Quaid’s vision which in the first attempt helped Muslims of the Subcontinent in carving out coveted homeland on the map of the world. His vision is equally helpful even today to make the country strong and stable in the comity of nations. In the face of today’s internal and external challenges to the country, it is high time to consult and retrieve Quaid’s vision in order to get rid of these problems. The article in hand presents an overview of Quaid’s vision and suggests measures to apply the vision for materializing the nation’s dreams which have gone unaddressed in the last six decades or so.
ممتاز کرتے ہوئے کہ انے کے ان کی ایک وہ طرح پاکستان کی جماعت کی کہتی ہے کہ ایک ایک روز روڑ افراد کے لئے کیا ہے۔ اور اسی طرح کے دوسری ایک کہتی ہے کہ ان کی ایک وہ طرح پاکستان کی جماعت کی کہتی ہے کہ ایک ایک روز روڑ افراد کے لئے کیا ہے۔ اور اسی طرح کے دوسری ایک کہتی ہے کہ ان کی ایک وہ طرح پاکستان کی جماعت کی کہتی ہے کہ ایک ایک روز روڑ افراد کے لئے کیا ہے۔ اور اسی طرح کے دوسری ایک کہتی ہے کہ ان کی ایک وہ طرح پاکستان کی جماعت کی کہتی ہے کہ ایک ایک روز روڑ افراد کے لئے کیا ہے۔ اور اسی طرح کے دوسری ایک کہتی ہے کہ ان کی ایک وہ طرح پاکستان کی جماعت کی کہتی ہے کہ ایک ایک روز روڑ افراد کے لئے کیا ہے۔ اور اسی طرح کے دوسری ایک کہتی ہے کہ ان کی ایک وہ طرح پاکستان کی جماعت کی کہتی ہے کہ ایک ایک روز روڑ افراد کے لئے کیا ہے۔ اور اسی طرح کے دوسری ایک کہتی ہے کہ ان کی ایک وہ طرح پاکستان کی جماعت کی کہتی ہے کہ ایک ایک روز روڑ افراد کے لئے کیا ہے۔ اور اسی طرح کے دوسری ایک کہتی ہے کہ ان کی ایک وہ طرح پاکستان کی جماعت کی کہتی ہے کہ ایک ایک روز روڑ افراد کے لئے کیا ہے۔ اور اسی طرح کے دوسری ایک کہتی ہے کہ ان کی ایک وہ طرح پاکستان کی جماعت کی کہتی ہے کہ ایک ایک روز روڑ افراد کے لئے کیا ہے۔
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"Quoted from "The Fighting Arm" presented by Apache as a comparison and contrast of the two sides."

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The grave political issues cannot be settled by the cult of the knife, nor by gangsterism. There are parties and parties, but differences between them could not be resolved by attacks on party leaders. Nor could political views be altered by threats of violence. The issues involved were too grave to warrant change from the course they had chalked out, and which they meant to pursue.

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Himalayan Miscalculation (en)
Search your hearts and see whether you have done your part in the construction of this new and mighty state. We are going through fire: The sunshine has yet to come, but I have no doubt that with unity, faith and discipline we will not only remain the fifth largest state in the world but will compare with any nation of the World. Are you prepared to undergo the fire? You must make up your mind now. We must sink individualism and petty jealousies and make up our minds to serve the people with honesty and faithfulness. We are passing through a period of fear, danger and menace. We must have faith, unity and discipline.

You must learn to distinguish between your love for your Province and your love and duty to the State as a whole. Our duty to the State takes us a stage beyond the provincialism, it demands a broader sense of vision and a greater sense of patriotism. Our duty to the state often demands that we must be ready to submerge our individual or provincial interests into the common cause for common good. Our duty to the State comes first, our duty to our province, our district, to our town and to our village and ourselves comes next.
Do not be overwhelmed by the enormity of the task. There are many an example in history of young nations building themselves up by sheer determination and force of character. You are made of sterling material and are second to none. Why should you also not succeed like many others, like your own forefathers? You have only to develop the spirit of the "Mujahids". You are a nation whose history is replete with people of wonderful gift of character and heroism.  

We have to build up the character of our future generation which means highest sense of honour, integrity, selfless service to the nation, and sense of responsibility, and we have to see that they are fully qualified and equipped to play their part in the various branches of economic life in a manner which will do honour to Pakistan.
Our object should be peace within and peace without. We want to live peacefully and maintain cordial and friendly relations with our immediate neighbours and the world at large. We have no aggressive designs against any one. We stand by the United Nations Charter and will gladly make our full contribution to the peace and prosperity of the world. \(^5\)

You should try to create an atmosphere and work in such a spirit that everybody gets a fair deal, and justice is done to everybody. And not merely should justice be done but people should feel that justice has been done to them. \(^4\)
Islam stands for justice, equality, fair-play, toleration and

In the great task of building the nation and to maintain its solidarity, women have a most valuable part to play. They are the prime architects of the character of the youth who constitute the backbone of the state. I know that in the long struggle for the achievement of Pakistan, Muslim women have stood solidly behind their men. In the bigger struggle for the building up of Pakistan that now lies ahead, let it not be said that the women of Pakistan had lagged behind or failed in their duty.

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 the State of Pakistan. You may belong to any religion or caste or creed - this has nothing to do with the business of the State...
... 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 cooperation, forgetting the past, burying the hatchet, you are bound to succeed. If you change your past and work together in a spirit that everyone 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 programme you will make.
اور دنیا کی بہترین ترقیات کو اکثر معنوی طور پر لیا جاتا ہے۔

اور ترقیات کی نئی تصورات کو اکثر معنوی طور پر لیا جاتا ہے۔

Quaid's Vision of Pakistan as Reflected in his Speeches included in
Let Us Have Mercy on Pakistan, Book Published by the author, Chaklala, Rawalpindi, 2008, pp. 313.


Quaid-i-Azam Message to the All Pakistan Educational Conference,


4. Quaid's Vision of Pakistan as Reflected in his Speeches included in Brig (R) Mumtaz Hussain, Let Us Have Mercy on Pakistan, Book Published by the author, Chaklala, Rawalpindi, 2008, pp. 313.

5. Quaid's Vision of Pakistan as Reflected in his Speeches included in Brig (R) Mumtaz Hussain, Let Us Have Mercy on Pakistan, Book Published by the author, Chaklala, Rawalpindi, 2008, pp. 313.

6. Quaid's Vision of Pakistan as Reflected in his Speeches included in Brig (R) Mumtaz Hussain, Let Us Have Mercy on Pakistan, Book Published by the author, Chaklala, Rawalpindi, 2008, pp. 313.

7. Quaid's Vision of Pakistan as Reflected in his Speeches included in Brig (R) Mumtaz Hussain, Let Us Have Mercy on Pakistan, Book Published by the author, Chaklala, Rawalpindi, 2008, pp. 313.

8. Quaid's Vision of Pakistan as Reflected in his Speeches included in Brig (R) Mumtaz Hussain, Let Us Have Mercy on Pakistan, Book Published by the author, Chaklala, Rawalpindi, 2008, pp. 313.

9. Quaid's Vision of Pakistan as Reflected in his Speeches included in Brig (R) Mumtaz Hussain, Let Us Have Mercy on Pakistan, Book Published by the author, Chaklala, Rawalpindi, 2008, pp. 313.


11. Quaid-i-Azam’s Speech at the University Stadium, Lahore on 30th October, 1947.


13. Quaid-i-Azam Message to the All Pakistan Educational Conference,
Karachi, on 27th November, 1947.


16. Quaid's talk to Civil Officers at Peshawar on 14th of April 1948.


18. Quaid's Address to the Constituent Assembly of Pakistan on 11th August, 1947.
