

Visionary Discourse speeches 5th semester BS English

Quaid e Azam Speeches

11 August Speech:

Address of the Founder of Pakistan Quaid-e-Azam Muhammad Ali Jinnah on 11th August, 1947 to 1st Constituent Assembly

Mr. President (Quaid-e-Azam Mohammad Ali Jinnah): Ladies and Gentlemen, I cordially thank you, with the utmost sincerity, for the honour you have conferred upon me — the greatest honour that it is possible for this Sovereign Assembly to confer — by electing me as your first President. 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. The first is the very onerous and responsible task of framing our 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. 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. 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 a revolution of the greatest possible character.

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. The first and the foremost thing that I would like to emphasise 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. 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.

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. (Hear, hear.) 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.

Black-marketing is another curse. Well, I know that black-marketers are frequently caught and punished. According to our judicial notions sentences are passed, and sometimes fines only are imposed. Now you have to tackle this monster which today is a colossal crime against society, in our distressed conditions, when we constantly face shortage of food and or the essential commodities of life. A citizen who does black-marketing commits, I think, a greater crime than the biggest and most grievous of crimes. These black-marketers are really knowing, intelligent and ordinarily responsible people, and when they indulge in blackmarketing, I think they ought to be very severely punished, because they undermine the entire system of control and regulation of food-stuffs and essential commodities, and cause wholesale starvation and want and even death.

The next thing that strikes me is this. Here again 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. This evil must be crushed relentlessly. 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. Wherever I find that such a practice is in vogue, or is continuing anywhere, low or high, I shall certainly not countenance it.

I know there are people who do not quite agree with the division of Indian 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 honourably act according to the agreement which is now final and binding on all. 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 has been done. A division had to take place. 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 judgment there was no other solution and I am sure 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 that was the only solution of India's constitutional problem. Any idea of a United India could never have worked and in my judgment it would have led us to terrific disaster. May be that view is correct; may be it is not; that remains to be seen. All the same, in this division it was impossible to avoid the questions of minorities being in one Dominion or the other. Now that was unavoidable. There is no other solution. 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. 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 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.



I cannot emphasise it too much. We should begin to work in that spirit and in course of time all these angularities of the majority and 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, Khattris, also Bengalese, Madrasis and so on — will vanish. Indeed if you ask me this has been the biggest hindrance in the way of India to attain its freedom and independence and but for this we would have been free peoples long long ago. No power

can hold another nation, and specially a nation of 400 millions souls in subjection; no body could have conquered you, and even if it had happened, no body could have continued its hold on you for any length of time but for this. (Applause.) 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 places 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 (Hear, hear). As you know, history shows that in England conditions some time ago were much worse than those prevailing in India to-day. The Roman Catholics and the Protestants persecuted each other. Even now there are some States in existence where there are discriminations made and bars imposed against a particular class. Thank God we are not starting in those days. We are starting in the days when there is no discrimination, no distinction between one community and another, no discrimination between one caste or creed and another. We are starting with this fundamental principle that we are all citizens and equal citizens of one State. (Loud applause.) The people of England in course of time had to face the realities of the situation and had to discharge the responsibilities and burdens placed upon them by the government of their country and they went through that fire step by step. Today you might say with justice that Roman Catholics and Protestants do not exist: what exists now is that every man is a citizen, an equal citizen, of Great Britain and they are all members of the nation.

Now, I think we should keep that in front of us as our ideal and you will find that in 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.

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 favouritism. 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. (Loud applause)

14 August Speech

Pakistan Constitutional Assembly"

Inauguration of the Pakistan Constituent Assembly on 14th August, 1947

Your Excellency, I thank His Majesty the King on behalf of the Pakistan Constituent Assembly and myself for his gracious message. I know great responsibilities lie ahead, and I naturally reciprocate his sentiments and we are grateful for his assurance of sympathy and support, and I hope that you will communicate to His Majesty our assurance of goodwill and friendship for the British nation and himself as the Crown head of the British.

I thank you for your expressions of goodwill and good wishes for the future of Pakistan. It will be our constant endeavor to work for the welfare and well-being of all the communities in Pakistan, and I hope that everyone would be inspired by the idea of public service, and they will be imbued with the spirit of co-operation and will excel in their political and civic virtues which go to make a great nation and help to advance its greatness.

I once more thank you and Lady Mountbatten for your kindness and good wishes. Yes, we are parting as friends and sincerely hope that we shall remain friends.

I wish to emphasize that we appreciate the spirit in which those in the Government service at present and in the Armed Forces and others have so willingly and ungrudgingly volunteered themselves provisionally to serve Pakistan. As servants of Pakistan we shall make them happy and they will be treated equally with our nationals. The tolerance and goodwill that great

Emperor Akbar showed to all the non-Muslim is not of recent origin. It dates back thirteen centuries ago when our Prophet not only by words but by deeds treated the Jews and Christians, after he had conquered them, with the utmost tolerance and regard and respect for their faith and beliefs. The whole history of Muslims, wherever they ruled, is replete with those humane and great principles which should be followed and practiced.

Finally, I thank you for your good wishes for Pakistan, and I assure you that we shall not be wanting in friendly spirit with our neighbors and with all nations of the world.

Pakistan Zindabad

24 October 1947 speech

God often tests and tries those whom He loves. He called upon Prophet Ibrahim to sacrifice what he loved the most. Prophet Ibrahim answered that call and offered to sacrifice his son.

Today too, God is testing and trying the Muslims of Pakistan and India. He has demanded great sacrifices from us. Our newly born state is bleeding from wounds inflicted by our enemies. Our Muslim brethren in India are being victimized and oppressed as Muslims for their help and sympathy for the establishment of Pakistan. Dark clouds surround us on all sides for the moment but we are not daunted, for I am sure, if we show the same spirit of sacrifice as it was shown by Prophet Ibrahim, God would rend the clouds and shower His blessings on us as He did on Ibrahim. Let us, therefore, on the day of Eid-ul-Azha which symbolizes the spirit of sacrifice enjoined by Islam, resolve that we shall not be deterred from our objective of creating a state of our own concept by any amount of sacrifice, trials or tribulations which may lie ahead of us and that we shall bend all our energies and resources to achieve our goal. I am confident that in spite of its magnitude, we shall overcome this grave crisis as we have in our long history surmounted many others and notwithstanding the efforts of our enemies, we shall emerge triumphant and strong from the dark night of suffering and show to the world that the state exists not for life but for good life. On this sacred day, I send greetings to our Muslim brethren all over the world both on behalf of myself and the people of Pakistan. For us in Pakistan, this day of thanksgiving and rejoicing has been overshadowed by the suffering and sorrow of five million Muslims in East Punjab and its neighborhood. I hope that, wherever Muslim men and women foregather on this solemn day, they will remember in their prayers these unfortunate men, women and children who have lost their dear ones, hearths and homes and are undergoing an agony and suffering as great and cruel as any yet inflicted on humanity. In the name of this mass of suffering humanity I renew my appeal to Muslims wherever they may be, to extend to us in this hour of danger and need, their hand of brotherly sympathy, support and co-operation. Nothing on earth now can undo Pakistan.

The greater the sacrifices we are made to undergo the purer and more chastened shall we emerge like gold from fire. So my message to you all is of hope, courage and confidence. Let us mobilize all our resources in a systematic and organized way and tackle the grave issues that confront us with grim determination and discipline worthy of a great nation.

Pakistan Zindabad

30 October 1947

Broadcast speech from Radio Pakistan, Lahore: October 30, 1947

A few days ago, I received harrowing accounts of the terrible happenings in the Punjab and the situation, from all accounts, appeared to be so grave that I decided to come to Lahore. On my arrival here, I immediately got in touch with various sources that were available to me and I was deeply grieved to realize that unfortunately there was a great deal of truth in what had been told to me. I am speaking to you under deep distress and with a heavy heart. We have, undoubtedly, achieved Pakistan and that too without bloody war and practically peacefully by moral and intellectual force and with the power of pen which is no less mighty than the sword and so our righteous cause has triumphed. Are we now going to besmear and tarnish this greatest achievement for which there is no parallel in the whole history of the world by resorting to frenzy, savagery and butchery? And, will this lead us anywhere? Pakistan is now a fait accompli and it can never be undone. Besides, it was the only just, honourable and practical solution of the most complex constitutional problem of this great sub-continent.

The division of India is now finally and irrevocably effected. No doubt, we feel that the carving out of this great independent, sovereign Muslim State has suffered injustice. We have been squeezed in as

much as it was possible and the latest blow that we have received was the Award of the Boundary Commission. It is an unjust, incomprehensible and even perverse Award. It may be wrong, unjust and perverse and it may not be a judicial but political award, but we had agreed to abide by it and it is binding upon us. As honourable people we must abide by it. It may be our misfortune, but we must bear up this one more blow with fortitude, courage and hope.

Let us now plan to build and reconstruct and regenerate our great nation and our sovereign State of Pakistan which, you know, is not only the biggest Muslim State in the world but the fifth biggest sovereign State in the world. Now is the time, chance and opportunity for every Musalman to make his or her fullest and best contribution and make the greatest sacrifice and work ceaselessly and selflessly in the service of our nation and make Pakistan one of the greatest nations of the world. It is in your hands. We have undoubtedly talents; Pakistan is blessed with enormous resources and potentialities; Providence has endowed us with all the wealth of nature and now it lies with man to make the best of it.

It is agreed on all hands that peace should be restored without delay and that law and order must be established and maintained at any cost. Now it is up to the leaders and the rank and file of the communities to leave no stone unturned in fulfilling the sacred and honourable undertaking that was given at the Special Conference on the 29th August, to protect the minorities And to work in every way for the welfare and safety of the Refugees. The Lahore Conference of 29th has further laid down Categorically certain ways and means to be adopted to implement Its decisions and such further measures will be taken which have The solemn, firm and determined sanction of the Pakistan and the Dominion of India Governments. Henceforth they will be Naturally responsible, as the Punjab Boundary Force, which was Limited only to certain areas, could not deal with the entire Punjab-both West and East, especially now as the rural areas have also been affected and, therefore, it has been abolished. These decisions and measures adopted by the Special

Conference should reassure the people of all communities that the Pakistan and India Governments are determined to put down ruthlessly these orgies and their far reaching consequences. But it requires the communities concerned to realize the folly and futility of indulging in this savagery which has already taken a colossal toll of human life and especially of the innocent ones and has displaced hundreds of thousands of innocent people, rendered them homeless and delivered them to starvation who are wandering about in the countryside for their lives-besides resulting in destruction of property on an extensive scale.

This is not the moment for me to go into the origin or cause of all that is happening or to apportion blame as to which community has disgraced itself more. It will be for the historians to give their verdict. Humanity cries loud against this shameful conduct and the deeds that have been committed. Those who are responsible for this holocaust must be dealt with an iron hand and put down ruthlessly. The civilized world is looking upon these doings and happenings with horror and the fair name of the communities concerned stands blackened in the eyes of the world.

It is now up to the leaders and those responsible and in charge of the Governments to make their supreme effort to make amends for this indelible stigma. While the horizon is beset with dark clouds, let me appeal to you and give this message to the people of Pakistan. Create enthusiasm and spirit and go forward with your task, with courage and hope, and we shall do it. Are we down-hearted? Certainly not. The history of Islam is replete with instances of valour, grit and determination. So march on notwithstanding obstructions, obstacles and interference; and I feel confident that a united nation of

70 million people with a grim determination and with a great civilization and history need fear nothing. It is now up to you to work, work and work; and we are bound to succeed. And never forget our motto: "Unity, Discipline and Faith".

I have so far spoken to you in English as you know that the eyes of the world are upon Pakistan and we are watched by the various nations of the world with the keenest interest since the establishment of Pakistan as an independent, sovereign State which has been a great and historical event. I, therefore, used the medium of English so as to be able to reach the world-wide audience which exhibited great interest in Pakistan.

The text of my broadcast will be translated into Urdu and read to you in a few minutes' time as well as published in the Press tomorrow, but, nevertheless, I would also like to say a few words in Urdu

15 June 1948 speech

Provincialism- A curse (15th Jun 1948)

Reply to the Civic Address presented by the Quetta Municipality on 15th June, 1948.

I thank you for your address of welcome and for the kind words and good wishes you have expressed for me and Miss Fatima Jinnah, and I greatly appreciate your handsome and generous contribution to the Relief Fund and noble cause which it represents. Though luckily Baluchistan was spared the tragedy which the Punjab went through on the establishment of Pakistan, and, on account of its situation, does not face the refugee problem in the same way as other 'parts of Pakistan do, the welfare of refugees and all who suffered because Pakistan was achieved is the responsibility of us all. The relief and rehabilitation of these stricken people is a matter of great

Importance and urgency for Pakistan for, until they become useful members of the society, the progress of Pakistan will not be fully accelerated. Every effort made in this direction, therefore, is most welcome, as it will advance the cause of progress and welfare of Pakistan.

Quetta has been for many years an important town and cantonment: with the establishment of Pakistan, its importance has increased and will increase further. Its situation and healthy climate entitle it to special attention and I am, therefore, really glad that despite the havoc wrought by the earthquakes of 1935 and the disabilities created by the war later and the dislocation caused by the movement of population more recently it gives the appearance of an orderly and busy town. The credit for this goes to a large extent to the Quetta Municipality and the City Fathers here. The town apparently has been well-planned and whatever buildings have been put up look neat and elegant. I, share your hopes that better times are ahead and not very long hence the temporary structures, which constitute most of the town at present, will be replaced by permanent earthquake-proof buildings. While the municipality should play its part, private enterprise is necessary, so that Quetta may be as great a civil station as a cantonment and the more you improve it the more attractive it will become. For a large part of Western Pakistan it will be the natural summer resort and draw larger and larger number of visitors, which will not only be additional source of revenue but also will bring and establish contact with other parts of Western Pakistan. This ought to be kept in view. The difficulty regarding water supply and other problems should be tackled with boldness and imagination, and I am sure, Government will give you willing help whenever it is needed..

While, however, one must love one's town and work for its welfare indeed because of it-one must love better one's country and work more devotedly for it. Local attachments have their value but what is the value and strength of a "part" except within the "whole". Yet this is a truth people so easily seem to forget and begin to prize local, sectional or provincial interests above. And regardless of the national interests. It naturally pains me to find the curse of provincialism holding sway over any section of Pakistan. Pakistan must be rid of this evil. It is relic of the old administration when you clung to provincial autonomy and local liberty of action to avoid control-which meant-British control. But with your own Central Government and its power, is a folly to continue to think in the same terms, especially at a time when your State is so new and faces such tremendous problems internal and external. At this juncture any subordination of the larger interest of the State to the provincial or local or personal interest would be suicidal.

Baluchistan is the land of brave independent people and to you, therefore, national freedom, honour, and strength should have a special meaning. These whisperings of mulki and non-Mulki are neither profitable for the land not worthy of it. We are now all Pakistanis-not Baluchis, Pathans, Sindhis, Bengalis, Punjabis and so on-and as Pakistanis we must feel behave and act, and we should be proud to be known as Pakistanis and nothing else. I ask you always to pause and consider before taking any step whether it is conditioned by your personal or local likes and dislikes or is determined by consideration of the good of the State. If each individual thus being scrutinizing himself and forces for initially it will require a certain amount of force upon himself the principal of honesty to others as well as to himself, regardless of fear or favour. I see a very bright future ahead. If individuals both officials and non-officials play their part thus and work in this spirit, the Government, the Nation and the State will immediately bear their stamp, and Pakistan will emerge triumphantly as one of the greatest nations of the world.

As you all know I am specially interested in Baluchistan because it is my special responsibility. I want to see it play as full a part in the affairs of Pakistan as any other province, but it will take time to remove the symptoms of long neglect. In order that this time may not be a minute longer than necessary, I earnestly request you to co-operate with me, to give me your selfless support, and not to make my task difficult. Representative government and representative institutions are no doubt good and desirable, but when people want to reduce them merely to channels of personal aggrandisement, they not only lose their value but earn a bad name. Let us avoid that and it is possible only if, as I have said, we subject our actions to perpetual scrutiny and test them with the touchstone not of personal or sectional interest but of the good of the State.

I thank you once-again for your generous contribution, your courtesy and for the honor you have done me by presenting this civic address and giving me an opportunity to say a few words.

Pakistan Zindabad

1st July 1948 speech

"Mr. Governor, Directors of State Bank, Ladies and Gentlemen.

The opening of the State Bank of Pakistan symbolises the sovereignty of our State in the financial sphere and I am very glad to be here today to perform the opening ceremony. It was not considered feasible to start a Bank of our own simultaneously with the coming into being of Pakistan in August last year. A good deal of preparatory work must precede the inauguration of an institution responsible for

such technical and delicate work as note issue and banking. To allow for this preparation, it was provided, under the Pakistan Monetary System and Reserve Bank Order, 1947, that the Reserve Bank of India should continue to be the currency and banking authority of Pakistan till the 30th September, 1948. Later on it was felt that it would be in the best interests of our State if the Reserve Bank of India were relieved of its functions in Pakistan, as early as possible. The State of transfer of these functions to a Pakistan agency was consequently advanced by three months in agreement with the Government of India and the Reserve Bank. It was at the same time decided to establish a Central Bank of Pakistan in preference to any other agency for managing our currency and banking. This decision left very little time for the small band of trained personnel in this field in Pakistan to complete the preliminaries and they have by their untiring effort and hard work completed their task by the due date which is very creditable to them, and I wish to record a note of our appreciation of their labours.

As you have observed, Mr. Governor in undivided India banking was kept a close preserve of non-Muslims and their migration from Western Pakistan has caused a good deal of dislocation in the economic life of our young State. In order that the wheels of commerce and industry should run smoothly, it is imperative that the vacuum caused by the exodus of non-Muslims should be filled without delay. I am glad to note that schemes for training Pakistan nationals in banking are in hand. I will watch their progress with interest and I am confident that the State Bank will receive the co-operation of all concerned including the banks and Universities in pushing them forward. Banking will provide a new and wide field in which the genius of our young men can find full play. I am sure that they will come forward in large numbers to take advantage of the training facilities which are proposed to be provided. While doing so, they will not only be benefiting themselves but also contributing to the well-being of our State.

I need hardly dilate on the important role that the State Bank will have to play in regulating the economic life of our country. The monetary policy of the bank will have a direct bearing on our trade and commerce, both inside Pakistan as well as with the outside world and it is only to be desired that your policy should encourage maximum production and a free flow of trade. The monetary policy pursued during the war years contributed, in no small measure, to our present day economic problems. The abnormal rise in the cost of living has hit the poorer sections of society including those with fixed incomes very hard indeed and is responsible to a great extent for the prevailing unrest in the country. The policy of the Pakistan Government is to stabilise prices at a level that would be fair to the producer, as well as the consumer. I hope your efforts will be directed in the same direction in order to tackle this crucial problem with success.

I shall watch with keenness the work of your Research Organization in evolving banking practices compatible with Islamic ideas of social and economic life. The economic system of the West has created almost insoluble problems for humanity and to many of us it appears that only a miracle can save it from disaster that is not facing the world. It has failed to do justice between man and man and to eradicate friction from the international field. On the contrary, it was largely responsible for the two world wars in the last half century. The Western world, in spite of its advantages, of mechanization and industrial efficiency is today in a worse mess than ever before in history. The adoption of Western economic theory and practice will not help us in achieving our goal of creating a happy and contented people. We must work our destiny in our own way and present to the world an economic system based on true Islamic concept of equality of manhood and social justice. We will thereby be fulfilling our mission as Muslims and giving to humanity the message of peace which alone can save it and secure the welfare, happiness and prosperity of mankind.

May the State Bank of Pakistan prosper and fulfil the high ideals which have been set as its goal.

In the end I thank you, Mr. Governor, for the warm welcome given to me by you and your colleagues, and the distinguished guests who have graced this occasion as a mark of their good wishes and the honour you have done me in inviting me to perform this historic opening ceremony of the State Bank which I feel will develop into one of our greatest national institutions and play its part fully throughout the world.”

