

Jinnah's Vision of Pakistan [2nd year English notes](#) Part-II Notes. Study question recalling, long question, essay, Interpreting, extending, and writing skills.

Jinnahs Vision of Pakistan

Chapter No 02

Study Questions Recalling

Q 1. When and where did MA Jinnah deliver this speech?

Answer:

M.A Jinnah was given the title of "Quaid-e-Azam" by the people of Pakistan which means "Great Leader" for his services and is a staunch supporter of Muslims' rights in the sub-continent. After independence, M.A Jinnah holds the position of Governor-General of the newly born state named "Pakistan". Before partition, M.A Jinnah delivered his one of the famous speech on August 11, 1947, to the Constituent Assembly in which he comprehensively expressed his views about the vision and basis for the creation of an independent nation for the Muslims.

Q 2. What two functions of the Constituent Assembly did MA Jinnah refer to in the beginning of his speech?

Answer:

MA Jinnah focused quite evidently on the two main functions for which the Constituent Assembly has to be responsible. The first one is to outline the future constitution of Pakistan and the second function is to perform the responsibility as a complete and absolute sovereign body as the Federal legislature of the state.

Q 3. What did he say about the first function of the Assembly?

Answer:

M.A Jinnah was very much concerned about the future of the newly independent state, that's why he put emphasis on some of the most important aspects of his speech. Regarding the first function of the Assembly i.e. to structure the future constitution on firm grounds, he said that the first task is to take prudent decisions as you are now a sovereign state and you are responsible for each and every act of yours. It is the sole responsibility of the government to enforce law and order in the society so as to provide maximum protection to its citizens with respect to life, property, and religious beliefs.

Q 4. What did he say about the second function?**Answer:**

While stressing the second function of the Assembly in his speech, M.A. Jinnah said that one of the greatest dilemmas which would spoil the land of Pakistan was the problem of bribery and corruption. He further added that in order to have a safe and sound environment in the state we had to crush these evils with an iron hand and should not compromise on this issue under any circumstance. He considered these evils the root cause for the destruction of society both communally and morally.

Q 5. Which legacy does MA Jinnah refer to in his speech?**Answer:**

M.A Jinnah had a strong desire to see his nation free from all the evils which had already polluted the environment of the sub-continent drastically. He talked about the legacy of good and bad activities but focused on the greatest evil of nepotism and jobbery. He further added that he would not bear if such acts would prevail in the society of Pakistan. According to him, it would be quite difficult for him to give approval to nepotism and jobbery if he would be encountered at any level.

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Q 6. What are the Quaid's views about the division of India?

Answer:

Quaid-e-Azam knew it very well that majority of the people who consider the land of the sub-continent a sacred thing for them, were not in favor to divide it in any way. But according to the ideology of Quaid, there was no other solution except the partition in order to protect the rights of the Muslims who were in minority in the sub-continent. He, then said that as the decision had been taken so now it is the responsibility on the shoulders of every one of us to serve diligently and follow the rules and regulations sincerely so as to be the true citizens of either Pakistan or Hindustan. He put emphasis on the need for the division of India by saying that it would also be beneficial to India's constitutional problem. He advocated for the rights of the minorities who were facing intense oppression by the people in the majority in united India.

Q 7. What does he say about the minorities?**Answer:**

Muslims lived on the land of the sub-continent as a minority that's why they suffered a lot of hardships from the majority side i.e. Hindus. M.A Jinnah valiantly fought for the rights of the Muslims. With respect to the minorities that would comprise the land of Pakistan, he was sure that it would not take a long time to erase the differences between the majority and minority community and no one could ever have to face the same adversity as they had experienced in united India. He further strengthened his point of view by giving true liberty to the minorities in a sense that they would definitely be free to go to their temples or to mosques or any other place of worship. Caste, colour, creed or religion would never come in the way of the success of Pakistan.

Q 8. What kind of freedom does MA Jinnah envision for the people of Pakistan in general?**Answer:**

The foundation of M.A Jinnah's speech rests on true freedom which the Muslims of the sub-continent would soon be enjoying in an independent state. The freedom tree which M. A Jinnah seeded for the people of Pakistan had given birth to a number of leafy branches in the form of different kinds of freedom such as:

- Freedom from subjugated acts of Hindus and English
- Freedom to practice religious beliefs
- Freedom from the evil of bribery and corruption
- Freedom to observe law and order
- Freedom from nepotism and jobbery

- Freedom from the thought of discriminating people on the basis of caste, color, or creed
- Freedom to enjoy equal rights, privileges, and obligations
- Freedom to work in co-operation for the betterment of the country

Interpreting

Q 9. What does M A Jinnah mean by “Hindus would cease to be Hindus, and Muslims would cease to be Muslims”? Explain.

Answer:

Muhammad Ali Jinnah was a true believer in treating every individual who would be considered as a citizen of Pakistan equally either on the basis of religious beliefs or political standing. During his speech, he said that “Hindus would cease to be Hindus and Muslims would cease to be Muslims”. By saying this, he wanted to make it clear to all the people belonging to any religion or having a difference of opinion that they would never face any subjugation according to the constitutional framework of Pakistan. Hindus would never be asked to alter their religion nor would they be forced to modify their political thoughts. In the same way, he believed in the Muslims of Pakistan. He wanted to give a boost to the equality of mankind by declaring the freedom of rights, justice, and privileges for every inhabitant of Pakistan.

Q 10. Make a list of the fundamental principles that comprise Jinnah’s vision of Pakistan?

Answer:

Jinnah’s vision of Pakistan possessed a number of fundamental principles on which the sound ground was provided for the newly independent state to stand upright. Some of the fundamental principles mentioned in M.A Jinnah’s speech of August 11, 1947, are as follows:

- All the citizens of the state would be treated equally.
- Everyone who would be the citizen of the state had to contribute optimistically towards the growth and advancement of the nation.
- It would be the responsibility of every individual to follow and practice law and order in the country so as to provide maximum security to others.

- No discrimination would be made among the inhabitants on the basis of caste, colour, creed or religion.
- People would be free to go to any place of worship without any restriction.
- Neither religious beliefs nor the political affiliation of any citizen would prove to be a hurdle in the success of the nation.
- There would be no room for such evils like bribery, corruption, nepotism, jobbery etc to play hide and seek with the people of Pakistan and in turn, contaminate the land of Pakistan.
- No one would be forced to change his religion or political viewpoint.
- Last but not the least, every citizen would get a free hand to enjoy equal rights, civil liberties, and obligations.

Extending

Q 11. Having read Jinnah's vision of Pakistan, and the list of fundamental principles that you made in answer to question 10 above, say:

- a. What have we achieved and what not with regard to Jinnah's vision of Pakistan?
- b. Do we have the Pakistan that Jinnah wanted? Why 'yes' or why 'not'?
- c. Where did we go astray as regards achieving the Pakistan that Jinnah wanted for us?

It would appear that we, as Pakistanis, have failed to achieve the vision of the Father of the Nation so far; what is the best way now for us to realize his vision? Discuss

Answer:

- a. What have we achieved and what not with regard to Jinnah's vision of Pakistan?

With a heavy heart, we have to admit that we have failed to a great extent to achieve the vision which our Great Father of Nation imagined for us. There is a list of those principles which we have not achieved whereas what we achieved so far can easily be counted on our fingertips. Let's begin with the positive ones first i.e. what we have achieved so far:

Yes, the citizens of Pakistan whether Shia, Sunni, Hindus, Sikhs, or Christians are allowed to follow and freely practice their religious beliefs and have the freedom to go

to their respective places of worship.

Secondly, no one residing on the land of Pakistan is forced to divert from their religion or political affiliation.

To some extent, we are successful in giving equal rights to women in certain fields of life.

Lastly, whatever success is achieved so far by Pakistan is not bounded with religious beliefs or political views of the citizens by large.

Now, let's come to the negative aspects i.e. what we are unable to or not even tried to achieve:

People are not at all following any rules, regulations, law, and order in their lives which in turn results into chaos and destruction every day.

Less number of people is working honestly and positively towards omitting the name of Pakistan from the list of developing the nation and enrolling it into the list of developed nations of the world.

With respect to discrimination, yes it is the most prominent feature nowadays which one can easily find because people are not discriminating one another only on the basis of caste or religion but on the basis of their provinces or affiliation with political parties.

We should feel ashamed of ourselves when comes to the question of social evils like bribery, corruption, nepotism, jobbery, etc as every one of us is wholly or partially, willingly or unwillingly involved in one or the other above-mentioned evil.

In a nutshell, Pakistan is our land which has been achieved after million of sacrifices by the Muslims so we should try our level best to make it a land that was dreamt by our Quaid some 64 years before.

b. Do we have the Pakistan that Jinnah wanted? Why 'yes' or why 'not'?

Pakistan came into being on 14th August 1947, it was a dream come true, the Muslims were delighted to secure a separate homeland for them where they would be free from the subjugation of a majority. Pakistan was created for a minority that felt insecure in India. Quaid-e-Azam Muhammad Ali Jinnah realized this very well and he wanted all citizens of Pakistan to be equal citizens therefore on 11th August 1947, he addressed the Constituent Assembly of Pakistan, he said:

“You are free; you are free to go to your temples, you are free to go to your mosques or to any other place or worship in this State of Pakistan. You may belong to any religion or caste or creed that has nothing to do with the business of the State.”

Right after his death, we left the path that our Quaid wanted us to follow, as, on 12th March 1949, Objective Resolution was presented in the constituent assembly which asked for Islamization of Pakistan. There are many who say Jinnah wanted Pakistan to be a secular state, then there are many who argue that he wanted an Islamic state, this battle between the seculars and the Islamists continue to date.

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It was after Pakistan was founded these mullahs started to lobby for an Islamic country where they could rule, in 1953, Anti- Ahmediya riots broke out in Lahore, around 200 Ahmadiis were killed, martial law was imposed in Lahore, Looking at the Pakistan of today and Pakistan that Jinnah actually wanted, I am forced to say that we have redefined his words, and today they are:
 “You are free; you are free to go to your madrassah. You are free to keep your beards long and your pajamas/shalwars short. You are free to kill Shias, Ahmadiis, Hindus, Christians, and Barelvis.

You are free to bring about genocide in this State of Pakistan. You may murder any minority you want – that has nothing to do with the business of the State.”

Now the Pakistan we are living in is not at all representing the dream of Jinnah because he dreamt of a state where no corruption, favoritism, bribery, killing, nepotism make the appearance but all these evils are so much engrossed in every citizen’s personality that no one even bothers to talk about it.

Target killing is observed on daily basis especially in the city of Quaid i.e. Karachi. Sorry to say, most of our political leaders have totally forgotten Hazrat Umar (RA)’s character

as the head of state that how he served his people whereas they (political leaders) are just busy in corruption and grabbing the money of innocent people of the country and accumulating it in their foreign bank accounts.

Pakistan was made so that Muslims would freely practice Islam and follow its principles but are we performing our acts according to Islamic principles? The answer is simply a big NO because of the above-mentioned bitter facts.

c. Where did we go astray as regard to achieving the Pakistan that Jinnah wanted for us?

Regrettably, we all Pakistanis are responsible for taking Pakistan to this stage where it is standing nowadays. Corruption, negligence towards Islamic principles of life, killing, murdering, terrorism etc are all the aspects which should be held responsible. In my point of view, the first and the foremost thing which forced us to go astray as regard to achieving the Pakistan which Jinnah wanted for us is no doubt the "SELFISH ATTITUDE: of all the citizens of this State.

Yes, it is a bitter truth, what Jinnah wanted from the citizens of Pakistan is to work together with no boundaries of religion, caste, creed or religion. As he said in the speech delivered on August 11, 1947:

"If you change your past and work together in a spirit that every one of you, no matter to what community he belongs, no matter what relations he had with you in the past, no matter what is his color, caste or creed, is first, second and last a citizen of this State with equal rights, privileges, and obligations, there will be no end to the progress you will make.

Nowadays, can you find togetherness in any walk of life? Are the residents of this nation giving preference to country interests over theirs? Are we giving rights to the minorities? Are the citizens of Pakistan getting justice? The answer is "NO." We all are working to fulfill our desires, we all are making money for ourselves, and we all are manic about materialistic approach towards getting things for us. All of us closed our eyes with respect to poverty, lawlessness, corruption, terrorism, bribery, nepotism which is all around us like air. We just think that if we are doing something wrong, all others are doing as well so what's a big deal if we are also doing it. What a stingy thought?

Rather than stopping others for doing a wrong deed, we involve ourselves into it without ever thinking about our nation's interests on a broader spectrum.

It would appear that we, as Pakistanis, have failed to achieve the vision of the Father of the Nation so far; what is the best way now for us to realize his vision? Discuss

Yes, we should admit now that we are failed to achieve the vision of the Father of the Nation so far but still, there is time to correct our past mistakes and work on the sayings and thoughts of our Quaid to make Pakistan a better place to live. In my viewpoint, the best way to realize the vision of Jinnah is first to have a strong feeling of patriotism for our nation, only then we would like to work for making it a prosperous nation. We have to think on the collective level, not on the individual one. Our Quaid asked us to focus on unity and togetherness. We have to work hard and with sincerity leaving behind our individual interests and should bury the thought of being Punjabi, Pathan, Hindu, Muhajir etc. into the well of evilness.

Writing Skills

Write an essay on “The Great Leader, M.A Jinnah”.

Answer:

M.A. Jinnah holds such a magnetic persona that could easily cast a spell on everyone who has met him or not. He was not only a great leader owned by the Muslims in general or Pakistanis in particular but he was the one who was admired by a number of other great leaders or personalities of the world.

In 1984, Prof. Stanley Wolpert gave tribute to M.A. Jinnah in these words:

“Few individuals significantly alter the course of history. Fewer still modify the map of the world. Hardly anyone can be credited with creating a nation-state. Mohammad Ali Jinnah did all three.”

Quaid-e-Azam Muhammad Ali Jinnah

Muhammad Ali Jinnah is the founder of Pakistan. After the partition of India, he became the Governor General of Pakistan. As a mark of respect, Pakistanis call him as Quaid-e-Azam. Quaid-e-Azam is a phrase which means “the great leader”. People also call him Baba-I-Qaum, which means “the father of the nation”. The day of his birth is a national holiday in Pakistan.

Jinnah's birth name was Muhammad Ali Jinnah Bhai. He was born in Karachi. His father's name was Jinnah Poonja (born 1857-died 1901) and his mother's name was Mithibai. Jinnah was the eldest of the seven children. His family had migrated to Sindh from the Kathiawar area of Gujarat, India.

He joined the course at Lincoln's Inn and graduated in 1896. While still in London, he also started to participate in politics. He greatly admired Indian political leaders Dadabhai Naoroji and Sir Pherozeshah Mehta. Around this time, his father lost his business. This put Jinnah under great difficulty. In the meantime, he had started to practice as a lawyer in Mumbai.

Jinnah had already joined the Indian National Congress in 1906. The Congress was the largest political organization in India. On 25 January 1910, Jinnah became a member of the sixty-member Imperial Legislative Council. He was an active member of the Council.

In 1913, Jinnah became a member of the Muslim League. In 1916, he became the president of the Muslim League. He helped in making an agreement between the Congress and the Muslim League. The agreement tried to present a united front to the British for giving India self-government dominion status in the British Empire.

Many Muslim leaders of India like Agha Khan III, Chaudhary Rehmat Ali and Sir Muhammad Iqbal requested Jinnah to come back to India.

Jinnah agreed to come back to India. In 1934, he left London and returned to India to reorganize Muslim League again.

His differences with the Congress Party continued to become bigger. In 1930, some Muslim leaders like Allama Iqbal had argued for a separate country for Muslims of India. At last, he came to the conclusion that Hindus and Muslims cannot live in a single country. Jinnah also started to have the idea of a separate country for Muslims of India. Jinnah and the Muslim League started work to get such a separate country. They made a plan for this in 1940 called the Pakistan Resolution. This new country was to be named Pakistan.

In 1941, Jinnah founded a newspaper, named the Dawn. This newspaper published the views and political thinking of the Muslim League.

On 16 May 1946, the British announced plan for a united India. One month after, on 16 June 1946, the British announced another plan to partition the British Raj into two countries, one for the Hindus and one for the Muslims.

On 16 August 1946, Jinnah also announced the Direct Action to achieve independence

for Pakistan, a separate country of Muslims of the former British Raj. After several rounds of discussion, the British Raj was partitioned (in August 1947) into two countries, India and Pakistan. In 1971, Bangladesh gained independence from Pakistan.

Jinnah became the first Governor-General of Pakistan, his sister Fatima Jinnah became the “Mother of the Nation”.

Jinnah’s role in the creation of Pakistan as a new nation was very important. This made him very popular among the people of Pakistan. Jinnah had been suffering from tuberculosis since the early 1940s. To regain his health, he spent many months at his official rest house. The rest house was located at a place named in Ziarat. Jinnah could not regain his health. He died on 11 September 1948 from tuberculosis and lung cancer.

What should we do to make Pakistan a stable and prosperous country?

Answer:

Pakistan is a geographic land of emerging talent, a sea of opportunities, wealthy in natural resources, gifted with rivers and web of forests BUT the need of the hour is to make it stable on sound grounds and to see it stand among the prosperous nations of the world. It cannot be done until and unless each and every citizen of the land feel it a responsibility on his/her shoulders to redefine the description of Pakistan in the eyes of the foreign nations. It requires a 180-degree turn to wipe out the nation of corruption, terrorism, ignorance by forming a land of prosperity, progression, and stability.

A number of factors play a significant role in making our country stable as well as prosperous.

The first and foremost is good governance. If the government fulfills its responsibilities with full devotion and SINCERITY, the political, economic and social crisis that we are facing can easily be overcome.

We must stand firmly against the ever-growing and ever-flourishing devil of corruption that is quietly and quickly eating the very foundation of our country.

Industrials should pay proper wages to other workers to bring prosperity to the country.

Similarly; agriculturists should work hard to improve the agricultural productions. As agriculture is the backbone of our economy, therefore the stability in this field is crucial for the overall growth of the country.

Our geographic position demands that we should be strong from the defense point of view. As we know one of our neighbors India has been showing great hostility towards Pakistan for the last sixty years. We need a strong and stable administration to deal with the BJP-led government in India.

Education is also a vital part in making Pakistan a prosperous nation so it should be made compulsory for every child to get it.

All of us should know that the real strength of the nation lies in unity and discipline as Quaid-e-Azam gave us these principles too. Unfortunately, the last many years of our history have been very uncertain, and we could not achieve sufficient strength solidarity on this front.

Today the desperate condition of Pakistan is silently killing every patriotic Pakistani with the weapon of dishonesty, corruption, violence, and selfish attitude.

It will take time to change the feudal culture which blocks the emergence of democratically-oriented political parties, enlightened leadership, lowers the prospects of good governance, and a welfare-oriented administration.

Pakistan – Our Beloved Nation

Now it is the duty of our young generation to steer their country out of the mess that has fallen into. Pakistan's very creation was a miracle and we promised Allah that we would enforce principles of Islam in their true spirit. So the time has arrived to fulfill our words and try our level best to make Pakistan a prosperous land for which our beloved leader Quaid-e-Azam devoted his whole life, we must keep in mind his words. Pakistan is not a piece of land but a dream to achieve.