

Safeer

Portfolios

Patron in Chief : Dr. Khalid Maqbool Siddiqui

Patron : Ibad ur Rehman Advocate

Editor in Chief : Imran Hussain

Editors : Aneeba Siddiqui, Mobin Baig

Co-ordinators : Adnan Naqvi, Shakeel Siddiqui,
Adeel Shah, Shariq Sajjad

MQM USA

Opening Remarks

by
Safeer

The year 2003 will remain as a significant year in the MQM's history books. Not only because the Movement is celebrating its 25th Silver jubilee anniversary. But, also it marks the 50th birthday for the Quaid-e-Tehrik, Altaf Hussain. To celebrate these two great occasions, the MQM United States is pleased to share the good news of the publication of "Safeer", a magazine that will unfold events surrounding us.

This publication will mainly focus on the research work and philosophy of Quaid-e-Tehrik Altaf Hussain, the activities and the updates of the MQM in United States and the issues that are important to our people and our movement. It will fill the gap that has been existed for a long time.

Our responsibility today is to show to the Pakistanis living in the United States as well as the indigenous Americans that the philosophy of our Quaid and his movement is a clear ideological alternative to feudalism in Pakistan; a root cause that is plaguing the nation which needs to be uprooted. This cannot be done through our words only. It requires deeds and actions. Whether this is by bringing up our children to retain their identity, or showing our character through our truthfulness in our work style. We have done that so far quite forcefully and this is why the feudal lords and their protectors are in panic. Our struggle shall continue until the day when a new dawn emerges, free of the claws of feudalism, at last.

We believe that you will find within this edition several eye opening articles and write-ups covering our dual- Jubilee Year. We are grateful to our beloved Quaid-e-Tehrik Altaf Hussain for sending us a special message for this Golden Jubilee edition, to Convener Dr. Imran Farooq, the officials from MQM International Secretariat in London, and to the workers, activists and supporters of the MQM living throughout the United States for their sincere support extended to us for the development and publication of this magazine in a record time.

We wish and hope that this Golden Jubilee magazine will be a source of inspiration for all of us. Finally, We encourage all of you to participate in this endeavor of ours by giving your feedbacks and concerns to us and to follow our Quaid's philosophy and ideology.

**Happy Birthday Quaid, Happy birthday Ideology.
May God Bless our Quaid, our Nation and our ideology. Ameen!**

Golden Year

(Safeer's Desk)

A year to be remembered as golden year
All achievements you can see, commitment you can hear
By your words and deeds, the enemy trembles in fear.
As the year passes by, struggle goes through
The comrades make the dreams come true.
All fellow comrades who sacrificed their lives
They live in memories and in our hearts
Cause is still alive as their soul departs.
They were our heroes and our comrades
Touch of their faith and loyalty never fades.
It's the true cause for which we all care
Our national responsibility we all have to bear.
As we celebrate this golden year
We pray it may bring our destination even more near.

Feudal System in Pakistan; What's the Alternate??

(A Research Paper by: Central Organizing Committee MQM USA)

The feudal system first appears in a definite form in the Central and Western Europe in the late 9th and early 10th centuries. It has been a long dispute between scholars as to whether its institutional basis was Roman or German; However, it can safely be said that the feudalism has now been vanished from the face of earth except from a couple of countries including our beloved Pakistan.

Feudalism, historically, was the contracts and relationships between the upper classes of the society, which consisted of the lords and nobleman. In order for the kings of the time to fund their wars, conquests, and projects, they had to raise substantial amounts of money. Therefore, they would sell land and the people living on it to the lords and noblemen who could afford it. These lands then became known as fiefs, these were estates with its peasant workers granted to a noble in exchange for loyalty and military help. The kings would then give the nobles knights, or mounted warriors, to help protect their fief. Each lord in this system was a vassal to noble of higher rank.

In Pakistan, we have almost a similar system in place with little adjustments to suit local needs. Landlords own hundreds of miles of agricultural lands and the lives and liberties of the people living on it. Those people are haris, Kisaans and their dependent, and their lives and deaths are hinging at the will of their feudal masters. For those masters or landlords, there has never been any possible benefit to come from having educated serfs. They know instinctively that education will lead to the downfall of their perverse social system, as educated men and women will not tolerate to be treated like slaves. For this reason, the landlord class opposes universal primary education from the very beginning of Pakistan's history, and to this day, their efforts have succeeded. Rural Punjab and Sindh, which are the cores of the feudal system, have an almost non-existent education system.

MQM, being a party of highly educated, progressive and visionary group of people is known for its clear and tough stand against the feudal system in Pakistan. Its parliamentarians from 1988 until now have been continuously raising this issue in and out of the parliament in Pakistan but unfortunately for many known reasons, could not attract much support from either side of the benches. God knows how long will they have to wait more to hear those sweet words heard throughout France in 1789, Germany in 1848 and Russia in 1917 "The State hereby issues a decree abolishing the feudal system in this country".

It is MQM's view that without abolishing the feudal system, Pakistan cannot progress and because Democracy is not synonymous to Feudalism therefore cannot

co-exist with it. Pakistan would go from bad to worse economically as well as politically due to the prevailing antiquated and tyrannical feudal system.

However, MQM also believes that a system can only be changed with another system and not with Chaos. And we must have to find another system to replace feudalism as smoothly as possible. We need a system whereby every individual, whether from “Master” class or from the “Slave” cadre are able to come to a level where they both become “Human” and a “Contributor” to the society at large.

MQM wants to see the end of the feudal system in Pakistan by enforcing agricultural reforms. In MQM’s view, it is essential that the ceiling for landholding be established, all kinds of exploitation of the labor force be ended, there has to be an end to every form of forced and bonded labor in the country, especially in the agricultural sector. Similarly, the curse of child labor should come to an end forthwith.

MQM USA, while working under the very umbrella of MQM’s manifesto, is looking into the ways to educate masses in Pakistan so that they would become familiar with the tools and formulas on which today’s agricultural societies of the world are depending. We are to become part of Globalization and we have to sink our Colonial boat now. We believe that “corporate farming” is one of those few ways introducing of which in Pakistani agricultural society, coupled with the application of labor laws and trade unionism as defined in ILO and WTO regulations, and by imposing non-cultivation and agricultural income taxes, would generate rewarding opportunities for the workers.

The objective of Corporate Farming is to commercialize the agriculture sector. Each landlord becomes a corporate investor as well as a principal officer of his company that holds and cultivates a piece of land. In today’s world it has been established that Corporate Farming method brings foreign investors, latest machinery and new methods of cultivation in the country. This will not only enhance agricultural production but the improvement in quality as well. Corporate farmers in America generally undertake their primary processing and grading at farm site and supply bulk raw material to agro industry. Introduction of such system in Pakistan would bring commercial activity, technology and employment to the rural areas.

As of today, it is apparent that no multinational corporation is ready to invest in agriculture sector of Pakistan. We would be lucky if we could attract some of the agro-based multinationals to get them involved in farming in Pakistani lands. Small farmers are already selling their lands and migrating towards metropolitan centers because of the low returns despite too much on-farm labor. We also believe that the idea of corporate farming be made a routine discussion topic in Pakistan and those who know the evils of feudalism would certainly support it. Those who will be against it should be asked to first go in the rural areas and listen to real victims before taking any position on this issue. We truly believe that small farmers

and Haris, if correctly educated on this issue, will also endorse this corporate agricultural policy as it will give them profit sharing, ownership and legal rights in the land they work on, which eventually change their prevailing miserable fate. Rural commercialization and urban industrialization are the two key elements for tomorrow's Pakistan.

PHILOSOPHY OF “REALISM AND PRACTICALISM” BY ALTAF HUSSAIN

Foreword

Mr Altaf Hussain, MQM Founder & Leader, is usually recognised as the leader of the third largest political party in Pakistan. He is the first and only leader in Pakistan who introduced a new trend in the political culture by giving a non-feudal based political philosophy and forming a true democratic, liberal and progressive political party, which is the sole representative of educated middle class masses, minorities and have-nots. The people of Pakistan are well aware of his political ideologies and statements. However, only a few know that Altaf Hussain is not only a political leader but also a genuine thinker, who expresses comprehensive ideas and analysis on various subjects of life during sessions with his workers. These opinions and statements are not only novel but also thought provoking.

With regards to the philosophy of “realism and practicalism”, Mr Altaf Hussain has time and again expressed his views during his addresses. Now he has compiled his philosophy in comprehensive form, which is being presented for your study. We hope that this philosophy of Altaf Hussain would inspire new thoughts amongst the intellectuals.

Dr. Imran Farooq
Convenor
Muttahida Quami Movement (MQM)

Faces of Change

Ho Chi Minh

(Safeer's desk)

Ho Chi Minh was born in Kim-Lein, North Vietnam, in 1892.

Largely educated in Socialist and communist politics while he lived in France, He remained in exile from Vietnam, traveling extensively until 1940. After nine years of fighting, he defeated the French colonialists in 1954 and became President of North Vietnam until his death in 1969.

We are including here some extracts, which are based on his life and struggle for his Nation. We hope that it will build our vision and character as a revolutionary.

Ho Chi Minh was one of the extra ordinary figures of this era. He was, perhaps more than any single man of the century, the living embodiment to his own people – and to the world – of their revolution. He was an old Bolshevik and a founding member of the French Communist Party and to most Vietnamese peasants he was the symbol of their existence, their hopes, their struggle, their sacrifices and their victories. He was a more senior member of the Communist world than Mao, and he grouped around him an impressive assemblage of brilliant young men, he went through revolution, war, post war development and another war without the slightest touch of purge. The Vietnamese Communist Party remained to a unique degree of constant, mainly because of the dominating quality of its leader, for he combined total commitment with both tactical and long-range political skills.

By his leadership, Ho helped transform an era. In the twenties and thirties, he was one of the chief verbal critics of colonialism, a lonely and usually ignored voice.

In the 50's, he was responsible for putting together the political and military machinery that led an under developed peasantry in a successful revolutionary war against a powerful Western Nation – a war that ended not only the French dominance over

Vietnam but the mystique of white supremacy and colored inferiority through out the colonial world.

While America was fighting Ho's troops, the American paperback edition of his writings, *Ho Chi Minh on Revolution* would claim, " Written in prison, exile, and battle, this is the political bible followed by half the world."

Much of his life was cloaked in the Anonymity that any Asian possessed, so far as Westerners were concerned, at the turn of the century. But he had as well the additional anonymity that goes with an under ground figure – staying one step ahead of the police of several nations, changing his name regularly (At one point it was believed that he had died in a Hong Kong jail), then returning to his own nation to lead an under ground revolution, this time from the mountains, so that even his war time acts and decisions were curiously private and secret.

Even in the Communist world more is normally known about leaders; Tito, Stalin, Khrushchev, Mao - all had their cult of personality.

But Ho deliberately did not seek the trappings of power and authority, as if he were so sure of himself and his relationship to both his people and history that he did not build statues and bridges, books and photographs to prove it to him or them. One sensed in him such a remarkable confidence about who he was, what he had done, that there would be no problem communicating it to his people; indeed, to try to communicate it by any artificial means might have created doubts among them.

His abstinence from his own cult was particularly remarkable in the under developed world, where the jump from poor peasant to ruler of a Nation in a brief span of time often proves very heady stuff and inspires more than the predictable quota of self-commemoration.

In his lifetime, Ho had not only liberated his own country and changed the course of colonial rule in both Africa and Asia, he had done something even more remarkable; he had touched the culture and soul of his enemy.

“A second generation Mohajir child, born, raised and educated in Pakistan, unaware of any cultural stigmas existed, soon discovers that there is another identity with greater weight and importance than his own personal qualification. This identity, as he is told, is the identity known as the Son of the Soil. What other demoralization is there?”
Altaf Hussain, during an interview in February 1995

FROM HORRORS TO HOPE

Out of desperation, a movement emerged which gave a deprived Nation a new Hope and sense of identity

(Mobin Baig)

Oppression and suppression of human rights have always given rise to many political movements. One such movement is ‘Muttahida Quami Movement’ (MQM) of Pakistan. It was the necessity, not the luxury, imposed by the circumstances.

One of the principal legacies of the seventies’ suppression of human rights in the province of Sindh was the emergence of the Mohajir Quami Movement (MQM). MQM was found to facilitate a movement to address grim challenges faced by the Urdu speaking Mohajirs of Pakistan, especially in Sindh.

In fact, the economical and social status of these deprived group of people has been sinking for the last 50 years into a quagmire of human deprivation. Now it is the most deprived group of people in this part of Pakistan. Unfortunately, this grim reality and human tragedy is still not recognized by the government and the so-called national planners and policy makers.

“Static is the sign of death, whereas movement is the sign of life. For this reason, we have to be vibrant and ever vigilante in our struggle,” said Altaf Hussain, founder of the movement, while addressing to his party workers. Although, people hope that one day the system will change. But the change will never become a reality unless people take charge of their destiny. The age of people in Pakistan may have finally arrived. That is, at least, in the shape of a movement known as MQM.

History has taught us a grim lesson that the change in our society will not come by from a government, which represents the interest of an elite class. Instead, it will come primarily from the actions of people at the grass root. Unless the people of the country hold their leaders accountable for all their actions, this change will never become a reality. It is the struggle of 98% underprivileged people against the 2% who hold the destiny of the masses.

People have always wondered what were the circumstances that brought MQM into being. The adversaries of the MQM, the caretaker of feudalism, always branded MQM a band of renegades engaged in robbing the people at the gunpoint. They regarded the genesis of MQM as violence ridden and blamed its leader, Altaf Hussain, introducing the culture of violence. Lets examine the real circumstances.

The movement was born in the backdrop of the muddled and murky politics of Pakistan. The seventies witnessed a tumultuous period in the political history of Pakistan. The seed of this unrest was previously sown in the sixties during the reign of General Ayub Khan, and even earlier. It was then under his dictatorship, the basic rights of the people were trampled upon and the concept of the one unit theory was imposed on the nation, without taking into confidence the will of the people.

To go back beyond sixties, we will find the events that were unfolding in the sixties had direct linkage with the events transpired in the fifties when in 1953 the first Prime Minister of Pakistan, Nawabzada Liaqat Ali Khan assassinated. The things just did not end there. A veteran and dedicated politician, a respected figure in the sub continental politics, Khawaja Nizamuddin was undemocratically removed from his post as the Governor General of Pakistan and placed into the premiership position by none other than Ghulam Mohammed, then the finance minister, who declared himself the Governor General of Pakistan. Thus, the grand conspiracy hatched during the birth of Pakistan was finally materialized transforming the entire Pakistani political landscape into elitism and feudalism.

Concept of the one unit was hatched in the early days of Pakistan, nourished by Ghulam Mohammed and implemented by Ayub Khan, only in the interest and benefit of one province. This hegemony and exploitative desire of one larger province just did not confine to West Pakistan. The next target was East Pakistan, now Bangla Desh. East Pakistan had been griping for a long time for inequities for political power sharing and other issues. In the late sixty, the people of East Pakistan had become more disgruntled and disenchanted by the politicians in West Pakistan. Their agitation, under the leadership of Mujeeb-ur-Rehman, the President of the Awami League, grew intense and turned into full scale civil war. The traditional enemy of Pakistan did not sit idle either. They took full advantage of the situation. The tragedy of East Pakistan was our making. But our corrupt and self motivated leaders blamed the external enemy. The enemy within was the real culprit. It was a shameful example of self-interest of one group of people who hailed themselves superior on other people.

When the country exercised its democratic right and elected, in the general election, Mujeeb-ur-Rehman's Awami League as the winner, the West Pakistani leaders reneged and shamelessly turned down the will of the majority. To them, the disintegration of the country was acceptable than relinquishing power to the rightful winner. The West Pakistani leaders assailed later Mubeeb-ur-Rehman as a traitor.

During early sixties, Ayub Khan, in the guise of cleaning bureaucracy in the government departments, terminated the jobs of many Mohajir bureaucrats. But none of these Mohajir bureaucrats objected because they were contented what they had in the shape of expensive real estate in Clifton and Defence. They accepted their dismissal as *fait accompli*. But all Mohajirs were not bureaucrats. These lower and middle class of Mohajirs continue to bear the brunt of victimization and discrimination on the basis of ethnicity.

Then came along Z. A. Bhutto. He speeded up the process of Mohajir bashing and victimization and kicked out the remaining Mohajir bureaucrats from the civil services. He discriminated against those Mohajirs who had established themselves in the business and industry. In the guise of Nationalization, which was not meant for the entire country, he deprived the remaining well to do Mohajirs from their livelihood.

These are the painful realities, which brought into being on 11 June 1978, an organization called by his founder, Altaf Hussain, All Pakistan Mohajir Students Organization (APMSO). Altaf Hussain, was born on 17 September, 1953. He attended University of Karachi for his pharmacy degree. During this period of his college/university life that he encountered the prejudices and victimization and discovered how the basic rights of the Mohajir students were taken away despite their qualifications. A very few privileged Mohajir families stood by helplessly and did nothing as that the problem was not theirs.

It was this callousness of the establishment that Altaf Hussain got involved in the student activism raising his voice against the injustices faced by the Mohajir students. His student organization gained momentum due to its popular agenda. In a few years time Altaf Hussain transformed APMSO into a major political party, which took his struggle to the grass root of the Mohajir Nation, under the banner of the Mohajir Quomi Movement (MQM). The rest was history. The deprived classes of Mohajirs were yearning for a leader who could take the helm of their grievances. They welcomed Altaf Hussain's call with open arms. In the first democratic election, after the demise of General Zia, MQM swept the polls in Karachi and other urban parts of Sindh.

MQM, now the 3rd largest party of Pakistan, enjoys the full confidence of people, which had been proven time and again in the various elections, and has been steadfast against the brutalities and oppression of the past regimes. Its goals are not only confined to Mohajirs only, it outreaches to all Pakistanis regardless to any ethnicity. Rightfully, it is the only single uniting force and only Muttahida Quami Movement striving for the right of the people and eradication of feudalism. "All MQM wants is to do away with the corruption, nepotism and feudalism and provide the basics to those who are completely empty handed," said Altaf Hussain, addressing to the establishment.

Reaffirmation of Commitment & Loyalty

We, the workers of the MQM United States, its various wings and affiliate setups, on this occasion of the **50th** birthday of our beloved Quaid-e-Tehrik Altaf Hussain bhai, do hereby reaffirm our commitment to his ideology as:

We, commit to develop in each and every one of us the qualities of leadership and an aspiration to become a valued member of our movement.

We, reinforce values necessary to prepare our youth to meet the challenges of tomorrow.

We, further commit to attain the vision of Quaid with particular attention to:

LOYALTY,

Our expression of collective dedication to the ideals of our Quaid;

SELFLESS SERVICES,

Our way of accomplishing all tasks with pride and diligence,

MUTUAL RESPECT,

the treatment of others with dignity and equality; and

INTEGRITY,

the courage and commitment to exemplify trust, sincerity and honesty.

Commitment made on this 17th day of September year 2003, on the occasion of the Golden Jubilee celebrations of our beloved Quaid-e-Tehrik Altaf Hussain.

By:

MQM United States of America's Central Organizer, Central Organizing Committee, New York unit, New Jersey unit, Philadelphia unit, Washington DC unit, Chicago unit, Saint Louis unit, Detroit unit, Oklahoma unit, Los Angeles unit, San Francisco unit, Houston unit, Dallas unit, South Florida unit, Tampa unit, Central Office, Business & Resource Development Wing, Gahwara-e-Adab, News & Info. bureau, Karachi club, Forum of Researchers & Engineers for Nations Development, Khidmat-e-Khalq Foundation, Muttahida Quami Fund, Music & Entertainment Wing, Muttahida Sports & Recreation Club, Centralized Record Section, Computer Wing.

A Dual Role of Pakistani Diaspora

(Adeel Shah)

A young nation, Pakistan, with a brief history continuously loses its bright citizens generally against their desire to the West, especially the United States due to economic and political reasons. This process of brain drain increases the shortage of intellectuals and productive citizens in the country.

However, it also provides a great opportunity to the migrants who are able to avail the opportunity of a significant economic growth and learning of the most modern technological advancement in the world.

It may be a natural phenomenon that people are attracted to the better economic and civic opportunities and therefore over all population tends to shift accordingly. This phenomenon can neither be stopped nor people should feel guilty about departing their country.

Having said that, I believe that the practical distinction between abandoning the place of birth and leaving the place of birth for better opportunities and burden of responsibility must be viewed accordingly.

While we reside out side our motherland, I believe that we have dual role to play: as a loyal citizen of this country and as sons and daughters of Pakistan.

And if we are able to define our role clearly and play it accordingly, we will remain a proud citizen of this country and simultaneously contribute to our motherland by creating better opportunities for Pakistan and also be a conduit in improving people to people relation of two countries.

In order to defy the traditional and unconstructive image, Pakistani Diaspora / American Muslims should be upfront with proactive and increased participation in political activism. Although, they are as productive as rest of the American, but lack of strategic mainstreaming and collective political management at the local community level become their Achilles heel.

The only way to sustain with dignity and empowerment is to have substantial share in political power process, stressing that such a community could be further mobilized behind congressional representatives supporting their issues.

Pakistani Diaspora invested in Pakistan for their immediate family, have an effective role in Country's investment climate through entrepreneurial mechanisms. Small units of economic opportunity, primarily of entrepreneurs are the most stable elements and ardent supporters of the development in any country.

This inflow will not only create economic opportunities addressing un-employment and capital movement but gateway to new technology. Diaspora can contribute their services to interested institutions in Pakistan where foreign expertise is required. As a whole in long run, will assist our economy to compete in an international market.

Aik Haqeeqat Aik Afsana

(M. Majid Ali)

The Saraswati speaks. The Bengal tiger roars. There is certain timelessness about the Indian sub-continent. It can be felt in the ageless wind that blows from the Bay of Bengal delta to the shifting sands of Sind; from the gentle plantations of the Darjeeling hills in the east to the towering heights of the Karakoram ranges in the west.

The ancient truth oozes from the mist that rises from the Sundarbans. It echoes in the wind that cuts through the jagged peaks of the Hindu Kush and sweeps the Punjab plains.

It is evident in the musical meanderings of a million streams that flow from the Himalayan ranges.

It can be witnessed in the moon swept nights of the Rajasthan desert, as eight hundred years later; the city of Ajmer still celebrates the annual festival of Moinuddin Chishti.

Profound observation reveals the truth in the grandeur of the Harrappan civilization of 2500 BC as much as it does in the lofty aperture of the Buland Darwaza at Fatehpur Sikri. It lies preserved in the dehydrated banks of the Saraswati River.

It is evident in the perpetual pursuit of Nirvana as the timeless partnership of Shiva and Vishnu drenches the sub-continent each year with monsoon rains. Truth lies in the profiles of the daring sailors of Meluha of 2500BC as they sailed to the coasts of East Africa; in the ancient legends of the Upanishads, the code of Manu and in the moralizing battles of Arjuna and Lord Krishna.

It can be found in the ubiquity of the swastikas atop the temples of India. It is ever present in the Star of David engraved on countless Muslim structures. It is in the Persian translations of the ancient Mahbharat and the Hamza-Namae. It is embedded in the poignant verses of Bahadur Shah Zafar uttered from his lonely exile in the jungles of Burma. It is in the cry of the gazelle at Sikandra. It glimmers in the white edifice that rises from the banks of the Yamuna River, which the world calls "love in marble", or the Taj Mahal. And it waters down from the heavens as the mighty weather systems of the Bay of Bengal unleash their annual fury.

The rich and fertile plains of South Asia have drawn invaders for centuries through the forbidding Khyber Pass. Each and every invader has sought the abundance of the subcontinent. The Aryans migrating from the north thousands of years ago charged under the swastika and established a hierarchical society, which today is known as the Hindu caste system. The Huns

in their plunderous campaigns took the inexplicable trouble of scaling some of the highest mountains in the world simply so they could burn the Buddhist monasteries nestled atop.

Alexander took slaves with him many of whom perished in the unforgiving mountain ranges of Afghanistan for which they came to be known as the "Hindu Kush Mountains" (Hindu Killer). The Arabs utilized the spice trade to their advantage. Persian armies carried off the Peacock throne. Babar, the 16th century conqueror from Central Asia was more specific in his autobiography, "--the chief excellence of India is that it is a big country with plenty of gold and silver". And unfortunately, the East India Company carried opium as its main cargo.

Sub-continentals have been at the receiving end for 5000 years.

Perhaps the Muslims stand out in the last five thousand years of Indian history in terms of the magnitude of their influence. The Muslim arrival and stay in India was over a long period of time. The initial Arab landing was at Debal (Sind) a thousand years ago and thereafter there was a long succession of Muslim rule in various parts of India which reached a zenith many hundred years later in the Mughal Empire founded by Muslims who came from Central Asia via the Khyber Pass. The flexibility of Muslim beliefs was such that the invading forces adopted the subcontinent as their own land, intermarried with the majority locals and respected and adopted local traditions. In the late 17th century, under the Mughals, the subcontinent was a unified country and among the wealthiest places in the world.

Mughal rule which is the last major period of Muslim rule in India and perhaps also the most glorious 200 years in the last 5000 years of Indian history, took great pains in uniting an extremely diverse population that extended from the landlocked heights of Kabul to the ports of Kolkata in the Bay of Bengal.

Emperor Akbar's administration strongly believed in achieving strength through diversity a practice that has come to be widely adopted by the industrialized world in the 21st century. In Akbar's time, the practice of diversity was formalized by the Din-Illahi, which was a call to all people to respect each other's traditions. The charge that it was a new religion by amalgamating Hinduism with Islam is incorrect because there was no book, no prophet and no formal gathering place outside of the Ibadat Khana at Fatehpur Sikri, despite the vast resources available to Emperor Akbar. It was merely a means to encourage cooperation amongst the varied population of the land by celebrating their diversity.

The great forerunner of Emperor Akbar, Sher Shah Suri was the architect of a comprehensive administrative system. In the words of K. Ali (A New History of Indo-Pakistan); "he was the first Muslim ruler who had the genius to see that the Government must be popularized, that the king must rule for the good of his people, that the Hindu must be conciliated through a policy of justice and toleration and that the agricultural revenue must be settled on an equitable basis". The revenue administration of the Mughal Empire was based almost

entirely on agricultural taxes, which was adopted and enhanced by Akbar and which continued for over 200 years under the successive administrations of Jahangir, Shah Jahan, Aurangzeb and others. Both Akbar and Sher Shah appointed the outstanding Raja Todar Mall, a Hindu, as their Revenue Officer.

For a thousand years, the Muslims cultivated the land and worked for

the benefit of all. Under the Muslim establishment agricultural taxes served the functioning of the state and land ownership was well spread and not concentrated in a few hands. The Bhakti movement of the 16th century along with the efforts of the Muslim Sufi saints led to a molding of Hindu and Muslim thought.

According to S.R. Sharma, "the mental charm thus abridged, an intellectual exchange between Hindus and Muslims was established which created a rich amalgam".

The ancient Mahbharat was translated into Persian while Arabic and Persian works were rendered into Hindi. The personal example, tolerance and adaptability of the Muslims won them many converts with the result that 450 million of the world's 1.3 billion Muslims now live in the subcontinent.

Today, the subcontinent lies in three pieces. The civilian government of India and the military government of Pakistan are at odds over Kashmir.

Neither has a legitimate case over the state, which was once sold by Mahraja Ranjit Singh to the British. If the Indian army has killed thousands of Kashmiris, the Pakistan army has done the same in Bengal and in the Western Wing. If Kashmir is under unrepresentative military rule, so is the whole of present day Pakistan.

The partition of India sent 10 million people on the move, the greatest mass movement of people in human history. The people who lived together and built together for a thousand years were torn apart. Fifty years later, common sense is yielding. India and Bangladesh, where the feudal system was first established, have abolished it leading to the creation of a middle class, which has increasingly sustained economic growth and viable civilian rule.

While the Muslims ruled India for a thousand years, there was no call for a separate state for Muslims. In the wake of Hitler's onslaught in Europe, the Muslim leadership declared itself a separate nation and called for a separate state. Mr. Jinnah was forced to go from being the "ambassador of Hindu-Muslim unity" in the Indian National Congress to being the leader of the All-India Muslim League, which called for the division of the sub-continent along religious lines. Perhaps, the most amazing fact is that Dr. Iqbal, the spiritual founder of Pakistan, wrote the Indian National anthem! A century and a half of mistrust between Hindus and Muslims finally bore fruit in the holocaust that followed the partition of the sub-continent.

Notwithstanding countless migrations and invasions, the overwhelming majority of the people in the subcontinent are indigenous. They have been together for from the initial drifting of the sub-continent from Africa to

eventual collision and joining with the Asian plate millions of years ago, which gave birth to the Himalayan phenomenon. They have seen together the rule of Ashoka, witnessed the teachings of Guatma at Benares, and watched the Saraswati dry up over the millennia.

The course of history cannot be changed. And the thrust of the argument is not to physically unite India, Pakistan and Bangladesh but to pursue common sense and to garner the cooperation that should exist between indigenous people sharing five thousand years of history. The best example, albeit small, would be Germany and France who fought the bloodiest battles in Europe for a thousand years but who also made peace in the 20th century under Konrad Adeneur and General De Gaulle.

India, Pakistan and Bangladesh will always be neighbors. Slowly, inexorably they will have to become friends. That day will come. It is bound to come. Eight hundred years of monsoon rains have not destroyed the Qutub Minar. The Indus, the Ganges and the Brahamputra still run their mighty courses.

There is an inexorable inter-twining of history, which cannot be denied.

Nirvana eludes the Sub-Continent. Nay, The Saraswati will flow again!

MQM USA's Annual convention (Los Angeles) Complete Report

(Safeer's Desk)

Muttahida Quami Movement, USA celebrated APMSO's 25th anniversary and MQM USA's annual convention Los Angeles, CA, between August 1 & 3, 2003. Over 150 committee members, unit in charges and guests from other states participated in this 3 day long event along with 500 residents and MQM supporters from Southern California.

Former Deputy Convener and Ex Chairman of APMSO inaugurated the event at Village restaurant on August 1, 2003 whereas local organizer and member central committee MQM, Mr. Adnan Naqvi welcomed the guests and outlined further activities scheduled for August 2 and 3.

Members of Central organizing committee, members of different wings of MQM and unit in charges from 15 units, including Chicago, New York, New Jersey, Washington D.C., Houston, San Francisco, Philadelphia, Detroit, Miami, Tampa, Maryland and Saint Louis presented their annual progress report during session I on August 2nd, 2003.

These presentations were followed by seminars form Mr. Adeel Shah on "Dual Role of Pak-Diaspora"; Mr. Mohammad Younus on "How Does the U.S Congress Operates" and Mr. Jamal Rashid from New York life on "Financial Planning".

Local speaker Mrs. Saba Engineer conducted afternoon session. It started with the recitation of Holy Quran. MQM's Founder and leader, Mr. Altaf Hussain addressed the crowd over the phone live from International Secretariat, London. Mr. Altaf Hussain lectured the audience about importance of keeping balance in life, human psychology and presented scientific reasons to understand movement's needs and its objectives.

During his speech, Mr. Altaf Hussain also welcomed Mayor of the city Mr. Steve Berry and apprised him and audience about MQM's policy on religious and ethnic harmony and fairness. He said that MQM is against all kind of terrorism and believes in a peaceful and democratic society. He commended MQM, USA central organizing committee's efforts to organize and celebrate 25th anniversary of APMSO.

Mayor Mr. Steve Berry thanked Mr. Altaf Hussain and said he is very impressed with the ideology and the message of MQM's leadership. He praised the efforts this organization has put in to bring changes in the system and has capability to challenge the injustices done against them or any other group in the country. Mrs. Nasreen Khan and Mr. Adnan Naqvi also read the messages from Congresswomen Loretta Sanchez and Linda Sanchez. In their messages, they both congratulated MQM, USA in hosting 25th anniversary convention in Buena Park and recognized MQM's efforts in fight against global and local terrorism and their belief in realism and practicalism.

Former Deputy Convener MQM, Dr. Khalid Maqbool Siddiqui while addressing urged the crowd to join MQM to fight against Feudal System. He said that movement, which was started by Quaid e Tehrik 25 years ago, would become the reason for abolition of Feudal System in Pakistan. Central Organizer, Ibad U. Rehman congratulated MQM Los Angeles Unit and convention committee for hosting this historic event and said he is proud to be a part of such talented and loyal team.

Former Senior Deputy Convener MQM, Dr. Farooq Sattar updated the audience on current political situation in Pakistan. He criticized on certain elements that are persistent to sabotage Governments efforts to crush terrorism. He said that the solution to the prevailing problems in the country is not due to LFO or 1973 constitution but in fact can admitting and implementing three fundamental changes resolve all. One decentralization; where Provinces and Local bodies can be given more powers and complete authority to make decisions in their own jurisdiction; Second is the Land Reforms; where local farmers are given lands and opportunities to grow business and third is the Resolution on Kashmir issue where 50% of our financial resources are being wasted for last 55 years.

Certificates of Achievement and trophies were given to the workers and guests. Dr. Farooq Sattar presented the trophy to Mayor Buena Park, Mr. Steve Berry. Veteran MQM worker and supporter, Qazi Sahib made prayers and recited Sura Fateh for all MQM workers who have been martyred for the cause. Daughter of Arif Siddiqui, Ms. Aneeba Siddiqui, also presented a tableau on "Urdu Zaban". Program was concluded after light musical entertainment and performances by comedian Sakhi Kamal, singer, Zulfi Engineer, Razi Ahmed and Saleem Alam.

MQM USA's Annual Convention (Los Angeles Highlights)

- All sessions were started with recitation of Holy Quran.
- Convention and banquet halls were nicely decorated with MQM flags, banners and Red, Green and White balloons.
- Banquet hall had round table arrangement for 500 guests.
- Registration tables were setup outside the hall where Program brochures and beautiful file folders with Pakistani Flag and US were distributed to all the guests.
- Mrs. Saba Engineer conducted the session.
- Unit workers chanted slogans upon hearing Mr. Altaf Hussain's voice "Welcome Welcome - Altaf Bhai Welcome"
- Certificates Of Achievement, were personally signed by Mr. Altaf Hussain.
- Mayor Beuna Park (Los Angeles) also attended the programme.
- During his speech Mr. Altaf Hussain was asking questions with the audience.
- All the sponsors were also given Certificates signed by Convener and Deputy Convener.
- Everyone liked · Tableau on "Urdu Zaban". Stage was decorated to reflect Urdu culture. Script was written by Dr. Khalid Maqbool & presented by Aneeba Siddiqui.
- 42 Minute Video on "History of MQM" was shown on a big screen.
- Convention was held at Sequoia Center in Los Angeles.

Pakistan and Democracy

“The Dream and Reality”

By: Mirza Jamshed Baig

The word democracy means rule by the people and it is derived from the Greek word *demos* meaning people. In general we often describe democracy as “*By the people, for the people, and with people*”. The direct participation was the key to Athenian democracy. In the Greek assembly, every male citizen was not only entitled to attend as often as he pleased but also had the right to debate, offer amendments and vote on proposals. Every man had a say in whether to declare war or stay in peace. Basically any thing that required a government decision, all male citizens were allowed to participate.

"Democracy" is not just any word. It is a sign of hope, and ground for apprehension for some. It awakens strong feelings because some see democracy as a way forward to a better future for humanity, while others see it as a dangerous delusion, or a threat to their own privileges. While going through these lines I am sure that, almost all who are reading this will have one common thing in mind that who are those who achieve benefits and who fear the democracy in land of ours and “why”. The significance and utility of the word "democracy" is a constant battleground, because its very use in serious discussion demands that both speaker and listener take positions on the principled foundation of the social order and government.

In the history of democratic societies, many people in part through the use of democratic techniques have striven to realize the larger democratic virtues. It is evident that none has ever accomplished the goal of the perfectly democratic and free society, and none is ever likely to go in to that helm of affairs. To be perfect and attain the flawlessness is not a human possibility. Yet the striving has not been worthless, and it will give us some sort of perfection to attain what we need in this country. The worst part here is that we have never endeavored in this direct and when ever there been a given possibility that has been nipped in the bud due to the likes and dislikes of the few. “*Democracy*” do we have any such thing in our country. Most of us still don’t believe that whatever democratic institutions we have are real or just a simple and guided by the elite few in the country of 150 million and over. Many of us who would read this will question themselves that, “*do we have it*”.

There are many reasons because of which democracy did not thrive in Pakistan. In my view we as a nation do not believe in the institution itself, the question comes why? The answer to this critical question is very clear and it is when ever there was some sort of democracy in the country the powerful abused the whole democratic institution to attain what they wanted and got it making the whole system full of faults and vulnerable to all the influences, most obvious is the rule of armed forces time and again. The question arises that has been good or bad for the nation as a unit. The constant rule by the armed forces and the intervention at every step of the way by them have created a vacuum which is there and never gets the real talent in shape of politicians who want to make the country a better place for the people.

One of the evident destructive results of non-availability of the democratic institutions is that we don't have the leaders who take the country out of the blue and make the life of the common folks better but I am sorry to say and all will agree that what we have is the ***“most corrupt leaders in the assemblies today”***. I am not calling all corrupt but yes most of them, and I feel that we as a nation must elect new faces who have the talent determination and resolve to rally round the cause to develop the ordinary people of this nation and not just their own bank accounts in the foreign banks. The other major loss, which we have witnessed, is that we have a civil service who has been developed into a mafia and relish extra ordinary powers to do any thing, which they want and like. The civil service that we have today is by far more corrupt and at many places we would see and realize that it has been working like mafia. And this is not altogether surprising; it is a reflection of the times we have fallen into. Leadership has become by sermons and not by deeds and you can bet the service indoctrinated over time, 'to be seen and not heard', is playing along. We have read about the start of democracy and why it has not been able to develop in the beloved country of ours. I would try to shed some light of the points which in my view could be done to develop the institution of democracy in our country so that we the common people of Pakistan can live, develop, prosper and excel in our daily lives and make the dream of the founder of Pakistan a reality.

The first and most important thing, which needs to be done, is to democratize the political parties themselves so that the leaders who come up have the idea that they can be replaced if they don't accomplish what they have been selected for. This will revolutionize the entire set up of the grass root democracy. The next important thing, which we need to be done, is to make change the system by electing the educated candidates, for this the deep-rooted “Bradari System” has to change by people in that set up. Why I say this is because of the fact that this system of Bradari only supports the feudal system in our country. Why it happens that Father is member of National assembly and son is the member of provincial assembly so on and so forth. Pakistan has not been created to give to only the few but it has been created for every one who lives in this land. The feudal system must be eradicated and members from the middle class should come up. The problems of common folks are only known to the people who have been subjected to the issues not those who never have to work a day in their life's.

I would like to mention that what we have in Karachi is the change in the political thought process of the country, by saying this I mean that MQM being the single most popular party have been successful in making one thing realized that the middle class has the capability and the resolve to do some thing which the people sitting in the large drawing rooms don't. The common and middle class has broken the chains in Karachi, they have risen to the corridors of power, and they have reached the assemblies. This rise has made many in the so-called elites of our society a wave of apprehension in their minds; this has made them to do all sorts of thing against the people of Karachi. I would like to ask all the people of Pakistan that elect those who can do some thing for the country and reject the usual politician who just know one thing *“How to plunder the Country”* and make the deposits in the foreign banks.

In the end I would like to say this that Mr. Altaf Hussain has done and achieved some thing which many can only dream and this is only possible for some one who is revolutionary and have the determination to get what he wants. I would like to say that the establishment must take the word of this man seriously and start to change the system so that we can all live in the land, which has been created by the sacrifice of millions. I would also like to congratulate the President of Pakistan, General Pervez Musharaf that at least he has tried to root out the corrupt elements and tried to streamline the system of democracy in our country. The single most important step in this direction is the point that the candidate has to be a graduate.

Let's make Pakistan a place where all can live and attain what they want and reject those who have been plundering this country for last fifty years. The seats in the assemblies are not hereditary and they are for the people who want to develop this country in to the nation that all other respect. We the people must make this a sure thing that the educated people who want to do some thing for the country are elected and the feudalism must have to be rejected and thrown out of the assemblies. The "peers" and the so-called leaders on the basis of religion who just do same thing, which the feudal have been doing, must be discarded. The armed forces of Pakistan must allow the system of democracy to develop and make it a point that they will not interfere in the evolution of the system, which has been hindered time and again. We are the common people of Pakistan have the power to change the destiny of the nation and "*we can do it*". I end this article with the quote by Irving Kristol: "**Democracy does not guarantee equality of conditions - it only guarantees equality of opportunity**".

The Foreign Policy of Pakistan and Its Impact on International Relations

Imran Hussain

A country is a home, which gives shelter to its citizens, provides them with identity, security and allows them the ways and means to progress, develop economically and culturally in their daily lives. In our normal life, the owner of the house who tends to or have good and friendly relations with its neighbors, also looks after the people who live in the surrounding vicinity, any action around the house is always taken keeping in view the people living in the adjoining houses. Such people who care for their neighbors are always considered to be trust worthy.

The same philosophy applies to the Foreign policy of the country being the fact that there are geographical boundaries, neighboring countries that exist along side each other. The Foreign Policy which is based on the true spirit of independent and sovereign state must have good relationship with it's neighboring countries keeping intact the territorial integrity of its own and as well as the others right next to it. These relationships could be achieved through trade, economic ties and by giving respect to each others independent individuality.

In 56 years of independence, unfortunately Pakistan's foreign policy has been based on Adhocism. Pakistan is left standing all alone in the region with bitter ties to the neighboring countries. The question arises, *why and how it happened? Why is Pakistan all alone? Who is responsible for this dilemma? How can we remedy this?*

These are the questions, which needs to be answered for Pakistan's future, which is at stake because of the fact that the corrupt establishment, interference by the armed forces and feudal elements in the political set up of the Nation has made it weaker and weaker.

India, Iran, Afghanistan and China are all Pakistan's close door neighbors, with the rise of religious extremism in the region and support given to them by the agencies on the instigations of foreign powers or on the self proclaimed pretext that country needs the strategic depth has made it sure that the relations with all neighboring countries are on the lowest ebb. We need long term change of mental thought process, in such issues making it understandable that we need friends not enemies and the country like India is not the end of the world, we must look out side hollow tunnel and must start to think, as how can we develop our people, how can we give more facilities to our citizens in order to give them better life style develop them both mentally, morally, economically and culturally.

Pakistan became the land of opportunity for all these fundamentalists and extremists' organizations that were running their operations in India, Afghanistan and some other parts of the region. The Intelligence Agencies who are run by the self proclaimed leaders of the nation in fact most of them do one thing and that's to serve the interest of a specific group in the country and fail to look after the collective benefits of the entire nation. The help to the religious extremism, and making the decision on its own by few intelligence agencies had put the matters out of control. It is said that these agencies first make the mess and then after the whole scenario gets out of hand than they ask the political governments to solve it. These actions repeatedly have made Pakistan untrustworthy in the eyes of the world.

After the events of 9/11, the West then blamed that with the governance of Taliban in Afghanistan it had become the safe heaven for the so called "*Jihadi Organizations*" and their terrorist networks. The sectarian killings and massacres committed by these organizations ruined the Pak-Iran relations. After the debacle of 9/11 the whole Pakistani foreign policy set up had to be changed due to the pressure which was created by the international community as the whole world was against terrorism and the countries which harbor any such elements. The result was that Pakistan's foreign policy instantaneously took a "U" turn and we took away the support given to Taliban government. Why this happened why our leaders could not see the loss, which could happen by the support given to these elements. Pakistan's support of Taliban and their policies created hatred not only in the neighboring countries but internationally as well. Any fragments of foreign policy, which are deliberated with out the long term planning in mind which keeps the interest of the country and its people at the forefront sure to make the things graver.

The new Afghan government of Mr. Hamid Karzai is based on the elements that were fighting against the Taliban rule, have made it obvious at numerous places that "*they have no soft corner for Pakistan*". This is a clear example of the failure of the foreign policy and the many attacks which have occurred on our embassy in Kabul is a clear and shining example of the hatred we have generated for our selves despite of the fact that we are the sole country which support the afghan people displaced during the long war with USSR.

Pakistan's foreign policy makers have always one thing in mind and that is the enmity with India. After being forced by US and Briton's to take measures to stop cross – border terrorism in Indian Kashmir, Pakistan took a U-turn in its policy towards the Kashmir issue and denounced terrorism in all its forms. The perfect example of this change in policies is the prohibition of the extremist parties who are engaged in such actions and this is also the ultimate vindication of this worldview about the failure of our foreign course of action. Why our foreign policies experts prompt such measures which disgrace the entire nation, why such action have been initiated in the first place, could we as a nation make up our mind and stick to what is best for the country.

On the other hand, India and China recently have resolved their major border issues and agreed to establish trade links to help make their economies stronger. Indo China relations is a major set back for Pakistan's foreign policy makers who have been relying on China for fulfilling their need in the critical defense manufacturing sector. Can we perceive that if the only and sole country in the world which gives Pakistan all what it need in the area of defense productions turns away to be friends with India and gives cold shoulder to us.

Pakistan's foreign policy makers and the people in Establishment have to realize that Pakistan is going through a critical phase in its history, any actions, which are taken without the consent of the people, can take the country to the brink of total destruction. Do we need that, do we want to go under the control of some one else, don't we love our independence for which hundreds and thousand have died. These are the basic questions, which are to be answered, and if we have the collective thought that we are a nation of proud people who wants to stand in the community of free nations than the change is the policies are inevitable.

In these times of change the Foreign policy have to be based on " Realistic & Practicable actions" which could save Pakistan's independent and sovereign identity and the land of Muslims which have been accomplish through the sacrifice of millions could present itself as a true democracy and modern Islamic state which believes in peace, harmony and growth of nation.

The intelligence agencies are for the protection of the country and its citizens not to persecute its own. The Foreign policies of the country must be developed keeping in view the fact that we must develop the respect of the country, stop being the puppet of foreign powers, develop long terms plans for the development of the nation not just adhoc measures. Any Foreign Policy is good when it is against the terrorism in its core.

Pakistan with its strategic geopolitical location can play a vital role in development of its own people. We are in a region that characterizes some of the darkest challenges of globalization, turbulent ethnic and religious tension, illicit drug-trafficking, environmental degradation, and pervasive poverty are common features in this part of the world. To take the country out of all this and give it a respectable position in the League of Nations can only be achieved through a progressive, powerful and constant foreign policy drafted with the long-term interest of the nation in mind. *"The Foreign Policy of Pakistan needs to be revised now or never"*.

Realism and Practicalism

Aneeba Siddiqui

You can search the truth and reality on the basis of your knowledge.

Knowledge is the key, which opens the door to progress and prosperity.

This path of progress and prosperity could only be achieved with the decisions based on Realism and Practicalism.

Nature has promised that there are hidden treasures, which needs to be explored. We have to think, search and then use these hidden treasures for the well being of human kind.

Why these treasures are hidden? Why the man has to search and look for them? Is the nature against the progress of man kind?

All these question rises, but the fact is that every human being has been provided with mind, which is actually the source to learn and think. Nature by hiding the treasures is giving the clear message that since man has the power to utilize his mind, he has to explore all the data in his mind and if he can do that then everything will be visible to him, his vision will be far more clear and even he can see the treasures hidden by the Nature.

So what's the purpose of knowledge?

Actually it broadens the vision in one's life and if the knowledge is being served for collective goals then Nations develop and progress.

This age is an age of Science and Technology, an age of Computer and Information and age of discovery & invention. In other words, our age is the age of curiosity, discovering the truth and unfolding the hidden secrets of the Mother Nature.

Reality means truth and truth means reality. Infact Realism is the path of truth.

According to a philosopher "The struggle to discover and search the truth should be the faith and belief of all man kind."

Nations, which analyze the ground realities and then practically implement the results of these realities, are successful in the league of the Nation. Their philosophers, leaders and think tanks measures the impacts of their actions,

strategies and policies before making their mind and if the decision is benefiting the Nation, only then they implement these practically.

The dark age of Europe is the clear example when a Nation lacks Knowledge, realism and practicalism. In this age, Church and their priests were preventing their people from accessing the knowledge and exploring their minds.

At that time, Knowledge was the slave of church and these churches were the enemies to Realism and Practicalism. As the time passed and people started to free themselves from the clutches of church, knowledge gained power and the realistic and practicable actions opened the doors of progress, prosperity and development for whole of Europe.

Now Europe is considered as the most powerful continent with strong and flourishing economy.

A continent, which lives now in brighter age, changed itself purely on struggle based on the true spirit of Realism and Practicalism.

Rights and struggle is an excellent example of realism and practicalism.

Unless and until you will not realize that you have been discriminated or deprived of your basic rights, you will never rise up and will never get the true idea and sense of struggle. Struggle is a practical step to get all your basic rights.

The third largest political but the only ideological party in Pakistan MQM believes in Realism and Practicalism.

The identity “Mohajir” and the struggle for Mohajir rights which was started on 11th of June 1978 by Founder and leader Mr. Altaf Hussain was based on the theory and philosophy of Realism and Practicalism.

Now, as we have succeeded in recognizing our Nation not only in Pakistan but also around the world, it's time to fasten the pace of our struggle.

With World's geo-political situation changing rapidly, we have to remain united as a Nation and for the brighter future of our generations we have to take decisions based only on Realism and Practicalism.

Revolutionaries

(Safer's Desk)

We are including here these quotations from the Charismatic leaders who insisted on change in the face of oppression, persevering through ridicule, conflict and often-violent opposition whose human spirit has kept their legends alive.

These include Revolutionary writers, Poets, Freedom fighters, National leaders and Martyrs who were and are willing to sacrifice their lives for what they believe.

1. **I have fought against white domination; I have fought against black domination.**

The [ideal of a free society] is an ideal which I hope to live for and to achieve. But, if needs be, it is an ideal for which I am prepared to die.

(Nelson Mandela)

2. It is my deepest belief that only by giving our lives do we find life. The truest act of courage, the strongest act of manliness, is to sacrifice ourselves for others in a non-violent struggle for justice.

(Cesar Chavez)

3. Freedom for members of one party - no matter how numerous they may be - is no freedom at all. Freedom is always and exclusively freedom for the one who thinks differently.

(Rosa Luxemburg)

4. **My one intention is the destruction of the undesirable who continue to make miserable the life of ordinary people ---- I have paid them back with their own coin.**

(Michael Collin)

5. There was one of two things I had the right to: liberty or death. If I could not have one, I'd have the other, for no man should take me alive.

(Harriet Truman)

6. Never had brute force come up against such resistance, carried out in the military field by a man of ideas, whose weapons were always the spoken and written word.

(Fidel Castro)

**7. We will abide by all we have written in our heart and in our word.
Everything for everybody;
Nothing for ourselves!**

(Marcos)

8. The tasks of the writer cannot be reduced to defense or criticism of ---- government. The tasks of the writer are connected with the secrets of the human heart and conscience.

(Alexander Solzhenitsyn)

9. It is not enough, as communist systems have assumed, merely to provide people with food, shelter and clothing. The deeper human nature needs to breathe the precious air of liberty.

(Dalai Lama)

10. I am not a liberator. Liberators do not exist. The people liberate themselves.

(Chi Guevara)

Our Responsibilities in Today's “MQM”

Ibad U. Rehman

MQM is not only an ideological movement but a masterfully designed state-of-the-art organizational structure, a binding force between workers and the leader, a ray of hope for millions, a school of thought for workers, a nursery for tomorrow's leaders, a behavior, an etiquette, a commitment, a source of inspiration and much more for those who have a vision out of their third world's routine and robotic thinking mechanism. It is an organization of a visionary.

MQM has a solid base and support of one of the most educated group of people in South Asia. This group of people understands what freedom is and how it is protected. Like their fathers and forefathers, they know the value of freedom and human rights because they fought for it and earned it the hard way. It has a capability to coup up with the winds of change and it has the power to overcome hurdles. And this is all because of its leadership's progressive approach, well-planned moves, perfection in timing for executing its plans, and last but not least its dependency on its workers who are carved and shaped up by its leadership in last twenty five years.

No doubt we have moved ahead and did extremely well in becoming the third largest political party of Pakistan as well as the only party composed of quality support from middle class and lower middle class. Our Quaid's recently implemented decision to bring back the party on 11th June 1978, the founding day, is a real diagnosis based on the illness felt and noticed in today's organization and as a cure to this illness, Quality Vs Quantity, Ideology Vs politics are those basic solutions that are second to none.

Joining the MQM is not difficult at all, staying in it certainly is. Each entering member finds himself as part of a huge human infrastructure where each and every individual has some assigned responsibilities with a reasonably strong crosscheck system in place. Every individual primarily acts in a dual role, as a worker and also as a leader.

A critical responsibility of today's MQM worker is to improve his or her organization's ability to progress – with successful implementation of creative changes in the given setup. Rather than focusing on personal issues, the worker of the MQM needs to ensure that the capacity to change is built into the fabric of the organization, so that progress becomes an organizational asset, and not dependent upon individual personalities. All organizations change, new workers join and others leave, names change, faces change, the workers themselves change, even the

organizational structure tends to change. However, the TWO that never change are the Philosophy and the Founder.

Ideological movements like MQM works purely on a purposeful long-term action plan while also dealing with short-term and day-to-day hiccups in the way. An organization like ours progresses only if it heads in the right direction and that right direction can only be determined by staying on philosophical tracks. But the most important factor determining our organization's progress is its ability to implement change. Leader and his control is one of the most important factors and that's what makes us different from others.

Our Quaid has an ideological control on our organizational acts; he has given us authority with clear guidelines where to stop and how far to go. However, he has an absolute control in determining the direction of the movement, which often changes in order to reach to the destination with less possible losses in the way.

Many workers and leaders of the party sometimes seem to ignore this axiom of change: "You can't purposefully change the direction of what you don't control." Consider driving a car, riding a horse, or running down a steep hill on a bandwagon. It's impossible to change our directions if we're not in control. So don't try to change or control the organization, let Quaid do it. Being in control of an organization like MQM means being able to influence the behavior, actions and performance of all workers of the organization, even senior leaders and workers. It means being aware of what the workers and leaders of our organization are doing, and ensuring that they all are performing their assignments the way organizational head feel they have to be done.

Organizational changes in the MQM are not merely reactions to some internal or external events but a planned activity to promote democratic behavior, leadership, usefulness and effectiveness of our workers. In today's MQM the organizational leaders are no longer captains of slow moving ocean liners but pilots of combat jets, with the need to change direction continuously without losing sight of the destiny, both as a reaction to the chaos in the surrounding and as a planned strategy to survive.

Diversity in actions is also a must activity for today's fast track MQM. Diversity of activities creates new avenues in the organizational setup causing expansion. For example, In the organizational structure of the MQM USA, when Chicago holds a "Free Heart-Care Clinic", Saint Louis calls for the Semi-Annual convention, Dallas & Houston holds Silver Jubilee musical evenings, Washington holds a discussion forum on Quaid-e-Tehrik's philosophy, New York arranges an open-air B-B-Q party, Philadelphia launches a cricket tournament, New Jersey holds a Mushaira, Miami arranges a "Seminar on Immigration Laws", Los Angeles announces "Silver Jubilee in Golden State" and Detroit signs up for a University project in Pakistan.

Once you have all these or similar events in place, each organizational unit starts learning from other's experience and that's exactly the time when organizational leadership has to form sub-setups to control this multiplying workload. Like in USA, the MQM has several sub-setups such as Gahwara-e-Adab, Forum of researchers & engineers, for Nation's development (FRIEND), Business & Resource Development Wing (BRD), Muttahida Sports & Recreation Club (MSRC), Music & Entertainment wing (MEW), Khidmat-e-Khalq Committee (KKC), Muttahida Quami Fund (MQF), etc.

We may derive some comfort, and would be justified in it, in stating that MQM is not just another party, it is a complete philosophy and ideology which is not only striving to achieve basic human rights, but also fostering in our youth the concept of the real nation building. And that is the legacy the founder of this movement wishes to leave for his nation. This is the responsibility which all of us have to share.

Freedom Never Dies

Imran Hussain

(On 2nd Anniversary of 9/11)

I saw the towers turning into smoke and flames
Freedom was hit with evil aims.

All those horrifying images came to my mind
Clouds of smoke and dust with no shelter to find.

I saw those people falling from the windows
Children turning into orphans, women into widows.

Lives were shaken and thousands perished
They re-affirm the freedom we have long cherished

Our love, support and prayers are for those
Who live with courage and die for our cause.

Life goes on as peace and harmony survives
One universal thing still applies

Freedom just might cost our lives
But freedom never dies-----