputy and joint secretaries; clerks were turned into officers; the stamp-vendor at the post office sat in the office of the assistant postmaster; and assistant engineers and sub-divisional officers jumped several places to become senior technocrats. In the army a good fortune befell all ranks. Junior officers who had never dreamed of going beyond their 'majority' now wore red lapels; their seniors were now generals. More than three-fourths of the academic staff of all government colleges and of the only university in West Pakistan had left. The gaps were filled in by poorly qualified, inexperienced lecturers, in most cases men and women who had just taken their master's degrees. The same story was repeated in banking, insurance, trade, commerce and industry; in fact, here there were no breaches but a vacuum. Economic and financial interests had been a non-muslim monopoly. Literally overnight, the entire sector was taken over by Pakistanis.

Politics could not escape the consequences of the upheaval. Though the Muslim League had been the major Muslim party in India and had won Pakistan, it had virtually no experience of administering even a province. Apart from a short-lived ministry in Bengal and a much shorter-lived one in Sindh, the League leaders had never been in office. A nationalist movement was transformed into the sole ruling party, with disastrous consequences in policy making and daily administration. In the first central cabinet of seven members, there was no well-known name except the prime minister. The strongest and ablest minister was an ex-civil servant, Ghulam Muhammad. In December, two more ministers were added, Zafrullah Khan and Abdus Sattar; the former an outsider. One minister was not even a Muslim Leaguer. Practically the entire cabinet was a collection of obscure, inexperienced Muslim League politicians. The best among the administration were outsiders.

In the provinces, the situation was even more dismal. The less said about the quality of the provincial ministers, most of whom were nonentities or unscrupulous henchmen of the chief minister of the day.

The Muslim League was so critically short of manpower on the top that, besides giving the most important portfolios to outsiders (Finance to Ghulam Muhammad, Foreign Affairs to Zafrullah Khan), it employed several Englishmen in key posts. The first governor of Punjab was Francis Mudie; of the NWFP George Cunningham (to be succeeded by Ambrose Dundas); and of East Bengal Fredrick Bourne. Another British civilian, T.C. Creagh was joint secretary in the Ministry of Foreign Affairs from 1947 to 1950, and for the next three years the Establishment Secretary or the head of the civil service. In defence forces, the commander-in-chief of the Navy was a foreigner and so was the Air Force Commander. Douglas Gracey was chief of staff of the army in 1947-48 and commander-in-chief in 1948-51. With such sensitive and controlling posts in alien hands it was a matter of wonder that in 1948

Pakistan went to war with India over Kashmir.

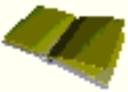
Incompetence, corruption, dishonesty, political intrigue - these things have not been unknown to newly independent countries, but none has collapsed because of them. Soon signs of discontent spread. The refugee rehabilitation process became a racket which smirched the reputation of several ministers and many politicians. The inexperience and ignorance of ministers gave the bureaucracy courage and power, with power came arrogance and vanity, and with general inefficiency came corruption and graft. It became known that every government functionary, from the messenger boy to the head of department, was not only in the market but was also a good bargain.

Perhaps what dismayed the common man was the spectacle of politicians fighting over offices and privileges like over-excited children. Were these the respected leaders, he wondered, who till so recently had been asking the people to sacrifice everything for the sake of the creation of Pakistan, making passionate speeches about suffering and religion and honour, preaching honesty and rectitude, promising a paradise, assuring a revival of Islamic values ? Where were these things for which they had struggled and fought and lost so much ? Had they been duped ? Was power politics a form of democracy ? Was corruption an Islamic ritual ? Were oppression and censorship essential instruments of a popular government ?

C.R.Ali talked of the bitter disappointment in the country where millions of refugees preferred the `Hindu Hell' to the `Pak Paradise'.

Reference

2. In 1987, K.K. Aziz wrote a biography called "Rahmat Ali: a biography". K. K. Aziz also wrote `A history of the idea of Pakistan' which comes in 4 volumes. Contact: Vanguard Books (PVT) Ltd, Mashriq Shopping Centre, Sir Shah Suleman Road, Gulshan-e-Iqbal, Karachi, Pakistan.



Next Section : **The Inequitable Distribution of National Wealth**

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 [PAKISTAN \(from 500BC\)](#)

LIES THAT MY NATION TOLD -

P. A. K. I. S. T. A. N.

Punjab Afghania Kashmir Iran Sindh Tukharistan Afghanistan Baluchistan

The Inequitable Distribution of National Wealth

Extracts from 'Pakistan or Pastan-Destiny or Disintegration', 1950 by C.R.Ali

A great danger to the people of Pakistan is that of the Inequitable Distribution of National Wealth. To show the wickedness of this distribution I need only say that it gives great excess of wealth to the few and inflicts grinding poverty on the many. In fact, it cripples the lives of no less than ninety-five per cent of our people, who suffer under-feeding, under-clothing, bad housing, and general destitution.

It is plain that this distribution, which deprives most of the people of their due share in the God-given wealth of Pakistan, is immoral, illegal, and anti-islamic. Not only that, it is fatal to the soul, solidarity, and the security of both our FATHERLAND and of our FAITH in the world. For, human nature being what it is, when people realise that their own co-religionists and compatriots rob them of their proper share in the national inheritance, they turn to the other fraternities or other rulers who will treat them fairly. This has always been so; and it will always be so. For, in a sense, it is the law of life - a law whose operation has throughout the ages determined the allegiance of the people, made or unmade societies and states, and decided the course of human history.

We must, therefore, realise, the nature and the extent of this danger; and remember that it involves Islam too (ISLAM!!). For Islam being a religion as well as a polity, any inequitable distribution of wealth in our society shows the failure not only of our system of economics and finance, and of the statesmanship of our rulers, but also of the authority of the laws of the Shariat; and of the inspiration of the truths and teachings of Islam. It does more than that. It shows our unfaithfulness to our own brethren and our betrayal of our own Faith. It deals a blow at the brethren's loyalty to Pakistan and at their belief in the beneficence of Islamic society and civilisation. It is view of such considerations that I call the present inequitable distribution of national wealth in Pakistan a grave danger to our whole cause; and declare that the immediate removal of this danger is demanded by the terrible need of our people, by the eternal commandments of our Faith, by the supreme interests of our Fatherland, and by the irresistible dynamism of our times.

How to remove this danger ?

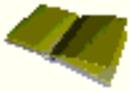
To remove it we must ask our rulers to recognise its deadly nature. In other words, to realise their duty to Islam and the Paks, and to redistribute the national wealth in accordance with the true spirit of Islam. We must urge them also not to delay such a redistribution, for the success of the historic experiment in

the Soviet Union has invalidated all old excuses against it. In fact, that success has made it the supreme ideal of mankind - an ideal which has already become a reality in half the Continent of Europe and in half the Continent of Asia, and to ignore or oppose it, is to court disaster.

In view of the urgency of this matter, we must press our rulers to take up this question at once and, pending the preparation of a scheme, do what they immediately can as a token of their willingness to relieve the existing distress among our people and to sustain their sorely tried love of, and loyalty to, the Faith and the Fatherland. They can help in a hundred and one ways without waiting for the preparation of a scheme. They can grant subsidies to those people whose incomes are too meagre to maintain them and their families. They can reduce the taxes which bear hard upon the townspeople with low incomes, and the land revenue which is pauperising the peasants and farmers who have very small holdings. They can distribute among landless, able-bodied men `state lands' that lie uncultivated, and so enable them to cultivate these lands and thereby not only keep themselves but also add to the wealth of the nation.

These are a few of the elementary things which our rulers can do at once to improve the hard lot of the victims of the present inequitable distribution of national wealth. If they do then, they will ensure at least bread and shelter for those millions of our people who at present suffer starvation and homelessness. Not only that, they will promote the cause of common honesty and humanity among the people and that of the Faith and Fatherland in the world.

I need hardly add that, if they do not do even these elementary things, the consequences will be calamitous for us all and for everything that we value in life.



Next Section : The Dangers of East and West Pakistan

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 [PAKISTAN \(from 500BC\)](#)

LIES THAT MY NATION TOLD -

P. A. K. I. S. T. A. N.

P unjab A fghania K ashmir I ran S indh T ukharistan A fghanistan Baluchista N

The Dangers of East and West Pakistan

Extracts from 'Pakistan or Pastan-Destiny or Disintegration', 1950 by C.R.Ali

Whatever happened between west and east pakistan could have been avoided had the pakistani establishment followed the advice and recommendations of Chaudhary Rahmat Ali (the man who came up with the name and concept of P.A.K.I.S.T.A.N.

He wrote about the dangers of the integration of East Pakistan with West Pakistan, 21 years before the civil war between the two wings in 1971:

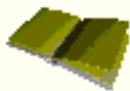
by Ch. Rahmat Ali:

"The integration of West Pakistan (Pastan) and East Bengal (Bangistan) has its advantages, but the losses far outweigh the gains. The danger of integration is so deceptive that it actually looks like deliverance, and is, therefore, all the more deadly. Five elements in this relationship argue against the integration:

1. At least 1,000 miles by air and 3,000 miles by sea separate the two wings. There have been in history, and still are, empires with far-flung colonies and dominions, but never a country with one half of its territory lying so far from the other. The iron laws of life show that to integrate into one country two such territories is so unsound and unsafe as to defeat the very purpose of their integration.
2. Neither the shortest nor the longest route between the two wings runs through air or over land and seas that could be called neutral, let alone safe. Every inch of it runs through the Hindu-ruled air or territory, or over the Hindu-dominated seas. If an enemy invades any wing, though both will be automatically at war with him, yet they will not be able to co-ordinate their defence and give any effective aid to one another.
3. The national capital of Bangistan is in Pastan, and for a country to have its national capital outside its own confines is dangerous both to itself and to its partner in whose territory that capital lies. The very fact of its supreme Government being outside its frontiers creates among its people the humiliating and subservient feeling that they are a colony of that other country.
4. In spite of a community of religion between the two wings, there is not that complete identification of each with the other which is vital to their existence as one country. Their outlook, interests and economics, which ultimately determine the course of life of a people, are radically different, and this difference always leads to the rise of centrifugal forces.

5. The ultimate destinies of Pastan and Bangistan lie in different directions. Geography and history dictate that Bangistan turns towards the neighbouring Muslim countries to the north-east and Pastan towards those in the north-west. To ignore this dictate is to court disaster.

There are other elements of danger in the integration, but to refer to them here would be against the interests of the nation. The only way to meet this source of danger is to recognise "Pastan" and "Bangistan" as two separate distinct countries, each with a supreme government of its own and, when that is done, to REUNITE THEM AS ALLIES by a comprehensive treaty on the basis of perfect equality. Such an alliance could secure all the advantages and, at the same time, eliminate all the disadvantages, of their present integration."



Next Section : Pakistan's European / Western Culture



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[PAKISTAN \(from 500BC\)](#)

LIES THAT MY NATION TOLD -

P. A. K. I. S. T. A. N.

P unjab A fghania K ashmir I ran S indh T ukharistan A fghanistan Baluchista N

Pakistan's European / Western Culture

Extracts from 'Pakistan or Pastan-Destiny or Disintegration', 1950 by C.R.Ali

From his first circular of January 1933 up to his last pamphlet of 1950, C.R.Ali was as critical of the British as of the Hindus. There is no praise of British rule in India, notwithstanding the congratulations given by an earlier generation of Muslim leaders (Sayyid Ahmad Khan, Ameer Ali, the Aga Khan, and several presidents of the Muslim League). There is not a single word which can be interpreted as a compliment to the ruling power. He blames them for overthrowing the Mughals and for reducing Muslim India to a country in which his people have become the actual slaves of the British and potential serfs of the Hindus. He regards the British as usurpers of Muslim sovereignty, not only in India but in many other lands. He speaks of the age-long hostility of the Christian West against Islam. But he reserves his hardest words for those Muslim politicians who look to foreign rule for protection and help. In his last pamphlet he asks Pakistan to abandon the British Commonwealth, to reject Western culture and to give up its pro-West political stance.

"The next danger is that of the steady adoption by us of European Culture in place of our own Pak Culture, which, in spite of its neglect by us during the last two centuries, is still the finest culture in the world.

To realise the gravity of this danger one has merely to remember that today the whole life of our intelligentsia is modelled on that of Europeans. Indeed, to ape their habits and manners, their diet and dress, their attitude and outlook, has become the highest aim and ambition of us all.

To satisfy that ambition we use the English language, we copy the British institutions, and we follow the Western calendar. The result is that our thought, our expression, and our action are all inspired and shaped by European Culture - a Culture the core and content of which is Christian. This means that voluntarily and systematically we are surrendering Islam, Saracenicism, and Pakism to Britishism, Europeanism and Westernism. In fact, such is our degradation that the fuller surrender we make of our heritage, the happier we feel with ourselves.

This attitude and action most of us conveniently justify in the name of 'Kemalism' (Kemal Attaturk-founder of secular Turkey), little realising that 'Kemalism' is not a heaven-sent cult for us; and also that, in its original form, it was definitely a protest against Europeanism. Indeed, its victories in 1921-22 were all won by the appeal of Pan-Islamism and for the cause of Islamic culture and

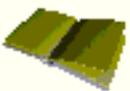
civilisation; and, what is more, its subsequent Europeanisation of the whole heritage of Islam in the world - and, in essence, Europeanisation is Christianisation. Thus it has done to our heritage what Christianity has failed to do in the Crusades.

Such, in brief, is the origin, the history, and the effect of `Kemalism'. In the light of this it should be clear to us that to `Westernise' ourselves in the name of `Kemalism' is to complete the social disaster, the effects of which are already corrupting our soul and spirit of our Nation and are compromising the future of our cause in the world.

Again, those of us who do not justify our `Westernisation' in the name of `Kemalism' try to explain it as the inevitable and unavoidable result of British rule. This explanation is mere excuse-mongering. It just isn't true. For, after all, we are not the only people who have suffered subjection of the British rule. The Hindoos have suffered that, too. Not only that. Before the British rule they suffered subjection to our rule. Yet just as during the twelve centuries of our rule they rejected our culture, so during the two centuries of British rule they rejected the British culture. And, what is more, in this long period of subjection, they revived and popularised their own old, Aryan, Vedic culture and felt proud of their achievement. It is worth remembering in this connection that, if in some ways they act or look like the British, this is due, not to their `Westernisation', but to the affinities of their culture with the British (Aryan) culture.

This should convince us that, in the ultimate analysis, our `Europeanisation' IS OUR FAULT. To say that is not to assert that the English did not try to `Anglicise' or `Europeanise' us. They did that, and systematically. It is merely to stress that, had we remained as true to our culture in the one century of our subjection as were the Hindoos to theirs in the fourteen centuries of Islamic subjection, we could have avoided the ill-effects of British rule. But we were not true to it; and in that falseness lies the real explanation of our present `Westernisation'.

Let us, therefore, be honest about it, admit it, and do now what we failed to do before. Let us make a start by reverting to, among other things, our own Saracenic Culture, our own Islamic Calendar, and our own Pak language, in place of the European Culture, the Christian Calendar, and the English language, all of which were introduced by the Imperialists to ensure our intellectual enslavement, our social hybridisation, and our spiritual de-Islamisation. This reversion is imperative because without it, we cannot avoid our complete degeneration - a degeneration from which we shall never recover. Make no mistake about it. We are now in the third generation of our `Europeanisation', and History shows that, after the third generation, deculturation of a people destroys its very soul.



Next Section : **Pakistan's Alignment with the Western Block**



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[PAKISTAN \(from 500BC\)](#)

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Pakistan's Alignment with the Western Block

Extracts from 'Pakistan or Pastan-Destiny or Disintegration', 1950 by C.R.Ali

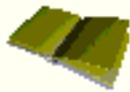
The next danger lies in the foreign policy of our Government which has lined up Pakistan with the West as against the East. This policy is needlessly provoking fate. It is recklessly throwing our lives and liberties into the furnace of power politics, which have scourged the world with the two most destructive wars in history.

How to meet that danger ?

The only way to meet it is to impress upon our Government the supreme truth that our vital interest demands that, as a first principle of policy, it should join neither the Western or the Eastern Bloc into which most of the world is becoming divided. It should keep out of both, as Sweden and Switzerland, Turkey and Afghanistan, Spain and Portugal did in the last war.

Secondly, we should also impress upon it the saving truth that if and when, in all responsibility, it realises that it cannot keep out of both Blocs, then, as a second principle of policy, it should join that Bloc which, to its reasonable satisfaction, gurantees the conversion of Pastan into P.A.K.I.S.T.A.N., the national consolidation and sovereign freedom of our 50,000,000 Paks in India and Ceylon, and the security of our whole heritage in the Continent of Dinia (India) and its Dependencies.

Lastly, we should ask it that, if and when it makes up its mind to join such a Bloc, it should seek the nation's approval of its decision. For if the present world-crisis ends - as it might - in a conflict between East and West, it will, after all, be the masses of the people who will suffer most and who will risk their lives to honour the Government's commitment.



Next Section : **Careerism and Quislingism**

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 [PAKISTAN \(from 500BC\)](#)

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Careerism and Quislingism

Extracts from 'Pakistan or Pastan-Destiny or Disintegration', 1950 by C.R.Ali

The next danger is that of Careerism and Quislingism. That is, of subordinating and sacrificing everything, including the good of Islam, the Nation and the Millat, to one's own personal gain - gain that may be social, material or political.

It is plain that to do this is to violate that code of honour and morality, of duty and devotion which constitutes the basis of national being and well-being.

In our case, this careerism has been a calamity. It has ruined us as a people, wrecked us as a power, and frustrated us as a polity. It was the decisive cause of our military defeat in 1757 [defeat of Mughal Viceroy by British in the Battle of Plassey]; of our Milli (national) downfall in 1857 [uprising against British imperialism], of our Milli demoralisation after 1857; and, finally, of our Milli disintegration in 1947 [Moth-eaten creation of Pakistan]. In other words, it was the source of all the treacheries we have committed and all the disasters we have suffered since 1757 (Battle of Plassey).

You may ask how ?

The best answer to that question is provided by the contrast between our actions and those of the Hindoos during the past two centuries.

While the Hindoos, defying the British, created and followed a leadership that was the embodiment of Hindooism and the expression of its protest against Britishism, we Muslims succumbing to British reaction, created and followed a leadership that was the embodiment of the negation of Islam and the expression of our subservience to Britishism.

While the Hindoos raised their orthodox men to the status of Mahatmas, we Muslims ridiculed ours as 'Mad Mullahs' and 'Fanatical Faqirs'.

While the Hindoos fostered martyrdom and heroism among their masses for the cause of Hindooism, we Muslims fostered minionism and helotism among ours against the cause of Islam.

While the Hindoos inspired their youth to defy, and to die fighting, against the British, we Muslims

taught and tempted our youths to obey, and to fight and die for, the British.

While the Hindoos organised a `Quit India' campaign against the British, we Muslims rejected the Pakistan National Movement's idea of launching a `Quit Pakistan' campaign, played the quisling to the British, served as their barking dogs in the Hindoos' campaign, and helped them to prolong their rule in India.

While the Hindoos, in loyalty to the Jati, opposed the British designs on the Hindoo Kingdom of Nepal, we Muslims, in treachery to the Fraternity, enlisted as mercenaries in the British forces to first destroy our own power in India and then the independence of other Muslim countries, including that of our own Caliph (Ottoman).

Finally, and most damning of all, while the Hindoos acted so patriotically in spite of the fact that the British were their `defenders and liberators', we Muslims behaved so slavishly in spite of the fact that the British were the destroyers of our Empire, the enslavers of our Millat, and the saboteurs of our whole Fraternity. I need hardly add that, had the position been the reverse, it is certain that the Hindoos' manly opposition, and our unmanly submission, to the British would have been a thousand times greater than they were throughout the past two centuries.

Such, in brief, is the record of our Careerism and Quislingism. It is a record of dirty, damnable, and destructive things - things which we did to please the British to secure, personal, petty gains; and by which we crippled the cause of the Millat - and of the Fraternity.

The tragedy is that this not the end of the record of our Careerism and Quislingism. NO. It is only the end of a chapter. For we are still adding to it and there is every sign that we shall keep adding to it. We shall, because on the whole, unselfish service and sacrifice have lost their appeal to us and `Government service', mercenary work, and commercialisation of Ideals have come to possess a morbid and an irresistible appeal for us. In fact, we have become a nation of stooges, strutters, and materialists, of job-hunters, office-seekers, and gold-worshippers. The result is that to get a job, to hold an office, or to make money, has become the be-all and end-all of our lives. And no wonder. For, in our society, to be an ordinary citizen has come to mean failure in life and loss of face.

I know this from personal experience; for even my `joblessness' and `officelessness', which to me are a source of pride, are to some of my `friends' the cause of their greatest disappointment with me, perhaps because this has reduced my `usefulness' to them. Although in this very Pakistan they have seen the Hindoos renounce every idea of jobbery, refuse to swear allegiance to the British, and devote their lives to the service of the Jati, yet these `friends' cannot understand why, in my conviction, it is a crime and a sin for me to seek or accept either office in the government or election to any legislature, which to do so involves or implies an oath of allegiance to a non-Muslim king. They cannot see why, when `Qaids' are taking such oaths on the Holy Quran, I consider it a betrayal of my faith and of my cause.

This attitude of our people is a clear indication of the fact that, from the highest down to the lowest, careerism in one form or another has become the most dominating passion of our lives and has created a sad, indeed, an ominous, state of affairs. I say ominous because it is charged with the danger that, if an enemy appears on the scene tomorrow, thousands of our own people might, without any compunction,

betray the Islamic cause for the sake of jobs and offices, just as some betrayed it to the British in 1757 [defeat of Mughal Viceroy by British in the Battle of Plassey], to the Sikhs in 1799, again to the British in 1857 uprising against British Imperialism, and, finally, to the British-Bania Alliance in 1947 [Moth-eaten creation of Pakistan].

This is all the more possible because our quislings have developed careerism into a plausible science and they can palm off any of their actions as good deeds in the interests of Islam, the Nation, and the Millat; and owing to the ignorance of our masses, they can be sure of finding a sympathetic audience among our people.

Let no one be surprised at that statement. It is supported by the record of these quislings. To realise that, one has merely to refer to some their recent doings. Here are a few of their masterpieces of perversion:

When they betrayed us to the British, with whom they collaborated, they told us that the British being 'the People of the Book', their collaboration with them as against the Hindoos - 'the People of the Kufar' was in the interest of Islam. Again, when they sensed that the Hindoos might replace the British as the rulers of India, they joined the Congress, supported 'United Indian Nationalism', and told us that, as 'Sons of the Soil' it was their duty - and ours to fraternise with the self-same Hindoos. Finally, when they saw the Ideal of Pakistan might materialise, they at once rediscovered their love for Islam and the Hindoos hostility towards Islam, realised for the first time the 'alien nature' of the 200-year old British rule, and proclaimed that, it being inconsistent with their Islamic pride to support the 'United Indian Nationalism' and to keep their hard-earned 'British-bestowed Titles', they were withdrawing their support from the Hindoos, were renouncing their 'British-conferred Titles', and were pledging their lives and labours to the sacred cause of Pakistan. In fact, some of them went so far as to state that they had had 'Basharat' to do so; and some that they had been actually summoned to the 'Darbar-i-Nabvi' and ordered there by the Hazoor himself to transform their lives.

Such jugglery of our quislings should serve us as a warning that we have living amongst us some of the most cunning careerists in the world and that they are a most deadly danger to our nation. Indeed, they are a danger which might become active any day; and to avert which we must take immediate, effective steps to eradicate the evil spirit of careerism that animates our people.

How to eradicate 'Careerism' ?

To do that calls for a devoted, dynamic and sustained effort on the part of us all, the rulers and the ruled, the leaders and the followers. It does so because an old vice or weakness of human character is not easily removed. NO. To remove it one must bring about a metamorphosis of the being of its victims; and this metamorphosis can be effected only by that true and traditional instruction which is given by word and by deed; which exalts suffering and sacrifice for the cause of the Faith and Fatherland. In other words, by an instruction that is engraved on the mind and soul of the people by the heroic, selfless conduct of public men.

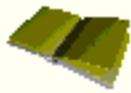
Now, unfortunately, it is that very instruction which has been missing from our public life for a long time, especially since 1757. Most of our leaders have been woefully wanting in this respect. Some of them have fallen for 'title' or jagir; some for Chief Judgeship or Premiership; some for Governorship or Governor-Generalship; and so from the point of view of national pride and honour, of personal

selflessness and sacrifice, most of them have succumbed to Quislingism and failed to impart inspiration to the people. They have failed because Quislingism is Quislingism, whether one acts it for the `Kauris' or for `Karors'. It can never inspire that `Jihadism' among a people, which is our greatest need.

Again, an oath of allegiance to a non-muslim is nothing but self-surrender, whether one takes it for Chaukidarship or for Chancellorship, for Patwariship or for Premiership, for Body-guardship of a Hindoo Maharaja or for Governor-Generalship on behalf of a Christian king. It can never foster heroism among us which we utterly lack - and badly need.

To foster heroism and create jihadism, we must teach our people to place Islam's honour above everything in life; to live and die for the cause and to hate careerism; to seek satisfaction in national work and to abhor the gains of anti-national work. To be able to do that we must all set, and ask our leaders and rulers to set, an example of selfless service and sacrifice for the nation. For only that can impart the much-needed inspiration. Further, we must make sure that, in the sphere of `state-service', merit, not minionship, competition, not supplication, become the only passport to office; and that, in the field of public work, honorary service, disinterested labour, and unselfish effort for the Faith and the Fatherland, become the highest honour and reward one can seek and expect of our people and posterity.

This is the only way to put an end to the vice of careerism; and to impart an ennobling inspiration to our people. There is no other way. It must, therefore, be taken by us all, including our rulers and leaders, to ensure the transformation of our people into selfless patriots and to perpetuate the cause of our Faith and Fatherland in the world.



Next Section : [Ch. Rahmat Ali was the First](#)

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 [PAKISTAN \(from 500BC\)](#)

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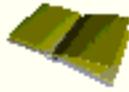
Ch. Rahmat Ali was the First

Extracts from 'Pakistan or Pastan-Destiny or Disintegration', 1950 by C.R.Ali

Ch.Rahmat.Ali WAS THE FIRST:

1. to cast the first stone against a Federation with India
2. coin the name PAKISTAN
3. to advise that the Muslims of Bengal should have a separate country to be called Bangistan or Bang-e-Islam
4. to predict that East Pakistan will secede because of the fault of politicians and bureaucracy
5. to demand a Muslim country called Usmanistan for the Muslims of Hyderabad Deccan in India.
6. to demand a Muslim country called Maplistan for the Muslims of South India
7. to predict that because of the mistakes of our politicians we will have to fight a long, protracted and cruel war for Kashmir and that we must do it without reservations
8. to predict a revolution in Asia, in the form of the disintegration of the Soviet Union AND
9. and re-integration of our 'Indian' homelands (Punjab, Afghania, Kashmir, Sindh, Baluchistan) with our 'Asian' homelands (Afghanistan, Iran and Turkharistan).
10. to write a book on the political history and geography of Pakistan called 'PAKISTAN : The Fatherland of the Pak Nation'.
11. to have the courage to protest against the acceptance of Pakistan which was in the words of Jinnah, 'a truncated and moth eaten Pakistan'
12. to oppose the high handedness of the establishment
13. to be forced out of the country he named, fought for, sacrificed his profession and future for, on the orders direct from the Prime Minister's house

In the words of K.K.Aziz, the only daring and courageous historian Pakistan has produced: 'Rahmat Ali was transparently honest and incapable of uttering falsehood and that he lived without pride of ancestry and died without hope of posterity, but between his mother's kisses and the grave he achieved much.'



Next Section : Ch. Rahmat Ali's Predictions

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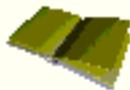
Punjab Afghania Kashmir Iran Sindh Turkharistan Afghanistan Baluchistan

Ch. Rahmat Ali's Predictions

Extracts from 'Pakistan or Pastan-Destiny or Disintegration', 1950 by C.R.Ali

At the time of Independence, C.R.Ali refused to accept the 'mutilated, truncated and moth-eaten' Pakistan that came into being. This, as mentioned earlier, made him rename the new Muslim state 'PASTAN'. He demanded a Greater Pakistan. After the creation of Pastan, C.R.Ali predicted that:

1. Pan-Islamism will be renounced by our 'Europeanised' politicians.
2. Most of the parties will neglect the supremacy of religion which will endanger the very existence of Pakistan.
3. Muslims in India will never be able to walk with their heads high. The foolish Independence of Pakistan, resulted in the continent of India being made into a vast single country. Prior to colonialism, India was never a unitary state but a continent of many faiths - Dinia (formerly Dravidia before the invasion of Aryans who subjugated the indigenous population to the status of lower castes and untouchables).
4. The alignment of Pakistan with Iran, Afghanistan and Turkharistan is a necessity - known at present by our Military experts as 'strategic depth' or 'strategic consensus'. In hindsight, see the automatic, unconditional, direct intervention and support to the Afghan Mujahadeen and millions of Afghan refugees by both Iran and Pakistan when the Russian kaffirs invaded Afghanistan. It was in Pakistan's national and strategic interest to support Afghanistan, otherwise Russia would have used the same excuse for invading Pakistan. Also note the unconditional assistance of Iran to Pakistan in the Indo-Pak war of 1965. Iran was prompt to assert that Pakistan had been the victim of aggression while the British and the US showed coolness. During the Rann of Kutch Tribunal Nasrullah Entezam of Iran was Pakistan's representative.
5. CRA wrote a letter to the Secretary General of the United Nations in 1948 protesting at the slaughter of Muslim men, women, children, old and young, sick and infirm. He predicted in the letter that the same fate was awaiting the Sikhs. In hindsight, see the oppression of the Sikhs and their demands for a separate Khalistan and their subsequent assassination of Indira Ghandi.



Next Section : [Pak / Pakistani Assets](#)

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Pak / Pakistani Assets

Extracts from 'Pakistan or Pastan-Destiny or Disintegration', 1950 by C.R.Ali

C.R.Ali said: the most important assets which spell Pakistan's opportunities and symbolises strength in the face of difficulties & dangers threatening our heritage are:

1. Faith:

Our greatest asset and opportunity is our Faith, which has created what we possess; it has made us what we are. That is, the emancipators of hundreds of millions of human beings. Islam has worked miracles for us in the past, and it can and will do the same for us now and always, if only we let it do so.

Such is the promise of Islam. Yet such is our perversion that we are simply not following Islam. We are ignoring it in every sphere of life - individual, national, moral and material. Not only that, we are turning to alien, 'Western' cults instead. That is, to cults that have already poisoned the source of our life, undermined the basis of our beliefs, and weakened the bonds uniting our Fraternity; and that means to detach us from Islam and attach us to 'Westernism' and thereby finish Islam which, owing to its values and verities, is their most serious rival for the allegiance of mankind.

It is clear, therefore, that our neglect of Islam for other cults is a form of apostasy. Indeed it is an act of enmity against Islam. For remember, nothing so degrades and destroys a religion as its neglect by its own followers. In fact, it is just that neglect which has killed most of the old creeds and faiths of mankind. That is how by our failure to follow Islam we are acting as its enemies and frustrating its whole mission in the world.

It is imperative therefore, that, if we want to live as Muslims, save our heritage, reunite with our Pak brethren in Iran and Afghanistan, and see Islam flourish in the world, we must change. We must shun alien cults; we must revert to Islam. In other words, we must follow its code in thought, in word, and in action.

How to make our people follow Islam ?

The best way - indeed, the only way - to do this is, first to make Islam the core and content of the constitution; and secondly, to make the observance of at least its `Five Pillars' compulsory for all Muslim Citizens. In other words, to make such observance the law of the land, which, like any other law, would be enforced by the Government.

To do so would in no way be fantastic or anachronistic. On the contrary, it would be perfectly natural and in harmony with the spirit of the times we are living in. In terms of beliefs, it would be following our Faith. In terms of history, it would be pursuing the course that led to our past successes. In terms of `history-in-the-making', it would be doing what all other progressive fraternities are doing in the case of their beliefs and religions, of their philosophies and systems of life.

Further, to do so is all the more essential because today we are finally challenged by the Enemy who is fanatically devoted to his faith; and because in this world only faith can answer faith. In other words, only the practice of Islam can make us glow with life, transform our defeatism into defiance, and enable us to frustrate the Enemy's designs on our national position.

2. History:

Our next greatest asset is our History. To refer to it as an asset is not to indulge in metaphor. It is to state a profound truth. For a nation lives upon its History, which is the source of its thought and action; which is the sum of its experience and its wisdom; which is its moral food and mental armour; and which is its safest guide and most faithful guard.

Fortunately, thanks to the heroism of our ancestors, ours is a most inspiring history. For we are the only people in the world who, in the fourteen centuries of our life, have altered the map of a continent, moulded the fate of one-fifth of mankind, and suffered but three defeats - two military in 1757 and 1857, and one political in 1947 - and these not through cowardice but through TREACHERY.

To have such a history is a rare distinction. Indeed, it is a unique destiny. Naturally, therefore, this history is to us a source of pride, of ambition, and of vitality, and to this source we must make our people always turn for moral revival. How to make them turn to it ?

The only way to do that is to inform them of their national record, and tell them day in, day out, of the splendid achievements of their forefathers. This can work miracles. It can make them history-conscious; it can give them a personal pride in their national greatness; it can create in them an irresistible urge to add to that greatness.

To teach history is really to practice Tabligh (religious preaching), which is an unflinching means of making heroes even of helots; and which is our traditional method of all creative conversion - spiritual as well as political. We must adopt that method. It will be most effective in turning our people to history and in transforming them into Mujahadeen. And transform them we must; for nothing short of their transformation will prepare them to stake their all for the cause of Islam, the Nation, and the Millat.

3. Human Power:

Our third greatest asset is our human power, which is as heroic as that of any nation in the world. What

is more, unlike that of some nations, it has been through the fire of two global wars and it is tried, tested, and proven on the battlefields of the world.

It is, therefore, clear that if we keep this human-power in full vigour and virtue and make the best possible use of it for the cause, we can redeem the defeat not only of 1947 [because we lost Kashmir and half the Punjab to the Indians among other things] but also of 1757 [Battle of Supremacy which led to British supremacy], and of 1857 [Uprising against British Imperial Rule], and re-write these three shameful chapters of our history. But unfortunately, it is equally clear that we are neglecting this human-power and letting it rot. This is dangerous - more than dangerous. For, in these difficult times, it can lead to an immeasurable and irredeemable disaster.

How to make the best use of our human-power ?

The only way to do that is first of all to be truly solicitous for its welfare. In other words, to provide it with the best possible education and the best possible nutrition in order to keep it in good heart and good health. For remember, the human-power of a nation lives and marches as much on its stomach as on its spirit. That is why nations like Russia and America are giving their utmost attention to the moral, the material, and the physical welfare of their peoples. Indeed, all governments are now realising that not to do so is to commit a capital crime against their peoples, and also, against themselves - a crime for which the guilty of them will have to pay on the day of reckoning, which, sooner, or later, they all have to face.

We must, therefore, make sure of the physical and moral welfare of our human-power; and, having done that, we must mobilise and marshal at least our manpower. In other words, conscript it. This is inescapable. For no half-measures can meet the present situation.

Let me make it clear that by conscription, I do not necessarily mean the enlistment of all men in the armed forces of the country. No, I mean that the services of at least all able-bodied men should be at the disposal of the Government so that it can make use of them as it thinks best and meet its responsibility to the nation.

4. Strategic Position:

Lastly, there is the asset of our strategic position. It is a position which gives us far-reaching advantages. It enables us to strengthen our ties with the other two Pak lands of Iran and Afghanistan and to control three of the most vital frontiers of the Orient.

This means that, in terms of geo-politics, it is an asset of great importance. For it is at once our sword and shield. Indeed, it is a versatile weapon of defence and, in case of need, of attack.

It is therefore obvious that this position, if wisely exploited, can ensure the security of our Nation, of our brethren in Iran and Afghanistan, and of our Millat throughout Dinia (India). In fact, it can ensure the success of our whole cause, Dinian and Pakistan, fraternal and spiritual. For, with a proper use of it, we can have ourselves valued by our friends, feared by our foes, and respected by the world.

Not only that, we can promote our national reunion with Iran and Afghanistan, have an effective voice

in the affairs of the Orient, and help our Fraternity throughout the world.

How to make best use of this strategic position ?

Leaving the military side of this question to our strategists and tacticians, who are bound to base their defence policy on the foreign policy of the Government, we as a people must do three things to turn the position to our national good.

First, we must revive and re-cultivate the old, true, brotherly relations with the other two members of the Pak family, who live in the Pak lands of Iran and Afghanistan. This we must do in the solemn realisation that on those relations depends not merely the individual future of the three members of the Pak family but, mark my words, their Family Re-union in Central Asia and the Fortunes of the Fraternity of the world.

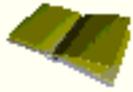
Secondly, we must make sure that the direction and execution of our foreign policy are in the hands of a competent, conscientious and courageous statesman, who is a true Muslim and a true Pak. In other words, who is a believer in, and a worker, for, the creation of `True Pakistan' - the recovery of our lost lands and the Re-union of Pastan (present day Pakistan), Iran, and Afghanistan; and who was never at any time in his life a quisling. This is indispensable.

In more ways than one, in foreign affairs, character counts for more than cleverness; and a passionate love of one's Faith and Fatherland is of greater use than a profound knowledge of law and jurisprudence. In fact, those assets in the executant of our foreign policy are a pre-requisite of our success in all fields of life. That is, in the fields of diplomacy and defence, where will be decided the security of our nation, the recovery of our last lands, the materialisation of our re-union with Iran and Afghanistan, and the liberation of our Millat in India; and in those of the Faith and the Fraternity, where will be determined the future of our mission in the world.

Thirdly, to be able to ensure the proper direction and execution of our foreign policy, we must learn to think hard, honestly and deeply. This is essential, for at present we as a nation are the most wishful and superficial thinkers in the world. We are so fond of the vague and the woolly that we seldom bother about the inwardness and outwardness of a question, about the `pros' and `cons' of a problem, and about the immediate effects and ultimate consequences of a policy.

This habit is dangerous. We must change, must study national as well as international affairs much more closely and critically than, we do as present, and must keep a strict watch on our foreign policy, and make sure that it is inspired by and executed in the true interests of our Nation and our Millat, of our Faith and our Fraternity.

To do these things is a sacred duty and we must discharge that duty in solemn devotion. For, after all, our being and well-being - in peace and in war - depend upon the sound direction of our foreign policy; and a nation that cannot or does not inspire and control its foreign policy fails to achieve its destiny.



Next Section : The Myth of Indianism

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 [PAKISTAN \(from 500BC\)](#)

LIES THAT MY NATION TOLD -

P. A. K. I. S. T. A. N.

P unjab A fghania K ashmir I ran S indh T ukharistan A fghanistan Baluchista N

The Myth of Indianism

Extracts from 'Pakistan or Pastan-Destiny or Disintegration', 1950 by C.R.Ali

Surah 49:13 O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another (not that you may despise each other)...

It is time to realise that the non-Indian nations, who comprise of Muslims, Dravidians, Akhoots*, Christians, Sikhs, Buddhs, and Parsis, are, and ever have been the victims of 'THE MYTH OF INDIANISM'. That is, the Myth which teaches that 'India' is 'the country of India' and the exclusive domain of Caste Hindooism and Caste Hindoos. This has been built up by the Caste Hindoos, buttressed by British Imperialism and, thanks to our (muslims) own folly, believed by the world.

**Depressed Classes. The word 'Akhoot' is derived rather irregularly from the Arabic root 'Akh' meaning 'brethren'. It is the opposite of the term 'Achhoot', meaning Untouchable, which is used by the Hindoos for the depressed classes. I have coined this term to express the Muslim condemnation of the Hindoo use of the term 'Achhoot' for the Depressed Classes, to symbolise the Muslim attitude towards them, and to impress upon them the Islamic creed of the universal brotherhood of man.*

Past Record of the Myth

False in its origin and foul in its teachings, this Myth from the very beginning, has wrought havoc and ruin to the cause of human freedom in the world. It has throughout the ages compromised the status of Asia, distorted the history of Dinia, and degraded our people who have had the misfortune to live and die in its sphere of influence.

Indeed, such is its evil spirit that, despite thirteen hundred years of Islamic rule, it has mentally enslaved and socially enchained, nationally 'minoritised', and territorially disinherited us all. Not only that, it has frustrated our spiritual missions and perverted our civilisations, caged us in 'India' and made 'India' herself a country of doom for all - the Indian as well as the non-Indian nations.

Present Role of the Myth

Nor has it stopped there. On the contrary, thanks to its priests and parasites, it has remained as active as ever and is now busily engaged in sabotaging the revival and recognition of us all as nations.

That is the cynical role which it is playing at present through its first believers, the Caste Hindoos, and its latest beneficiaries, the British imperialists, who, in spite of their other differences, are co-operating with one another to canonise it anew and to preach its fatal cult with a view to perpetuating its stranglehold on us all in the Continent of Dinia.

● First Fact

The vast and varied lands which are now commonly called the COUNTRY of `India', are, geographically as well as historically, a CONTINENT.

a) Geographically, what is the distinction between a `country' and a `continent' ?

In terms of geography, whereas a country is just a fair-sized, politically demarcated area of land that possesses some individual characteristics: a continent is a huge, contiguous mass of land that is bordered by mountain chains or high seas, or partly by one and partly by the other. That is what in geography essentially distinguishes a `country' from a `continent'.

Now, if we open our atlases and, in the light of these broad, basic definitions, look at the map of `India', we shall observe three outstanding facts and features.

The first is that `India' is an immense extent of land. In fact, in area it is at least equal to the whole Continent of Europe, excluding Russia.

The second is that, in the north-east, north, and north-west, it is shielded by the highest mountain ranges in the world; and, in the south-east, south, and south-west, its shores are washed by a vast ocean and high seas.

The third is that `India' is divided from the Continent of Asia by barriers even more stupendous than those which separate the Continent of Asia from the Continents of Europe and Africa, or the Continent of North America from that of South America.

These three facts are conclusive in themselves; and, taken together, they prove that geographically, in point of size, structure, and setting, `India' is a continent, not a country; that actually it possesses all the main characteristics of the continents of the globe; and that semantically, like Asia, Africa, North America, South America, and Europe, it deserves to be termed and treated as a CONTINENT in itself.

b) So much for the geographical aspect of the fact that the `country' of `India' is a `continent'. What of its historical aspect ?

In terms of history, whereas a `country' means a respectable-size unit of territory that is, as a rule, uni-lingual, uni-cultural, uni-national, and uni-statal: a `continent' signifies an aggregation of such territorial units and is, as a rule, multi-lingual, multi-cultural, multi-national, and multi-statal. In other words, whereas the history of a `country' is, in general, that of one land, one language, one culture, one nation, and one sovereign state; the history of a `continent' is, in general, that of many lands, many languages, many cultures, many nations, and many sovereign states. That is the fundamental distinction between the history of a `country' and of a 'continent'.

Now, if in the light of this fundamental distinction we glance at any history textbook on `India', we shall find that the history of `India' is definitely that of a `continent', NOT of a `country'.

The reason is that, like any other continent, though in its incidentals it is the history of a vast region, inhabited by peoples possessing certain traits of physical affinity and living for a few short spells under administrative unity; yet in its essentials it is the history of many separate countries which have, throughout the ages, been inhabited by many distinct peoples, with different languages, philosophies, and civilisations, and organised for the most part into sovereign states, ruled by their own kings or emperors.

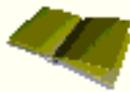
This was the case in the twenty centuries (2000 years) of the Dravidian Period of the history of `India', in the twenty-one centuries (2100 years) of the Hindoo-Period, and in the twelve centuries (1200 years) of the Muslim Period. Indeed, in its essentials, it is much the same today after the 150 years of the British period.

Under British rule, `India' became the designation of a State created for the first time in history and included territories (such as Balochistan) and peoples who had never previously formed part of `India' at any period of its history; but who have, on the other hand, from the dawn of history till the advent of the British, possessed and retained distinct nationalities of their own.'

The fact that it is much the same today is all the more remarkable because, in the British period, the vast resources of the Anglo-Hindoo Entente have been systematically employed to destroy the ancient distinctions and divisions of `India'; yet their indestructibility is such that they have survived in their entirety. The result is that, like any other continent, `India' remains as divided as ever. I mean divided religiously and ideologically, linguistically, culturally, territorially and nationally.

Again, these facts which, in point of truth, are incontrovertible and, in point of time, cover no less than fifty-five centuries (5500 years) of its history, prove that, historically, `India' is and ever has been in all but name a `continent'.

Such is the testimony of geography and history on the first supreme fact - a testimony which proves that `India' is a `continent; not a `country'.



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 [PAKISTAN \(from 500BC\)](#)

LIES THAT MY NATION TOLD -

P. A. K. I. S. T. A. N.

P unjab A fghania K ashmir I ran S indh T ukharistan A fghanistan Baluchista N

The Pakistan National Movement: Plan/Ideology

Extracts from 'Pakistan or Pastan-Destiny or Disintegration', 1950 by C.R.Ali

In 1933, C.R.Ali founded the Pakistan National Movement (PNM), and published an eight-page pamphlet, 'What Does the Pakistan National Movement Stand For ?'

He began by defining 'Indianism' as the force which had dominated all the countries of South Asia and defeated the efforts of their peoples to improve their lot. This was a destructive power, victimising men and nations, crippling religions and states, enslaving at least half of the continent of Asia.

It was an irony of history that, in spite of its black record, its victims had always played into its hands, subordinating their heritages to its dominion, surrendering their destinies to its supremacy. Recent events had confirmed, not challenged, the absorptive power of 'Indianism'. With the coming of the British it had manifested itself in the establishment of the Indian National Congress. In this clever way it had designated all British possessions in South Asia as India, denied to the non-Indian nations the right to their own nationhood, and, by making pretentious claims, stamped Indian nationality on the peoples of this area.

The non-Indians allowed themselves to be trapped in this cunning nomenclature, so much so that when they came to form their separate organisations they called them the All India Muslim League, the All India Muslim Conference, the All India Sikh Conference, the All India Rajput Conference, and so on. The 'preposterous prefix of 'All India' suggested that all these diverse peoples were Indians, and meant that, in succumbing to the temptation of using a high sounding title, their leaders had fastened fetters of 'Indianism' on them, and handed over their lands to its political hegemony.

Heartened by this and encouraged by British imperialism, the apostles of 'Indianism' used every trick from bribery to bullying in playing off the Muslims against the Sikhs, the Sikhs against the Rajputs, the Rajputs against the Marhattas, each non-Indian group against another. The latest move in this plan of perpetuating 'Indianism' was the campaign for establishing an All India Federation. The federal device was chosen because, of all constitutional arrangements known to law, it alone could enslave forever the non-Indian peoples, extract from them a permanent renunciation of their claim to nationhood, and demand from them a formal acceptance of a single Indian nationality. This was the central idea underlying the proposal for an All India Federal Constitution.

The Pakistan National Movement (PNM) was formed to fight against this Federation. This it was to do by adhering to the seven principles:

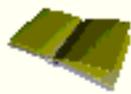
- 1.** The Movement stood for the spiritual liberation of the nations of South Asia from the secular thralldom of `Indianism'. During the previous 3,500 years, `Indianism' had opposed all religions and worked for their disintegration: thus banishing Buddhism, absorbing Jainism, menacing Islam and stifling Sikhism. As religion was `the anchor of life - both individual and national', this anti-religious process had `grievously retarded the spiritual emancipation of mankind and dwarfed the moral development of half the population of the continent of Asia'. PNM would, therefore, strive to remove the stranglehold of `Indianism' and liberate the nations of South Asia from its secular thralldom to enable them to recover their spiritual freedom.
- 2.** The Movement stood for the cultural liberation of the nations of South Asia from the barbarian influence of `Indianism'. Throughout its history, `Indianism' had corrupted the cultures of non-Indian nations without contributing anything to the intellectual, artistic and moral fabric. It had `debased the Saracenic civilisation of the Muslims, the chivalrous code of the Rajputs, the knightly creed of the Sikhs, and the martial traditions of the Marhattas'. It had tried to `Indianise' their body, soul and mind. Self-defence against such a record of barbarism was essential, so that these nations could `revert' to their original conception of life and regenerate their respective cultures in their national strongholds. The Movement would, therefore, confine `Indianism' to its historical and national sphere - India (Hindustan), thereby affording the other nations an opportunity to liberate themselves culturally from its barbarian environment.
- 3.** Thirdly, the Movement stood for the social liberation of nations of South Asia from the caste tyranny of `Indianism'. In every faith and in every philosophy the brotherhood of man was the cardinal principle. `Indianism' stood alone against this universal belief, preaching and practicing the inequality of man before man and God. In this way it created perpetual divisions among the people and stopped their integration into one nation. The Movement believed that this caste tyranny was a curse which must be removed. It was, therefore, determined to sweep away all disabilities imposed and sanctioned by `Indianism', so that the people of south Asia regain the social status which was theirs to claim and once again become full human beings.
- 4.** The Movement stood for the economic liberation of the nations of South Asia from the impoverishing capitalism of `Indianism'. For countless years `Indianism' had been exploiting men, women and children of south Asia for its own material gain, surpassing even the plunder and loot of despotic kings, corrupt dynasties and foreign rulers. The poor and landless farmers had been pitilessly treated by the money-lender and the bania. The Movement was determined to save these groaning masses of people from the `Indian' greed of gold, so that the poor and the miserable break the shackles of capitalism which had imprisoned them for generations.
- 5.** The Movement stood for the national liberation of the peoples of South Asia from the destructive domination of `Indianism'. During its long rule `Indianism' had physically exterminated the ancient race of the Dravidians, reduced to helotism the depressed classes (the untouchables), politically ruined the Muslims, the Rajputs, the Sikhs and the Marhattas, and finally `dragooned' them all into the subjection to British Imperialism. This is how South Asia had reached its present position of degradation. To put an end to this state of affairs, the Movement admitted `the birthright of each and every nation which is under Indian domination to a nationhood of its own territory wherein it may form a majority of the population. It further promised `to support by all legitimate means the actual realisation of this right by all such

nations', and `to acknowledge this right even in the case of the Sikhs, of the Christians, of the Dravidians, and of the Depressed Classes, who, though morally and numerically qualified to form distinct nations of their own, cannot at present do that because they are so scattered that they can neither possess a majority in any province nor claim a part of a province as exclusively their own'.

6. The Movement stood for the international consolidation of the nations of South Asia against the de-nationalising dangers of `Indianism'. This was the more positive aspect of the campaign. Not only was the demon of `Indianism' to be exorcised, but the freed nations were to be `Asianised' by the creation of a spirit of international solidarity among them. To achieve this, they were to be asked to `recognise and guarantee the integrity of one another in such a manner that, without let or hindrance, they can all develop along their own lines and achieve their national ideals in their own ways'. In the next place, and on a basis of voluntary and mutual co-operation, they `must consolidate themselves internationally by entering into alliances with their neighbours so that they can for ever offer a united front against the de-nationalising dangers of `Indianism'.

7. Finally, the Movement stood for the creation of a new order of `Asianism' to take the place of the old order of `Indianism' in South Asia. History was not to be allowed to repeat itself, nor `Indianism' to be permitted to reappear in a different shape or form. Therefore, the Movement appealed to all nations in South Asia to evolve a new order based on the principle of `Asianism' to replace the old order of `Indianism', so that their national life and liberty be protected and the moral entity and political integrity of South Asia live for ever.

C.R.Ali's ultimate aim was to destroy Hinduism (caste system-read ancient apartheid, treating brahmin elite like gods, telling the untouchables they were poor because of sins in a previous life, i.e. all things unislamic), and eliminate all chances of its imperial resurgence. All his efforts were directed to breaking its power, and he was anxious to enlist the help and support of all Indian minorities. This led him to the idea of self-determination which he believed to be the right of all oppressed and disinherited peoples of India.



Next Section : **Treason and Treachery**

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 [PAKISTAN \(from 500BC\)](#)

LIES THAT MY NATION TOLD -

P. A. K. I. S. T. A. N.

Punjab Afghanistan Kashmir Iran Sindh Tukharistan Afghanistan Baluchistan

Treason and Treachery

Extracts from 'Pakistan or Pastan-Destiny or Disintegration', 1950 by C.R.Ali

Treason and treachery walk free and unfettered, opulent and arrogant in the Fatherland. They walk in the persons, or in the ghosts, of the traitors who betrayed our cause to our enemies; whose crimes remain unquestioned and uncondemned; and whose ill-gotten gains - the rewards of their treachery - are still untouched.

To appreciate the mortal nature of this peril we have only to remember that the positions, privileges, and properties possessed by such people are a permanent source of encouragement to other weak and vicious spirits to follow their example. In other words, they are a temptation to them to betray the nation to our present enemies, actual or potential, and, in return, receive gold and silver now, and power and privileges on the success of betrayal.

For the existence of this danger the responsibility rests solely with the Government whose attitude towards such individuals shows that it does not consider at least pre-1950 treason a punishable crime. Not only that, it shows also that the Government does not care much for the eternal, indispensable, and universally accepted basis of national security. That is, the basis which may be summed as 'Jaza' for 'Virtue' and 'Saza' for 'Wickedness'; which embodies the spirit of the Shariat; which demands of the Government patronage of the defenders, and punishment of the betrayers, of our heritage; and which no nation can ignore without inviting disruption and destruction.

That is why all nations jealously guard this basis of life and punish treason without fail and without mercy. That is why the French tried scores of their generals and statesmen in 1945-46, and made them pay for their crimes of collaboration and treason with their civic rights, properties and lives.

They tried even Marshal Philippe Petain who had saved France from German conquest in 1916, and half of France from German occupation in 1940; and whose crime was the result of a tragic error of judgment rather than of deliberate treason; and who, being nearly 94, could be considered too old to do any further mischief. In spite of all that, they tried him on 15th August, 1945, and convicted and sentenced him to death, to confiscation of his property and to loss of citizenship rights, and of army rank - a sentence which was subsequently commuted to penal servitude for life in the Pyrenean fortress of Le Portalet. They did this primarily to condemn him as a symbol of treason and to warn all Frenchmen - living and yet unborn - that France never forgives and forgets treason; that any Frenchman who is guilty

of it can never escape punishment, even if he is a man like Petain, the Victor of Verdun; and even if, like Petain, he commits it with the motive of serving France herself, and in such mitigating circumstances as those of 1940.

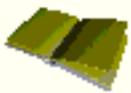
That is how other nations deal with the crime and danger of treason and treachery.

The question is: How can we deal with the same crime and danger in our country ?

The only way to deal with it is that taken by the French and, for that matter, by all nations in the world. In other words, it is to have all cases of suspected treason and treachery investigated by a competent commission and have the clearest of them tried by the highest court in the country. For there is no time-limit to the prosecution of treason and treachery, and no prerogative with any government to forgive this crime. If it cannot, or does not, proceed with all of these cases, then we must ask it to proceed at least with those of arch traitors. If it cannot, or does not, do even that, then we must urge it at the very least to name all such criminals, to record its formal condemnation of their crimes, and to proceed against one single person whom it may reasonably consider to be the symbol of high treason and the head of arch traitors in the country. For, in the supreme interest of the nation, this much is absolutely essential to mark its condemnation of this crime and to forewarn any would-be traitors of the inevitable punishment of this crime.

If it doesn't do that, it must shoulder the responsibility for the grave consequences that will follow. For its inaction is bound to encourage others to commit this crime and undermine the security of the State, and also lend credence to the criticism that the record of some of its own supporters is not above suspicion.

[NOTE: It is truly a tribute to Rahmat Ali's clairvoyance that all he said long ago, in most part, clearly applies today to Pakistan].



Next Section : **Demand for Pathanistan-Land of the Pashtuns**

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 [PAKISTAN \(from 500BC\)](#)

LIES THAT MY NATION TOLD -

P. A. K. I. S. T. A. N.

P unjab A fghania K ashmir I ran S indh T ukharistan A fghanistan Baluchista N

Demand for Pathanistan-Land of the Pashtuns

Extracts from 'Pakistan or Pastan-Destiny or Disintegration', 1950 by C.R.Ali

Our next danger is that of the Governmental mishandling of the demand for Pathanistan. That is, the demand which, in its original form, meant the redesignation as Pathanistan of the North-West Frontier Province (Afghania) and some of its adjoining 'tribal areas', and their recognition by name as the 'Land of the Pathans', which they are in fact.

To explain the background to this demand I need only remind you that it is not only a natural, but also an old, historical, demand.

It is a natural demand because those territories belong to the Pathans who, like other nationalities in Pastan*, have a pride of social entity which is second to none in the world; and further because the present name of these lands - North West Frontier Province - is semantically non-descript and socially wrongful. It is non-descript because it merely indicates their geographical situation as a province of old 'India' (i.e. the FRONTIER of British Indian Raj / Empire - that NO longer exists - it is not a frontier as far as the Pashtoons are concerned with one-half living in Afghanistan and the other half in 'North West Frontier Province'). It is wrongful because it suppresses the social entity of these people. In fact, it suppresses that entity so completely that when composing the name 'Pakistan' for our homelands, I had to call the North-West Frontier Province the Afghan Province - Afghania.

**Pastan - When Pakistan came into being, Rahmat Ali was so saddened by the territorial concessions that he refused to call it Pakistan any more but Pastan.*

It is an old, historical demand because the creation of Pathanistan has been the ambition and aim of the Pathans for at least three generations. It is an ambition and aim which was supported by all enlightened Muslims throughout the British Period.

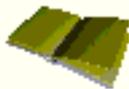
In light of that, it is clear that the duty of the Pakistan leadership was to bless the demand even before the referendum for Pakistan was held in the North-West Frontier Province on 6th July, 1947. For to bless it would have been an act both of moral virtue and of political wisdom - an act which would have not merely satisfied the old, honourable ambition of the Pathans, but strengthened their devotion to Pastan, and kept our relations good with Afghanistan.

But, thanks to the folly of the Pakistan leadership which is madly jealous of any Muslim with a name, a record (of all the Muslim states in the world, only Afghanistan successfully fought off direct colonisation by beating Britain, an imperial power three times [and then they BEAT Russia - a perceived superpower]), and an ideal challenging its own, this was not done. On the contrary, the demand was first contemptuously ignored; and then, when formally made by Khan Abdul Ghaffar Khan, it was abusively opposed and finally rejected by the Pakistan government. Not only that. To crown its own folly and to add 'injury to insult' already inflicted on him, he was arrested on 15th June, 1948, on a charge of 'trying to vilify' the provincial administration and 'inciting the people to rise against the lawfully established Government of Pakistan', and the following day, after a mockery of a trial, was sentenced to three years' rigorous imprisonment and ordered to serve that sentence outside his own province - in Montgomery Jail, West Punjab. This arrest and imprisonment of Khan Abdul Ghaffar Khan was an act of vindictive despotism against him and of blazing folly against Pastan.

It was act of despotism against him because no opportunity was given him to defend himself, and no crime was proved against him. Further, it is only fair to remember in this connection that he had solemnly pledged his loyalty to Pastan; that he is sixty years old; that he has rendered great service to the cause of the freedom of the Continent of Dinia; and that, like some other distinguished Muslims, his membership of the Indian National Congress, which offended us, originated not in his love for the Congress but in his hatred of the toadyism of the Muslim League, which he saw something in 1931. Finally, it is worth bearing in mind that even Khan Abdul Ghaffar Khan might have left the Congress before 1947 but for the Muslim League's persistently pro-British attitude and Jinnah's stupid, selfish, and spiteful policy of so blackening all possible personal rivals that none of such Muslims would dream of going near the Muslim League. To say that is not to justify but to explain Khan Abdul Ghaffar Khan's action.

It was an act of folly against Pastan because it could not but result - as it has now actually resulted - in the perversion of the demand for Pathanistan; in the open, unfriendly adoption of that demand by Afghanistan; and in the deterioration of our relations with Afghanistan - a deterioration which can lead to many dangerous developments. Worse consequences are likely to follow*; and they certainly will follow if steps are not taken to avert them.

**C.R.Ali warned that this would lead to many dangerous developments and he was right. Shortly afterwards, A Treaty of Friendship was signed between India and Afghanistan in New Delhi on 4th January, 1950 and then Afghanistan came under the godless Communist Russian sphere of influence. In 1980, Russia invaded Afghanistan, causing untold misery for the Afghans and then Pakistan. (Prevention better than Cure).*



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