

How do you substantiate that the speech of Quaid-e-Azam on 11 August 1947 was a great vision that designed the futuristic political and social structure of Pakistan?

I Introduction

Undoubtedly, Quaid-e-Azam Muhammad Ali Jinnah was one of the charismatic leaders who not only strived hard for the creation of Pakistan but also formulated the basic principles to make Pakistan a politically and socially stable country. His speech of 11 August, 1947 served as the Magna Carta of Pakistan, in which he sagaciously laid the basis of Pakistan nationalism with describing the basic fundamental principles. These dogmas are crucial for the country's very existence and survival. Thus, it is well right to say that Quaid-e-Azam's speech holds a significant place particularly in constitutional development of Pakistan.

II- What are the key features of Quaid-e-Azam's speech on 11 August, 1947 that focused on political and social structure

i- Maintain law and order

He was a hard supporter of maintaining law and order. It is depicted from the excerpt taken from his speech. He says,

"The first duty of the government is to maintain law and order in the country, so that life, property and religious beliefs of its subjects are protected by the state."

ii- Putting down bribery and corruption with an iron hand

Another important point of consideration of his speech is the hate for corruption and bribery, which are the evils threatening the

society's stake. He says about it that

“One of the biggest crimes which India is suffering is corruption. That really is great poison. We must put that down with an iron hand.”

iii- Black marketing: a colossal crime against the society

Black-marketing is one of the biggest crime. It is done by well-privileged people of the society. Quaid-e-Azam strongly opposed such acts of great misery.

“A citizen who does black-marketing does the greatest of all crimes. Because they undermine the entire society by threatening the control and regulation of food stuffs, and whole commodities, and cause wholesale star-

vation and want and
even death."

IV- Protecting the rights of minorities

He strongly advocated for the rights of minorities. According to him, religion is the personal matter and state has no control over it.

"You are free. You are free to go to your temples, mosques or any other place of worship. You may belong to any caste or creed that has nothing to do with state of Pakistan."

V- The evil of nepotism and jobbery

He was against nepotism and jobbery. To him, selection should be purely on merit without any discrimination.

"The evil must be crushed

"relentlessly. I shall never tolerate nepotism directly or indirectly that brought to bear upon me."

vi- Strengthening the nation through cooperation and unity

Nations should be strengthened by promoting unity and cooperation. Any form of prejudice or discrimination should be abolished from the society. According to him,

"If you forget the past, work in cooperation, and bury the hatchet, you are bound to succeed."

vii- The principle of justice and fair play

He was profound advocator of justice and fair-play and he asked his nation to follow the suit.

"I shall always be guided

by the principles of justice and fair-play without any prejudices, ill-will or favoritism. With your support, I am looking forward to Pakistan becoming one of the greatest nations of the world.

III. Quaid's speech and political structure of Pakistan

i- Highlighting democratic credentials
He highlighted the democratic credentials of justice, impartiality, unity and fair play.

ii- Ground framework for future constitution
His speech laid the ground for basis for the constituent Assembly.

"Constituent Assembly has two main functions to perform. One is to form

the constitution of Pakistan.
Another is to make itself
a sovereign and strong
federal legislative organ.

iii- Encouraging the well-fare of
the state through unity and
coordination

By political stability, the
sense of unity is achieved. Thus,
he strongly advocated for the
unity and cooperation of the
state through political uplift.

iv- His speech and social structure

i- A strong advocate for
inclusivity

In this speech, he explained
and encouraged to respect the rights
of minorities irrespective of their
creed or religion to make
and an inclusive and prosperous
society.

ii- Social justice and economic development

Through social justice and economic development in the form of removing black-marketing, he laid the basis of social structure.

iii- Removing all societal evils

He endeavoured to inculcate the hate against all social evils like bribery, corruption, nepotism and prejudices.

v- Conclusion

In a nutshell, the Quaid-e-Azam's speech on 11 August, 1947 served as the Magna Carta of Pakistan. He tried to cultivate the sense of nationalism by focusing on political and social structure of Pakistan. He provided basis of framework and guideline for the future constitution. Thus, his charismatic leadership felt the sense of putting basis tenets to consolidate the unity and cooperation.

Good attempt!