SALIENT POINTS OF SPEECH.
A) Functions of Constituent Assembly
In his speech Quaid-e-Azam addressed the first Constituent Assembly of Pakistan. He manifested two main functions, the Constituent Assembly had to perform.
First Function
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.
Second Function
About the second function Quaid-e-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.
B) First Responsibility of Government
In his speech the Quaid-e-Azam entrusted the responsibility to government that the first and foremost duty of the government is to sustain law and order, so that the lives, properties and believes of its subjects are fully protected by the state.
C) Second Responsibility of Government
The Quaid-e-Azam said about the second responsibility of the government that our country is suffering from the curse of bribery and corruption and we must put down by harsh and rigorous control. He said 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.

D) Division was the only Solution
Jinnah’s views about division of India were clear and straight forward. Quaid-e-Azam said in his speech 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 further said that the future history would justify it.
E) Freedom for every one
In his speech the Quaid-e-Azam said that all Pakistanis are equal without any distinction of colour, caste, creed and religion. In his speech Jinnah envisioned a kind of freedom in which all men are equal citizens of this state. They are free to profess their religions and go to their respective places of worship. He said that every one is equal as a citizen of Pakistan.
F) Need of Unity
In his speech Quaid-e-Azam highlighted the importance of unity in new born country. For the unity he used the famous phrase “The Hindus would cease to be Hindus and Muslims would cease to be Muslims”. Although they wrongly infer from these words. These remarks did not mean that both the nations would lose their separate identities. Simply both were urged upon the unity to work together for the prosperity of Pakistan as its equal citizens. If both the nations will work in cooperation and become friends then they are bound to succeed.
Conclusion
At the end of his historical speech Quaid-e-Azam told his people about his principles that my principles are justice and fair play. Prejudice, ill will, partiality and favoritism are not my principles. He also advised his people to follow these golden principles if they want to live happy and prosperous life. He said that “My guiding principles will be justice and complete impartiality”.He concluded his speech by saying that, one day the Pakistan will become a greatest nation of the world. If we work in cooperation and become friends then we are bound to succeed.

Study Questions:-
Q1. When and where did Muhammad Ali 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.
Q2. What two functions of Constituent Assembly did Muhammad Ali 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.

Q3. 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.
Q4. What did he say about second function?
Ans: Second Function of Assembly
About the second function Quaid-e-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.
Q5. What legacy does Muhammad Ali 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.
Q6. 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.
Q7. What does he say about the minorities?
Ans: In his speech the Quaid-e-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 favours 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.

Q8. What kind of freedom does Muhammad Ali 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 believes of its subjects are fully protected. Every one 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.
Q9. What does M.A 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.