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## Reading Selection 1.2

### Lesson No. 2

### Jinnah's Vision of Pakistan

جناح کا تصور پاکستان

Muhammad Ali Jinnah

(Mr. Jinnah's presidential address to the Constituent Assembly of Pakistan)

(مسٹر جناح کا پاکستان کی دستور ساز اسمبلی سے صدارتی خطاب)

Muhammad Ali Jinnah's 11th August Speech is one of the most famous speeches made by Muhammad Ali Jinnah, the founding father of Pakistan and known as the Quaid-i-Azam (Great Leader).

محمد علی جناح 11 اگست کی تقریباً محمد علی جناح کی مشہور تقریروں میں سے ایک ہے، جو کہ بانی پاکستان اور قائد اعظم یعنی عظیم رہنماء کے نام سے مشہور ہے۔

Today, there is hardly a more contentious issue in Pakistan than the issue of Jinnah's vision. While Pakistan was created as a result of what could be described as Indian Muslim nationalism, Jinnah was widely held as a competent barrister who had once championed the cause of Hindu- Muslim Unity and a United India.

آج پاکستان میں جناح کے تصور اور فراست سے زیادہ تنازع مسئلہ بحثگل ہی ہو گا۔ چونکہ پاکستان ہندو مسلم قومیت کے نئے نئے میں تخلیق کیا گیا۔ اس نے جناح کو آزاد خیال قانون دان کے طور پر بیان کیا گیا جو کہ ایک وقت میں ہندو مسلم اتحاد اور متحدہ ہندوستان کے حامی تھے۔

When the partition of India finally occurred, Jinnah, soon-to-be Governor General of the Dominion of Pakistan, gave expression to his vision of Pakistan in an address to the Constituent Assembly on August 11, 1947.

جب آخر کار ہندوستان کا بیوارہ ہوا تو جناب جو کہ بریاست پاکستان کے اور نرخیل بننے والے تھے، نے دستور/قانون

ساز اسمبلی سے گیارہ اگست 1947ء کے خطاب میں اپنے تصور پاکستان کی وضاحت کی۔

He spoke of an inclusive and impartial government, religious freedom, rule of law and equality for all. He also seemed to advocate the ideology of Pakistan:

آپ نے ایک مکمل اور غیر جانبدار حکومت، مذہبی آزادی، قانون کی حکمرانی اور تمام لوگوں کی برابری کے بارے میں بات کی۔ آپ نظر پاکستان کے وکالت کرتے ہوئے بھی نظر آئے۔

Mr. President, Ladies and Gentlemen!

صدر محترم، خواتین و حضرات!

"I cordially thank you, with the utmost sincerity, for the honour you have conferred upon me the greatest honour that is possible to confer — by electing me as your first President.

پورے اخلاق کے ساتھ آپ لوگوں کا انتہائی مشکور ہوں، اس اعزاز کے لیے جو آپ نے مجھے دیا۔ سب سے بڑا اعزاز کے مجھے اپنا پہلا صدر منتخب کریا۔

I also thank those leaders who have spoken in appreciation of my services and their personal references to me. I sincerely hope that with your support and your co-operation, we shall make this Constituent Assembly an example to the world. The Constituent Assembly has got two main functions to perform.

یہ ان رہنماؤں کا بھی مشکور ہوں جنہوں نے ذاتی طور پر میری احوال دے کر میری خدمات کو سراہا۔ مجھے پوری امید ہے کہ آپ کی حمایت اور تعاون سے ہم اس دستور ساز اسمبلی کو دنیا کے لیے ایک مثالی بن دیں گے۔ دستور ساز اسمبلی کے دو اہم کام انجام دینے ہیں۔

The first is the very onerous and responsible task of framing the future constitution of Pakistan and the second of functioning as a full and complete sovereign body as the Federal Legislature of Pakistan. We have to do the best we can in adopting a provisional constitution for the Federal Legislature of Pakistan.

پہلا بہت مشکل اور فرمودارانہ کام ہوا ہے سر انجام دینا ہے وہ پاکستان کے مستقبل کے آئین سازی کا ہے اور دوسرا کام خود ایک بھرپور اور مکمل خود مختار شکل میں پاکستان کے وفاقی قانون حاصل اور ہے کے طور پر فرانض انجام دینا ہے۔ یہیں پاکستان کے وفاقی قانون ساز اسمبلی کے لیے ایک عبوری آئین تشکیل دینے کے لیے احسن طریقے سے کام کرنا ہے۔

You know really that not only we ourselves are wondering but, I think, the whole world is wondering at this unprecedented cyclonic revolution which has brought about the plan of creating and establishing two independent sovereign Dominions in this sub-continent. As it is, it has. been unprecedented; there is no parallel in the history of the world.

تم جانتے ہو کہ درحقیقت ناصرف ہم خود حیران تھیں، بلکہ یورپی دنیا اس بے نظیر اور طوفان کل آپ پر حیرت زدہ ہے جس نے بر صنیف میں دو آزاد اور خود مختار ریاستوں کی تخلیق اور قیام کے منصوبے کو نہیں بنایا۔ یہاں کہ یہ بے مثال ہے، دنیا کی تاریخ میں کے اس کیا کوئی مساوی نہیں ہے۔

This mighty sub-continent with all kinds of inhabitants has been brought under a plan which is titanic, unknown, unparalleled. And what is very important with regards to it, is that we have achieved it peacefully and by means of an evolution of the greatest possible character.

یہ طاقتور بر صنیف پہنچنے تمام قسم کے ماشندگان سمیت ایک ایسے منصوبے کے تحت لایا گیا ہے جو کہ انتہائی عظیم، نامعلوم اور بے مثال ہے۔ اور اس میں اہم ترین بات یہ ہے کہ تم نے اسے پر اس طریقے اور عظیم کردار کے ارتقاء کے ذریعے سے حاصل کیا ہے۔

"Dealing with our first function in this Assembly, I cannot make any well-considered pronouncement at this moment, but I shall say a few things as they occur to me."

اس اسsemblی میں ہمارے پہلے فرض کے متعلق اس موقع پر ہیں کوئی سوچا سمجھا اعلان نہیں کر سکتا لیکن میں چند باتیں کہوں گا جو کہ میرے ذہن میں آتی ہیں۔

The first and the foremost thing that I would like to emphasize is this: remember that you are now a sovereign legislative body and you have got all the powers. It, therefore, places on you the gravest responsibility as to how you should take your decisions.

سب سے ہلی اور اہم چیز جس پر میں رو رونا چاہوں گا۔ وہ یہ ہے کہ یاد رکھو کہ اب تم ایک خود مختار دستور ساز/قانون ساز ادارہ ہو اور تمہیں تمام اختیارات حاصل ہیں۔ اس لیے یہ آپ پر بہت سنگین ذمہ داری عائد ہے آپ کو کس طرح اپنے فصلے کرنے چاہیں۔

The first observation that I would like to make is this: You will no doubt agree with me that the first duty of a government is to maintain law and order, so that the life, property and religious beliefs of its subjects are fully protected by the State.

جو ہلا مشابہہ ہے میں وہی کہنا چاہوں گا وہ یہ ہو گا: بے شک آپ لوگ بھی اس سے اتفاق کریں گے کہ حکومت کی ہلی ذمہ داری امن و امان کو برقرار رکھتا ہے، اس طرح کہ میں اپنی رائے کی جان، املاک اور مذہبی عقائد کا مکمل تحفظ کرے

"The second thing that occurs to me is this: One of the biggest curses from which India is suffering — I do not say that other countries are free from it, but I think our condition is much worse — is bribery and corruption. That really is a poison. We must put that down with an iron hand and I hope that you will take adequate measures as soon as it is possible for this Assembly to do so."

دوسری چیز جو میرے ذہن میں آتی ہے: وہ یہ ہے کہ سب سے بڑی لعنت جس میں بندوستان گرفتار ہے۔ میں یہ نہیں کہتا کہ دوسرے مالک اس سے بچتا ہے بلکہ جمال ہی ہماری حالت ان سے بدتر ہے۔ وہ ہے رشوت اور بد عنوانی۔ یقیناً یہ ایک زبر ہے۔ ہمیں آہنی باتوں سے اس سے نمٹا چاہیے جبکہ اس پر ہے کہ آپ جلد از جملہ کافی اقدامات اٹھائیں گے جہاں تک اس اسیبلی کے لیے ایسا کرنا ممکن ہو۔

"The next thing that strikes me is this: Here again it is a legacy which has been passed on to us. Along with many other things, good and bad, has arrived this great evil, the evil of nepotism and jobbery."

ایک اور چیز جو مجھے پریشان کرتی ہے: ایک بار پھر ایک میراث ہمارے پاس آئی ہے۔ بہت سی دوسری چیزوں کے ساتھ، اچھی اور بُری، یہ بدترین برائی تک پہنچ ہے اور وہ برائی اقرباً پروری اور بد عنوانی ہے۔

I want to make it quite clear that I shall never tolerate any kind of jobbery, nepotism or any influence directly or indirectly brought to bear upon me. Whenever I will find that such a practice is in vogue or is continuing anywhere, low or high, I shall certainly not countenance it.

یہ واضح کرنا چاہوں گا کہ میں کسی قسم کی بد عنوانی اقرباً پروری یا کوئی بھی بلا واسطہ یا بالواسطہ و باو برا داشت نہیں کروں گا۔ جب کبھی مجھے پتا چلے کہ جہاں کہیں کوئی ایسا کام ہو رہا ہے یہ جاری ہے، جھوٹی یا بُری سلطنت ہے، تھناؤ میں اسے برا داشت نہیں کروں گا۔

"I know there are people who do not quite agree with the division of India and the partition of the Punjab and Bengal. Much has been said against it, but now that it has been accepted, it is the duty of every one of us to loyally abide by it and honorably act according to the agreement which is now final and binding on all."

مجھے علم ہے کہ ایسے لوگ موجود ہیں جو جندوستان، بخارا اور گلکال کی قسم سے اتفاق نہیں کرتے۔ اس کے خلاف بہت کچھ کہا گیا ہے، لیکن اب اسے تسلیم کر لیا گیا ہے۔ یہ اب ہم سب کا فرض ہے کہ پوری وفاداری کے ساتھ

اس پر قائم رہیں اور باعزم طریقے سے اس معاملے کا احترام کریں تو کم تھی ہے اور سب کو پابند کرنے والا

ہے۔

But you must remember, as I have said, that this mighty revolution that has taken place is unprecedented. One can quite understand the feeling that exists between the two communities wherever one community is in majority and the other is in minority. But the question is, whether it was possible or practicable to act otherwise than what has been done. A division has to take place.

یہیں یاد رکھنا چاہیے جیسا کہ میں نے کہا ہے کہ طاقتور انقلاب جو کہ برباد ہو چکا ہے، بے مثال ہے۔ کوئی بھی ان

دو طبقات کے درمیان موجود احسانات و سمجھوتے سے جہاں ایک طبقہ اکثریت اور دوسرا اقلیت میں ہو۔ یہیں

سوال یہ ہے کہ جو قوم انجام دیا گیا ہے کیا اس کے برعکس کام کرنا ممکن یا قابل عمل تھا۔

On both sides, in Hindustan and Pakistan, there are sections of people who may not agree with it, who may not like it, but in my judgement, there was no other solution and I am sure the future history will record its verdict in favour of it. And what is more, it will be proved by actual experience as we go on that it was the only solution of India's constitutional problem.

ہندوستان اور پاکستان میں دونوں طرف لوگوں کی ایسے طبقات موجود ہیں جو شاید اسے پسند نہ کرنے ہوں یہیں

میرے فصیلے مطابق اس کا اپنی تباہ حل تھا اور مجھے یقین ہے کہ مستقبل کی تاریخ اس کی حمایت میں اپنا

فصلہ سنائے گی۔ اور مزید یہ کہ جوں ہی ہم آگے بڑھیں گے عملی تجربے سے پتا بت ہو گا کہ ہندوستان کے آئندی مسئلے

کا واحد حل یہی تھا۔

Any idea of a united India could never have worked and in my judgement, it would have led us to terrific disaster. Maybe that view is correct; maybe it is not; that remains to be seen. All the 'same, in this division it was impossible to avoid the question of minorities being in one Dominion or the other. Now that was unavoidable. There is no other solution.

متحده ہندوستان کے نظر بے سے کام نہیں بن سکتا تھا اور میرے خیال میں ایسا نظر یہ ہمیں ایک خوفناک تباہی کی طرف لے جاتا ہے۔ شاید وہ خیال درست ہے اور شاید درست نہ ہو جو کہ دیکھنے سے باقی رہا۔ بالکل اسی طرح اس قسم میں اقلیت کے سوال سے احترام کرنا ناممکن تھا جو ایک ریاست یا دوسرے میں تھے۔ اب اس سے پچنا ناممکن تھا۔ اس کا کوئی اور حل بیسیا۔

Now what shall we do? Now, if we want to make this great State of Pakistan happy and prosperous, we should wholly and solely concentrate on the well-being of the people, and especially of the masses and the poor.

اب ہمیں کیا کرنا چاہیے؟ اب اگر ہم پاکستان کی اس عظیم ریاست کو خوش اور خوشحال بنانا چاہتے ہیں تو ہمیں پوری طرح اور مکمل طور پر اس کی عوام اور خصوصاً عام لوگوں اور غربوں کی بہبود پر توجہ مرکوز کرنی چاہیے۔

If you will work in co-operation, forgetting the past, burying the hatchet, you are bound to succeed. 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 colour, 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.

اگر تم ماضی کو بھلا کر اور باہمی اختلافات ختم کر کے تعاون کے ساتھ کام کرو گے تو ہم تھا تم کا میاب ہو جاؤ گے۔ اگر تم ماضی کو تبدیل کرو اور پورے جذبے کے ساتھ کام کرو، قطع نظر اس کے کہ تم یہ میں سے ہر کوئی اس طبقے کے تعلق رکھا ہے۔ قطع نظر اس سے کہ ماضی میں اسکا تمہارے ساتھ کیا تعلق رہا ہے۔ اس کا رنگ اور عقیدہ کیا ہے، اس ریاست کے یکساں حقوق، مراءات اور فرانچ رکھنے والے شہری ہیں تو تم جو ترقی کرو گے اس کی انتہا کوئی نہیں ہو گی۔

"I cannot emphasize it too much. We should begin to work in that spirit, and in the course of time all- these angularities of the majority and the minority communities, the Hindu community and the Muslim community — because even as regards Muslims you have Pathans, Punjabis, Shias, Sunnis and so on, and among the Hindus you have Brahmins, Vashnavas, Khatris, also Bengalis, Madrasis and so on — will vanish.

میں اس پر زیادہ زور نہیں دوں گا۔ یہیں اس جذبے کے ساتھ کام شروع کرنا چاہیے اور وقت گزرنے کے ساتھ اکثریتی اور اقلیتی طبقے کے اختلافات اور امتیازات۔ یعنی ہندوؤں اور مسلمانوں کے درمیان یہ اختلافات ختم ہو جائیں گے۔ جہاں تک مسلمانوں کا تعلق ہیں ان میں پٹھان، پنجابی، شیعہ، سنی اور اسی طرح کے طبقات موجود ہیں اور ہندوؤں کے درمیان برآئیں، میش، کشتی، بنگالی اور میرا اسی طرح کے طبقات موجود ہیں۔

Indeed, if you ask me, this has been the biggest hindrance in the way of India to attain freedom and independence... [else] we would have been a free people long ago. No power can hold another nation... especially a nation of 400 million souls in subjection; nobody could have conquered you, and even if it had

happened, nobody could have continued its hold on you for any length of time, but for this.

در حقیقت اگر تم مجھ سے پوچھو تو یہی بات ہندوستان کی آزادی کی راہ میں سب سے بڑی رکاوٹ رہی ہے۔ ورنہ ہم بہت پہلے ہی آزاد ہو چکے تھے۔ کوئی بھی طاقت کسی دوسری قوم کو غلام نہیں رکھ سکتی اور خاص طور پر چار سو ملین انسانوں کو۔ کوئی بھی آپ کو فتح نہیں کر سکتا، اور اگر ایسا ہو جاتا ہو بھی جاتا تو کوئی بھی آپ لوگوں کو درمیک اپنے زیر سلطنت نہیں رکھ سکتا تھا لیکن صرف اسی وجہ سے۔

Therefore, we must learn a lesson from this. You are free; you are free to go to your temples, you are free to go to your mosques or to any other place of 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.

اس لیے ہمیں اس سے سبق سیکھنا چاہیے۔ تم آزاد ہو۔ تمام مندوں میں جانے کی آزادی ہے۔ تمہیں مسجدوں میں جانے کی آزادی ہے۔ یا پاکستان کی اس ریاست میں کسی بھی عبادت کی جگہ میں جانے کی آزادی ہے۔ چاہے تمہارا تعلق کسی بھی مذہب، ذات یا عقیدے سے ہو اس کا ریاست کے معاملے سے کوئی تعلق نہیں۔

"Now I think we should keep that in front of us as our ideal, and you will find that in the course of time Hindus would cease to be Hindus and Muslims would cease to be Muslims, not in the religious sense, because that is the personal faith of each individual, but in the political sense as citizens of the State.

اب میرا خیال ہے کہ ہمیں اسے اپنے سامنے بطور مثال رکھنی چاہیے اور تم پہکھو کہ وقت کے گزارنے ساتھ ساتھ ہندو، ہندو نہیں رہیں گے اور مسلمان، مسلمان نہیں رہیں گے، مذہب کے لحاظ سے نہیں یونہ وہ توہر کا کد فرد کا ذاتی عقیدہ ہے لیکن سیاسی اعتبار سے ایک ریاست کے شہری ہونے کی حیثیت سے۔

'Well, gentlemen, I do not wish to take up any more of your time and thank you again for the honour you have done to me. I shall always be guided by the principles of justice and fair play without any, as is put in the political language, prejudice or ill-will, in other words, partiality or favoritism. My guiding principle will be justice and complete impartiality, and I am sure that with your support and co-operation, I can look forward to Pakistan becoming one of the greatest nations of the world."

اچھا سامنے حضرات! میں تمہارا مزید وقت لینا نہیں چاہتا۔ آپ نے مجھے جو اعزاز دیا ہے اس کے لئے میں ایک دفعہ پھر آپ لوگوں کا شکریہ ادا کرتا ہوں۔ انصاف اور سچائی کے اصول ہمیشہ میری رہنمائی کریں گے۔ جیسے سیاسی زبان میں کہا جاتا ہے کہ کسی ذاتی عناو، نفرت اور بغض کے بغیر یا دوسرے الفاظ میں جانبداری اور اقربا پروری کے بغیر، انصاف اور مکمل غیر جانبداری میرے رہنمای اصول ہوں گے اور مجھے یقین ہے کہ تمہاری حمایت اور تعاون سے میں پاکستان کو دنیا کی عظیم ترین قوموں میں سے ایک بنا ہوادیکھ سکتا ہوں۔

## New Vocabulary

Words	Meanings
<b>Abide by (ph.)</b>	To tolerate; to put up with; to accept or submit to; to comply with;
<b>Angularity (n)</b>	The state of being placed at an angle; difference disparity; discrepancy;
<b>Appreciation (n)</b>	Thanks, or gratitude; an assessment of the true worth of persons and their actions and worth
<b>Barrister (n)</b>	Barrister-at-law: a lawyer who has been called to the bar and is qualified to plead in the higher courts
<b>Champion (v.)</b>	To support or defend a cause or an ideal
<b>Contentious (adj.)</b>	Controversial; debatable; disputed; open to question
<b>Cordially (adv.)</b>	Warmly and amicably;
<b>Curse (n)</b>	Something that brings or causes great trouble or harm;
<b>Cyclonic (adj.)</b>	Great awesome and stormy like a cyclone; remarkable; momentous;
<b>Dominion (n)</b>	Self-governing division having its own rule authority; a state
<b>Emphasize (v)</b>	To give emphasis or prominence to; highlight;
<b>Foremost ad'.</b>	First in time, place or rank, etc.; chief; primary; principle
<b>Give expression to</b>	The choice of words, phrases, syntax, intonation, etc. to communicate one's ideals, feelings, emotions, etc.

<b>Gravest (adj.)</b>	(Superlative of grave); extremely serious; solemn; of great significance;
<b>Hindrance (n)</b>	An obstruction; obstacle; a snag; an impediment;
<b>Impartial (adj.)</b>	Not prejudiced against or towards any particular side or party; fair, just and unbiased;
<b>In vogue (ph.)</b>	A popular practice or fashion at a particular time;
<b>Inclusive adj.)</b>	Comprehensive; considered together; without exceptions
<b>Inhabitants n</b>	permanent residents of a particular place or region
<b>Iron hand (n)</b>	Harsh or rigorous control; firm; stern; strict; stringent; etc.
<b>Jobbery (n)</b>	The practice of making private/ personal profit out of a public office through corruption or graft
<b>Legacy(n)</b>	Something handed down or received from an ancestor or predecessor
<b>Legislature (n)</b>	A body of persons (the parliament) vested with the power to make, amend and repeal laws for the state;
<b>Liberal (adj.)</b>	Relating to or having social and political views that favour progress and reform; advocating individual freedom; generous in temperament and behaviour; tolerant of the views of others
<b>Nepotism (n)</b>	Favoritism shown to relatives or close friends by those with power or influence
<b>Obligation (n)</b>	A moral or legal requirement; duty; agreement; bond; commitment; promise;
<b>Onerous (adj.)</b>	Laborious or oppressive; burdensome; demanding; difficult;

<b>Privileges (n)</b>	Fundamental rights guaranteed to the citizens of a country by its constitution; a benefit or immunity granted in certain conditions;
<b>Pronouncement (n)</b>	An official or authoritative statement or announcement
<b>Secular (adj.)</b>	Of or related to worldly things as opposed to the sacred; not concerned with or related to religion; not within the control of the church/religion
<b>Sovereign (adj.)</b>	Supreme in rank or authority; absolute; chief; dominant;
<b>Subjection (n)</b>	The act/process of bringing under control or authority;
<b>Temple (n)</b>	Hindu place of worship; a building or place dedicated to worship of a deity or deities;
<b>Titanic (adj.)</b>	Huge; colossal; enormous; gigantic; massive
<b>To advocate (v)</b>	To support or recommend publicly; plead for or speak in favour of
<b>To bury the Hatchet</b>	To cease hostilities and become reconciled or friends;
<b>To countenance (v)</b>	To support or encourage; to sanction; to tolerate; to endure;
<b>To vanish v</b>	To disappear, esp. suddenly or mysteriously; fade away
<b>Unavoidable (adj.)</b>	That which cannot be avoided; inevitable; certain; inescapable;

<b>Unprecedented</b> (adj.)	Having no precedent; unparalleled; exceptional; extra ordinary; unrivaled;
<b>Utmost</b> (adj.)	Of the greatest possible degree or amount.
<b>Verdict</b> n	A decision; judgment or conclusion;
<b>Vision</b> (n)	The act, faculty or an instance of great perception, esp. of future development; farsightedness; foresight; insight; intuition

## STUDY QUESTIONS

### Recalling

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

**Ans:** Muhammad Ali Jinnah delivered this unforgettable and historical speech on 11th of August, 1947 in Karachi. He was addressing the first Constituent Assembly of Pakistan as the first Governor General of Pakistan.

(OR)

MA Jinnah delivered his speech on Monday, the 11th of August, 1947, to the inaugural session of the Constituent Assembly of Pakistan in Karachi, thanking for the congratulations offered to him by his own, party leaders as well as the Opposition leaders on his unanimous election to the President ship. It was the time when the creation of two independent sovereign states of Pakistan and India finally occurred and he was soon-to-be the Governor General of the State of Pakistan.

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

**Ans:** Muhammad Ali Jinnah manifested two main functions; the Constituent Assembly had to perform. In the beginning of his speech he said that the first function of the Assembly was to frame the future Constitution of Pakistan. The Quaid told the members of Constituent Assembly that they needed to work very hard and show great sense of responsibility for the effective performance of this task. Although it was very demanding and laborious task to make the future constitution of Pakistan but it was the need of new born country. Therefore, he entrusted the responsibility to Assembly to frame the Constitution of Pakistan as soon as possible. About the second function of Assembly he said that no constituent Assembly is supreme in rank and authority. The second function of the Constituent Assembly was to play its role as completely sovereign and independent body as the Federal Legislature of Pakistan.

In the beginning of his speech, MA Jinnah referred to two main functions of the Constituent Assembly. The first was the responsible and heavy task of framing the future constitution of Pakistan, while the second was of functioning as a full and complete sovereign body as the Federal Legislature of Pakistan.

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

**Ans: First Function of Assembly:**

In the beginning of his speech he said that the first function of the Assembly was to frame the future Constitution of Pakistan. The Quaid told the members of Constituent Assembly that they needed to work hard and show great sense of responsibility for the effective performance of this task. Although it was very demanding and laborious task to make the future constitution of Pakistan but it was the need of new born country. Therefore, he entrusted the responsibility to Assembly to frame the Constitution of Pakistan as soon as possible. He mentioned some of those principles which would provide base to

the constitution of Pakistan. These principles included maintaining law and order and providing complete freedom and equality to all the citizens of Pakistan.

(OR)

Jinnah said that the first function of the Constituent Assembly was the responsible and heavy task of framing the future constitution of Pakistan. By this, he seemed to believe that Pakistan needed to take a start from zero by setting fundamental principles first. To him, this was possible only by having a comprehensive, supreme and legal document for the smooth future functioning of the newly born state of Pakistan.

#### **4. What did he say about the second function?**

**Ans: Second Function of Assembly:**

About the second function Quaid-i-Azam said that now the Constituent Assembly is supreme in rank and authority. The second function of the Constituent Assembly was to play its role as completely sovereign and independent body as the Federal Legislature of Pakistan. He said that our country is suffering from the curse of bribery and corruption like many other countries of world. Therefore, we must put down by harsh and rigorous control. 'Jobbery' and 'nepotism' is another curse, we will have to decline it. He hoped that this Assembly would take enough measures to eliminate these social evils

(OR)

As for the second function, Jinnah said that the Constituent Assembly must function as a full and complete sovereign body as Federal Legislature of Pakistan. By this, he meant to say that the Assembly must be so strong and free from all influence that it might easily take decisions in the national interest above all other considerations. In this regard, he advised the Assembly that strong

measures must be taken to get rid of the big curse of bribery and corruption and the great evil of nepotism and jobbery.

#### **5. Which legacy does MA Jinnah refer to in his speech?**

**Ans:** Muhammad Ali Jinnah refers to legacy of great evils like 'nepotism' and 'Jobbery' which have been passed on to us. He clarifies his position that he would never tolerate any kind of nepotism and Jobbery or any influence directly or indirectly. He also tells clearly that he would not allow other government officials to indulge in these at any level, low or high. He expressed complete dislike for this attitude. He said that the first and foremost duty of the government is to take precautionary measures against these evils.

In his inaugural speech to the Constituent Assembly of Pakistan, MA Jinnah refers to the legacy of pre-partitioned India passed on to Pakistan, mainly fraught with the great evil of nepotism and jobbery. He emphasizes that nepotism, jobbery or any direct or indirect influence must not be tolerated at any cost.

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

**Ans:** Jinnah's views about division of India were clear and straight forward. He said that there are many people who do not agree with the division of India but now it should be accepted because the division is particularly established. Quaid termed the division of India as mighty revolution which is unprecedented. He said that the division was the only solution in the sub-continent, for both Hindus and Muslims. The idea of United India could never have worked and would have led to a terrific disaster. He further says that the future history would justify it.

(OR)

The Quaid's views about the division of India are clear-cut and straightforward. In his view, there was no other solution except the division of India and it was the only workable and long-term solution of India's constitutional problem. He strongly hopes that the future history will endorse it. He does not think that any idea of a united India could ever have proved successful and makes a judgment that such an idea would result into sheer collapse and destruction. Above all, as Jinnah puts it, it would be impossible to avoid the question of minorities being in one Dominion or the other without the division of India.

#### **7. What does he say about the minorities?**

**Ans:** In his speech the Quaid-i-Azam does not neglect the rights of minorities. He says that it was impossible to avoid the question of minorities being in one or other dominion in this division of India. He favors them by saying that the minorities are the citizens of this state of Pakistan with equal rights, privileges and obligations. They are free to profess their religion and go to their respective places of worship in the dominion of Pakistan. Both majorities and minorities should work together as first, second and last citizens of Pakistan. Religion, caste, colour and creed have got nothing to do with the business of the state.

(OR)

MA Jinnah talks about the minorities in an exclusively liberal, political and secular manner. He emphasizes that, irrespective of all discriminations of colour, caste and creed, both the Hindu community and the Muslim community should forget the past and set to work in cooperation for the progress and prosperity of the State of Pakistan, of which there are the equal citizens. He insists on the need to desist from the old and deeply-rooted temptation of subjugating one another in the larger interest of the country. Also, he declares that all the

citizens, including minorities, are free to practice their respective religions with equal rights.

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

**Ans:** According to the vision of Muhammad Ali Jinnah the freedom for the people of Pakistan in general means that in the dominion of the Pakistan the lives, properties and beliefs of its subjects are fully protected. Everyone is equal as a citizen of Pakistan. It is the right of every one to enjoy the full freedom of equal rights, privileges, and obligations as a citizen of this state. Complete religious freedom, in which individuals are free to go to their mosques, temples or any other place of worship, is also an essential feature of freedom. He said that now it is a time to work together as a one nation for the prosperity and development of Pakistan. In this way there will be no end of progress.

(OR)

MA Jinnah envisions such freedom for the people of Pakistan in general which is directed towards the well-being of the poor masses in particular. In this regard, he emphasizes that all men must think and be thought just in terms of the citizens of the state with equal rights, privileges, and obligations. He stresses on the point that learning from the past; all the communities should desist from the old and deeply-rooted temptation of subjugating one another in the national interest of Pakistan. He openly declares that all the citizens are free to practice their respective religions with equal freedom in the State of Pakistan.

**Interpreting**

**9. What does MA Jinnah mean by "Hindus would cease to be Hindus and Muslims would cease to be Muslims"? Explain.**

**Ans:** Muhammad Ali Jinnah says in his speech that in the course of time "Hindus would cease to be Hindus, and Muslims would cease to be Muslims" Those who do not have full grasp of the two nations theory is often misled by this phrase.

They wrongly infer from these words that Quaid's vision of Pakistan was that of a secular state in which religion would have no role to play. These remarks did not mean that both the 'Hindus' and the 'Muslims' would lose their separate identities. It would not happen in religious sense; it would happen only in political sense. Simply both were argued upon to work together for the prosperity of Pakistan as its equal citizens. If the Hindus and Muslims will work in cooperation, and become friends then they are bound to succeed.

(OR)

By "Hindus would cease to be Hindus, and Muslims would cease to be Muslims", Jinnah expresses his vision and political ideology of Pakistan, according to which there will be no discrimination of a majority community and a minority community. They will all enjoy equal rights, privileges and obligations in the new State of Pakistan, irrespective of their differences of religion, caste and creed.

#### **10. Make a list of the fundamental principles that comprise Jinnah's vision of Pakistan?**

**Ans:** A list of the fundamental principles, that comprise Jinnah's vision of Pakistan, is as follows:

- i. Pakistan must have a sovereign and powerful Federal Legislature or Assembly that should frame a Constitution and take decision accordingly.
- ii. The first duty of a government must be to maintain law and order, ensuring full protection to its subjects.
- iii. Corruption and bribery, and nepotism and jobbery are the most destructive evils and curses that Pakistan will have to get rid of.

iv. There must be no discrimination of a majority community and a minority community. All the citizens of Pakistan must enjoy equal rights, privileges and obligations, irrespective of their differences of religion, caste and creed.

(OR)

**Principles:**

- i. To maintain law and order. ii. End of bribery and corruption.
- iii. End of nepotism and jobbery. iv. No influence.
- v. Rule of Justice and fair play.

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?**

**Ans:** We have failed to achieve the vision of Jinnah of Pakistan. We are guilty of nepotisms, corruption. We have failed to maintain Justice and fair play.

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

**Ans:** We have failed to have the Pakistan that Jinnah wanted. After the death of Jinnah, the control of Pakistan came in the hands mostly of those people who were selfish. They forgot the lesson given of Jinnah to run the state.

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

**Ans:** We have become selfish; we are not as honest and hardworking as Jinnah we are guilty of nepotism and corruption. Bribery, influence, might is right is the rule of the day.

**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 realise his vision?**

**Discuss**

**Ans:** By firmly holding on to the principles of unity, faith and discipline, we can move forward and carve our place among the developed countries of the world.

One of the most important steps to guide Pakistan towards a better future is providing quality and affordable education to all school going children, irrespective of their economic or social status. With education comes the proper balance between one's rights and one's duties, which in turn lead a nation towards honour, dignity and sovereignty as a state.

Jinnah's dream cannot be transformed into a reality. By holding on firmly to Quaid-i-Azam's words, "With faith, discipline and selfless devotion to duty, there is nothing worthwhile that you cannot achieve" and ""Failure is a word unknown to me", we can still find the road to prosperity and with our heads held high, march towards Jinnah's Pakistan.

### **Oral Activity**

- **Express your views in simple words what the mission of the Quaid-e-Azam was before 1947.**

**Ans:** The mission of the Quaid-e-Azam before 1947 was to build a Muslim state where people may lead their lives in accordance with the principles of their religion, civilization, traditions, ethics and economics. The Muslims may run the

affairs of the state according to their values freely. The minorities should enjoy equal rights too.

- **Tell in your own words what the vision of M.A Jinnah was after 1947.**

**Ans: Vision of M.A Jinnah after 1947:**

Jinnah's vision that Pakistan would emerge as a sovereign democratic state, where the law would reign supreme, the politicians would work with honesty and dedication for the state. all citizens including women would play an important role in the development of the country, human rights would be protected and quick justice would be within reach of all, poverty and illiteracy would be eradicated in the minimum possible time and non-Muslims would be treated with respect and tolerance and dignity.

By firmly holding on to the principles of unity, faith and discipline, he wanted the nation to move forward and carve its place among the developed countries of the world.

### **Writing Skills**

- **Write an essay on "The Great Leader, M.A Jinnah".**

**Ans: THE GREAT LEADER, M.A JINNAH**

Quaid-e-Azam is the greatest leader of our history. He won a separate state of Pakistan and printed, his name forever in the pages of history. He was a sincere and devoted leader of the Muslims. He was an intelligent and lively thinker. He awakened the Muslims from their slumber. He told them that they were a separate nation from Hindus. They needed a separate state to live according to their religion and culture. He impressed upon the mind of the Muslims of India the necessity of a separate country.

In the beginning, he joined the Indian National Congress but soon left it on seeing the evil design of the Hindus. He joined the Muslims League and became its leader. He collected the Muslims on one platform. He created spirit of unity in them. He fought against Hindus and the British. His battle was peaceful. His enemies tried to purchase him but he remained undaunted. He was a man of great determination. He worked very hard for the nation in spite of his failing health. The Hindus and the English were equally afraid of his political insight and sound character. He made numberless speeches in which he demanded a separate state for the Muslims.

In 1940 the famous Pakistan Resolution was adopted. It was due to the sincere efforts of the Quaid-e-Azam that the British decided to leave India.

He got Pakistan on the 14th of August 1947. He came to Pakistan after its establishment. He was called the Father of the Nation. He became its first Governor General. He did not live long to steer the boat of weak and feeble nation. He died on 11th September 1948. It was a sad date for all of us.

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

**Ans:** There are many problems in our country but it does not mean that there is no hope. Being a nuclear power having the eighth largest army, it is time we also invested in human resources, in education, health and social services to benefit our people.

We also have one of the largest irrigation systems in the world. Above all, we are rich in natural resources, talent and manpower, which can lead us to become a developed country one day.

## Noun Phrases

A noun phrase is any phrase that has a noun as its head and that can occupy the same slot as a single noun or pronoun in a larger phrase or in a sentence

- Dogs frighten me (noun)
- Big dogs frighten me (noun phrase)
- She ran outside to play (pronoun)
- The little girl ran outside to play (noun phrase)
- Don't touch that (pronoun)
- Don't touch those books (noun phrase)
- She came with Margaret (noun)
- She came with her older sister (noun phrase)
- **Other examples of noun phrase are:**

- She gave him a big sweet piece of cake.
- They're both excellent teachers.
- There's a tall, good-looking man outside who wants to talk to you.
- They're in the back garden.
- He had been watching her all evening
- He's such a kind man.
- I started this project without very much enthusiasm.
- He picked up the ornately decorated wine-glass and took a small sip.

**The head** of a noun phrase is the noun being described or referred to in the phrase:

- Her older sister
- A big sweet piece of cake
- Many pleasant days
- **Sometimes a pronoun can be the head of a noun phrase:**
- That's a big one.
- I'd like those red ones.
- They both knew the truth.
- Are all these for me?
- Have you anything new to tell me?

### **Word Order in Noun Phrases**

The words that precede a noun or pronoun in a noun phrase follow a certain order.

- In first position in noun phrases come the predetermines, determiners, quantifiers and numerals, in that order:
  - She was carrying several large black books.
  - Who owns those two cars?
  - They own both these big yachts.
- Ordinal numbers (first, second, third, etc. and also last) come before cardinal numbers (one, two, three, etc.):
  - The first six contestants
  - The last two riders
- After this group of words come the adjectives and other descriptive words.

It is important to note that the order of adjectives in a noun phrase is not entirely free. Certain categories of adjective must always precede or follow others within the phrase:

- A big green car NOT a green big car
- An old Russian car NOT a Russian old car
- Closest to the determiners, etc come the general descriptive adjectives:
  - A disturbing outlook on life • An amazing coincidence
  - A beautiful tapestry • An urgent telephone call
- Continuing towards the head of the phrase, next again are adjectives denoting age (new, old, young, etc) and then adjectives denoting colour (for example black, brown, red, white, etc):
  - A beautiful old car • A pretty new blue dress
- To the right again come participles (for example broken, cut, laughing, singing, woven, etc), sometimes preceding and sometimes following the colour adjectives:
  - A strange carved idol
  - A lovely green woven scarf OR A lovely woven green scarf
- To the right again come adjectives denoting countries, peoples, tribes, and so on, for example Californian, French, Japanese, Roman, etc:
  - An excellent French perfume • A little Japanese doll
- Nearest to the head of the phrase stand:
  - adjectives and nouns that describe what the substance is made out of or what it resembles (for example brass, cardboard, iron, leather, metal, paper, steel, stone, wooden, woolen, etc):

A brass ban

A long iron rods

A strange Celtic stone carrying

- Adjectives that mean 'relating to—' (for example atomic, biological, criminal, historical, medical, moral, philosophical, political, social, etc)

A new medical centre

## **Noun Clauses**

A noun clause is a subordinate clause that can have the same function or fill the same slot in a sentence as a noun or pronoun.

- It was quite unforgivable (pronoun)

**What you did was quite unforgivable (noun clause)**

- I didn't realize that (pronoun)

- I didn't realize that you were coming with us (noun clause)

- The problem is money (noun)

- The problem is that no-one came to the party (noun clause)

- The prize will go to Raymond (noun)

- The prize will go to whoever answer the questions correctly (noun clause)

- Noun clauses may begin with subordinating conjunction that, other subordinating conjunctions, such as if, whether, how, when, where and why, interrogative pronouns such as who, whose, what and which, and interrogative determiners such as what, which and whose:

- I am saying that we must look for new market for our product.

- I'm sure aware that we've been waiting for more than an hour?

- I wonder if Iris will be coming with us.

- Ask her whether she's coming.
- Do you know why the rainbow has seven colours in it?
- I wondered where he was.
- I don't know who won the prize.
- I wondered what he was doing.
- Have you any idea which is /Wanes?
- She wants to know who's that is.
- Which book I should choose is the big question.
- I wasn't sure about what clothes I should be taking with me.
- The police want to know whose car that is.

Noun clauses also include the nominal relative clauses which are formed with the pronouns and determiners what, whatever, whichever and whoever.

- The price is what is most important the thing that is most important)
- According to what she said, a lot of people are going to lose their jobs.
- She can do whatever she likes.
- Take whatever books you need.
- Take whichever ones you want.
- Whoever answer the question correctly will win the prize (=the person who answer...)
- I'll give whoever answer the question correctly a prize.

## Functions of Noun Clauses

A noun clause can have any of the same functions in a sentence as a noun or pronoun. It can, for example, be the subject of the sentence:

- That I forgot your birthday was quite unforgivable.
- What you did was quite unforgivable or the direct object:
- I didn't realize that you were coming with us.
- I didn't realize what I had done or the indirect object.
- I'll give whoever answers the questions correctly a prize.

**Or a complement:**

- The worry is that no-one might turn up at all.
- The problem is who we should invite.

**Or the complement of a preposition:**

- The money will go to whichever charity you choose.

## Direct and indirect Speech

One common type of noun clause is known as indirect speech or reported speech. Indirect speech reports what someone has said, as opposed to direct speech, which consists of the person's exact words.

- She said, 'Jamil is coming too'. (direct speech)
- She said that Jamil was coming too. (indirect speech)
- I'll be there, 'she promised. (direct speech)
- She promised that she would be there. (indirect speech)

Direct and indirect speech may involve questions rather than statements. These are known as direct questions and indirect questions respectively:

- Are you singing with us?' she asked me, (direct question)
- She asked me if I was signing with them (indirect question)'
- When does the London train arrive?' I required, (direct question)
- I inquired when the London train would arrive, (indirect questions)