

A review on national purpose theology religion essay



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Nation-states are created to guarantee security for their people. Looking at the most unafraid states of the universe, we find one rule common among all of them — a strong sense of Common Identity and Purpose. These are the first edifice blocks of a developing state that gives one way to its people. The 2nd rule we can place from empirical grounds, is that such an individuality is based on universally acclaimed values. Fortunately for us, these values were identified over 14 hundred old ages ago by Islam. The sanctum Quran, the Prophet (PBUH) and assorted paperss like the Meesaq-e-Madinah and the Last Sermon, all stood for the equality, autonomy and fraternity long earlier Rousseau and Voltaire debated them prior to the Gallic Revolution. Alas we may non hold philosophised their importance, and debated or affirmed them into belief. Hence the mire we Muslims find ourselves in.

National Purpose is defined as “ shared values and beliefs ” that we wish to be. Great and procure states foremost selected the right set of values and so affirmed them into belief, which in bend manifested into psycho-physical effects. These effects accordingly brought about security and richness. The U. S Common Purpose based on three values life, autonomy and chase of felicity, was established in the Declaration of Independence during the late eighteenth century. It took them sometime to do it their belief. Lincoln made a profound statement when he said that, while these may non hold ensured entire autonomy for the inkinesss overnight, these were available in the preamble to the fundamental law to be implemented by work forces of belief, wisdom and bravery in the coming times. And therefore, autonomy

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and equality could n't be wholly ensured to the black Americans till every bit late as early 60s when the Kennedy brothers announced complete integration and followed up by directing federal military personnels when the white husbandmans rebelled.

It may be noted that the Americans and the Gallic took about over 1 century to internalise their distinguishable individualities, after specifying them in the late eighteenth century. The English defined some values in their first of all time constitutional papers (Magna Carta) in the twelfth century. They later took about over six centuries to make the female parent of all parliaments and democracies and therefore achieve security for themselves. Today their de facto common individuality is equality, liberty and fraternity. Fortunately for us there are two states that shaped similar individualities and intents in merely over 10 old ages. Both are Asiatic and one of them is Muslim. The latter is likely the most unafraid amongst all Muslim states. These are Singapore and Malaysia. Even though people may state that these are centralized and controlled democracies, their people most surely are more unafraid. Even they themselves have no scruples about their democracies and hold them suited for their civilization and ethos. But certainly comparative equality and fraternity (if non autonomy) can be credited to them. Malaysia has declared its National Purpose in the first poetry of its fundamental law, as " The state both in Malay and English will be known as Malaya " . That means, Entire equality!

Both Malaysia and Singapore affirmed their National Purpose through the deft usage of alone schemes and with the aid of twentieth century tools and instruments of statesmanship. Today it is fortuitously possible to confirm, <https://assignbuster.com/a-review-on-national-purpose-theology-religion-essay/>

reaffirm, rehearse and reiterate unrelentingly, all chosen values ; through instant polls-based Television treatments, talk shows and through treatment on BLOGS. Public sentiment and beliefs today, can be molded in months if non in hebdomads if non yearss — -a procedure that took old ages if non coevalss earlier. No admiration Lee Kwan Yew ran over half a twelve runs from the Prime Minister ' s Office, to alter the beliefs of his state. It is said he decided to do his people polite and gracious, consequently ran a run and achieved the same in about six months.

Fortunately we did develop a Common Purpose out of the Objectives Revolution. Its article five says, “ WHEREIN democracy, freedom, equality, tolerance and societal justness as enunciated by Islam should be to the full observed ” . Unfortunately the same could non be debated or affirmed into belief. The phrase was good but likely non be good plenty for being excessively long. Three values are thought to be the appropriate figure for easy focal point, memory and subsequent avowal into belief. Thus Equality, Freedom and Brotherhood/Fraternity possibly considered as an option for the Common Identity/ Purpose, for a national argument on the topic. These three values in themselves enable the accomplishment of the remainder i. e. Democracy, Tolerance and Social Justice.

These tried values were affirmed by the Holy Quran in Surae Ale-Imran which says (and is reiterated by Iqbal in the Allahabad talk) “ O ‘ Prophet (PBUH) tell the people of the book ; allow us acquire together on what is common amongst us (one Allah) ” . The Prophet (PBUH) reaffirmed the same rules of Equality, Liberty and Fraternity in the Meesage-Madina and the Last Sermon.

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The same values were affirmed by the Quaide Azam in his landmark address on 11th August 1948, when he advised its members sing preparation of the fundamental law for the nascent province. These were besides emphasized upon by Allama Iqbal in his celebrated Allahabad reference.

Unfortunately we have ne'er debated these thoughts by our initiation male parents ; go forth entirely discourse them. American kids of around ten old ages age can be seen discoursing the Declaration of Independence (preamble to the US fundamental law) , but about all our people are non even familiar with our paperss, therefore the attendant confusion and rudderless cape of the state. If a state has no common vision of where it is traveling it is non traveling anyplace, particularly in a globalised universe.

Integrity & A ; Sincerity

Introduction

Are you populating your life with honestness and earnestness? Do you value the interior things that matter most instead than the outer things that are temporal and affair least?

Integrity has two aspects to it. As human existences there are two groups of people we must be honorable and true to. The first is our household, relations, friends, co-workers, and society as a whole. Second, and more significantly, we must be wholly honorable and true to ourselves. Abraham Lincoln declared when he was president: " I desire so to carry on the personal businesss of this disposal that if at the terminal, when I come to put down the reins of power, I have lost every other friend on Earth, I shall at least have one friend left, and that friend shall be down inside me. "

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The Challenge

In a state like ours, it seems impossible at times to populate a life of unity. The feeling you get is that in order to acquire anything done you have to corrupt person, endanger them or make one favor or other for them. Bribery, has become a permeant force in our society that threatens all the advancement and development we so urgently need. It is a menace to liberate and just trade, competition, quality merchandises and services and, most of all, to justness.

In every 3rd or 4th store you will see these yearss, person will seek to sell you something at a “ price reduction ” below the counter. None of us does non mind paying less at these stores, but after acquiring to cognize the concern moralss you will recognize that the pattern is highly unjust to the hardworking entrepreneurs that operate these concerns.

Having Personal Moral and Ethical Standards

Dennis Waitley said “ Integrity, a criterion of personal morality and moralss, is non comparative to the state of affairs you happen to happen yourself in and does n’t sell out to expediency. Its short supply is acquiring even shortera^! ” He was composing about the USA, but you could merely every bit good use that to anywhere in the universe. It seems the odds are against honest, sincere and true people.

The whole apparatus of things is in favor of dishonesty and cheating. Not to indicate fingers, but at times the really structures that are put in topographic point to protect us and our rights as people are the same structures that go against our rights and perpetuate these frailties. Justice seems to react to

money instead than to right and incorrect. It would non be wholly incorrect to state that if you plan to populate a life of unity you are in for a really tough clip.

We all Have a Part to Play

Who is to fault? All of us. Both the people having and those giving favors and payoffs are at mistake. We must all admit our function in what is go oning and, as persons, make our best to guarantee that we do non promote and feed this moral diminution. Clement Stone advised that we “ Have the bravery to state no. Have the bravery to confront the truth. Do the right thing because it is right. These are the charming keys to populate your life with unity. ”

It may be difficult, but it is necessary for anyone that desires to populate a life that is in harmoniousness with their religious values and basic human self-respect. Furthermore, the bad things you do today may and normally do come back to hangout you. Merely by populating with unity can you populate a life free of concern and fright. As the expression goes “ a prevaricator must hold a good memory ” to conceal all their prevarications. Why waste valuable energy and clip concealing your prevarications and incorrect behaviors?

Bing Sincere to Yourself

Closely related to unity, and in line with being true to yourself, is earnestness. It is interesting to observe the beginning of the word earnestness. In the Roman Empire it became common for person ‘ s position in society to be symbolized by the figure of statues they had in their pace. So

in order to forge a high position in society people started purchasing cheap statues.

Some of these statues suffered from hapless craft which required the usage of wax to hide clefts and defects. Unfortunately, the wax did not keep up good in the sunshine and other harsh conditions and reasonably shortly the fakeness of the statues would be demonstrated. The shapers of the real statues started to set "sine cera" on their shows and stores, which meant "without wax." It is from this that we get the word earnestness.

Part of life with unity is populating with earnestness. That means being true to yourself and who you truly are. It is recognizing that it is not what is on the exterior that matters most but what is on the interior. At times people try to acquire their individuality from the outward things. They want to drive the flashiest autos and have on the latest interior decorator apparels and have the longest rubrics at work and so on. Their individuality is derived from all these outward things.

Unfortunately, such people are frequently the most insecure people, seeking to happen significance in material things and rubrics. But you must recognize, as a dreamer, though you can want all these things that true unity comes from within. Possessions will never do you whole. It is your interior ideas, attitudes and beliefs that will make that. Otherwise when the "push comes to jostle" and the elements and worlds of life beat down on you the material wax you put on to conceal your interior imperfectness will run off. What will you turn to so?

Decision

The individual who lives with unity and earnestness is strong come rain or radiance. Endeavour to be such a individual. Let your actions be in conformance with your words. Do the right thing, even if cipher is watching or will happen out. In the wise words of Paul Wellstone, “ Never divide the life you live from the words you speak. ”

Muslim and Pakistani Identity

Introduction:

It is of import to understand the Ideology of Pakistan in the visible radiation of the statements of Quaid-e-Azam M. A. J and Allama Muhammad Iqbal. We will be speaking about the construct of TWO NATION THEOEY and the construct of Muslims as a state in the visible radiation of the statements made by these two great leaders. We will stress on two points no 1 Moslems are a separate state with their distinguishable civilization, civilisation, heritage, involvement and concerns and their aim is to continue and protect this individuality. This sense of nationhood developed earlier than the constitution of Pakistan and this sense finally created the state. Therefore, the issue is how to protect and advance this separate individuality, what should be the steps and methods to accomplish that aims.

Background:

The basic issue is what was the footing of this separate individuality or Muslims as a distinguishable state, the nucleus of this separate individuality is provided by Islam. Islam has served as the sheep ground tackle for this construct of separate state and on that footing this cause was promoted and

we will see how far these two personalities played their function. This construct of separate state on the footing of Islam has 3 facets.

The instructions of Islam:

The instructions and rules of Islam which are the cosmopolitan facets of this construct of state.

The Muslim regulation:

The Muslim regulation which give the sense of assurance, sense of individuality and sense of importance to Muslim in this portion of the universe and besides the cultural influences that came from cardinal Asia because the Muslim vanquishers came from this part, so some of our wonts, nutrient and frocks has been influenced and same can be said about the linguistic communication.

The local environment:

The 3rd facet relates to the local environment and a status that is what sort of conditions the Muslims were populating in what sort of geographic conditions, interaction with other people besides influenced their wonts and options. I give you an illustration, say if you are populating in hot clime that would act upon the sort of frock you wear, likewise that can act upon the nutrient you eat and this is traveling to be different if you are in cold clime where your frock can be influenced by the conditions conditions by the topography whether you live in field or you live in mountain country all these things influence the people habits behaviours and the picks of the people they get.

So these factors were the footing of the individuality that the Muslims developed in this portion of the universe.

The function of leading:

While discoursing the Muslim nationhood I may advert here that the function of leading is really of import. The function of leading is really of import to set state on the manner. A good leading infuses the qualities of consciousness, consciousness, mobilisation, sense of way, and defence against the antagonists and in this manner a group of people becomes extremely motivated end oriented and a motivational force, and that facilitate the execution of an political orientation. The Muslims were lucky holding such competent leading Leadership plays a critical function in propagating political orientation and it is in this context, the context of leading that the function of Quaid-e-Azam and the Allama Iqbal becomes of import. Now the inquiry is what sort of function these two leaders played.

An Appraisal of Quaid-e-Azam ' s personality:

M. A. Jinnah was a history-making leader who non merely left his imprints on history but besides changed the class of history by making a new province Pakistan. He possessed a airy leading who could look into future and to believe about the state of affairs which the Muslims of South Asia were to confront over a long period of clip, committedness to the cause and political mobilisation capacity. He was able to give them a way to the Muslims. He was a Charismatic Leader in the existent sense of the significance. A magnetic leader is a peculiar sort of leading which is shaped by two basic factors 1 the personal properties of a leader what are the personal qualities of a leader, his airy temperaments, his capableness to mobilise people 2nd <https://assignbuster.com/a-review-on-national-purpose-theology-religion-essay/>

the context and the state of affairs because the magnetic leaders come up in a state of affairs of crises when traditional establishments have been dislodged new and modern establishments have been set up whose credibleness is non established people are non satisfied with it and they are looking for options a better solution better chances. It is in this sort of state of affairs that you have magnetic leaders.

Quaid-e-Azam came on the political scene when the Muslims were confronting a serious crises, crises of individuality, and crises of how to cover with the state of affairs under the British regulation. What should be the hereafter of the Muslims of the Sub-Continent and it is in this connexion that he emerged as a magnetic leader. I explain an incident to understand that why he was a magnetic leader (Buzarag wali kahani jo eng nahin janta tha) this is what is magnetic leading. That is he enjoys the entire committedness and entire trueness of the people, people have faith and assurance on him that he can work out the jobs and that is what sort of popularity he enjoyed.

ROLE OF JINNAH

Quaid-i-Azam played an of import function for the development of the construct of the Muslim nationhood, Two Nation Theory and political orientation of Pakistan. Jinnah played a decisive function in jointing the construct of Muslim nationhood and besides conveying Muslims in line with that sort of thought and prosecuting these faced strong resistance from the Hindus and the British. He started his political calling in 1906 when he became secretary to a Congress political leader Dadabhai Nooro Jemaah Islamiyah. Three old ages subsequently in 1909 when new Act of India was enforced, he was elected to the Legislative Council in 1909 from Bombay and <https://assignbuster.com/a-review-on-national-purpose-theology-religion-essay/>

from onward he remained the member of the legislative council for most of the clip. In 1913 he officially joined the All India Muslim League (AIML) that was established in 1906. Now from 1913 to 1920 he was member of both the political parties and enjoyed regard in both the political parties. Having dissension with Gandhi on the issue of Swaraj (self-government) , complete freedom from the British and on utilizing extra-constitutional agencies, Jinnah resigned from the Congress in 1920 and devoted him wholly for the aid and counsel of the Muslims of India.

During all these old ages the accent of Quaid-e-Azam was on that the Muslims being distinguishable state and a separate individuality have their ain involvements which need to be protected and these sort of thoughts were reflected in his statements which he gave from clip to clip. His early attempts to advance Hindu-Muslim integrity were materialized when THE LUCKNOW PACT (1916) was signed. If we look at the LUCKNOW PACT which was an apprehension, an understanding between the AIML and the Congress party was facilitated by Quaid-e-Azam. The issue of the rights of the Muslims was adequately dealt with in this treaty. For illustration the inquiry of Separate Electorate the Congress accepted the Muslim demand of Separate Electorate, they besides agreed that in the Central Legislative Assembly one-3rd seats would be reserved for the Muslims and there were besides warrants and commissariats for the protection of the minority rights. In other words now Quaid-e-Azam was working towards constitutional and political agreements for the protection of separate individuality of the Muslims of India.

If you look at the subsequent developments the NEHRU REPORT which came in 1928.

In the Nehru Report, the accepted Muslim rights were ignored which were given to them in 1916. Jinnah retaliated forcefully by showing 14 Points in 1929. For illustration the rule of Separate Electorate was discarded in the Nehru Report. Quaid-e-Azam objected to that and wanted the Nehru Report to be amended but that ne'er happened because the Congress was non willing to amend the Nehru Report. One twelvemonth subsequently Quaid-e-Azam presented his celebrated FOURTEEN POINTS. A address which he made in March 1929 that address is by and large described as Jinnah ' s Fourteen Points is a charter of Muslim rights and Muslim involvements that represents the political, administrative and spiritual involvements and demands of the Muslims. If you want to cognize that what sort of demands the Muslim League was doing as an look of Muslim nationhood and distinguishable Muslim individuality so you would hold to look at the 14 points of Quaid-e-Azam.

He defined Muslim individuality and mobilized them with mention to Islam and convinced others that Muslims are different from the Hindus and the Congress. Islamic rules, constructs and symbols surfaced in his addresss and statements.

Jinnah used the term NATION for the Muslims of India in Feb 1935 (Legislative Assembly) . He argued that the combination of faith, civilization, race, humanistic disciplines, music and so forth make a minority a Separate Entity. From 1935 to onward Quaid-e-Azam engaged in a really

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active mobilisation of the Muslim community and he began to stress on Islam and Muslim individuality more frequently because he thought that a common denominator, set of values, rules loosely shared by the Muslims could be an of import political symbol to uniform them and an of import political instrument for mobilisation. Therefore he stress that Islam is of import and nucleus that Muslims were recommending and propagating. And from 1935 onward he began to speak about separate involvements and separate individuality of the Muslim, you find that in his statements and addresss. He issued several statements where he stress clip and once more that Muslims are non a minority, they can non be treated as a minority but a separate entity and a separate state which fulfill all the conditions of being a separate and distinguishable state. So there is a repeat of this subject in his addresss and statements. In March 1936 Bombay, he stated that the Muslims could get at a colony with Hindus as TWO Nations. In 1937 there were provincial elections in India and the Congress won the elections in 6 states and the public presentation of the Muslim League was really hapless. In this context Nehru issued a statement that there are two parties in India, the British and the Hindus ' he questioned this statement and said that Muslims are a 3rd party in India, he asserted that there is besides a 3rd party in India, the Muslims. In 1939, he roared that the Muslims and Hindus are two states and they are traveling to populate as a state and playing portion as a state: His good known statement which in my position is the most comprehensive statement of why and how the Muslims of this part are a state. He said,

We are a state with our ain typical civilization and civilisation, linguistic communication and literature, names and terminology, sense of values and proportion, legal Torahs and moral codification, usage and calendar, history and tradition, aptitudes and aspirations ; In short, we have our ain typical mentality on life and of life. By all canons of international jurisprudence, we are a state.

Quaid ‘ s article:

Then if you look at his address which he made at the Lahore session of the meeting of the Muslim League where declaration for separate province was passed this address is fundamentally a re statement of what is a separate state. In add-on to that Quaid-e-Azam wrote an Article which was published in a British magazine called “ Time and Tide ” and the day of the month was March, 9 1940. This Article is the lone which Quaid-e-Azam wrote himself and once more this article addresses two major issues.

How and why Muslims are a different state

What should be the political hereafter of India, what should be the safe of the part and how best the involvements of the Muslims could be protected and here the Quaid-e-Azam was speaking about a separate province for the Muslims because sufficient warrants could non be available.

So in other words we could reason that Q A was playing a really of import function in determining the construct of Muslim nationhood for the Muslims of this part had he had a really clear position of Islam for the Muslims of this part and besides for Pakistan that came into being.

Jinnah ' s Position:

Addresss and statements: 1940-47

Jinnah believed in the force of Islam as he said that “ Islam is a dynamic force that can unify the Muslims. It can assist the Muslims to get the better of the present crisis. It ' s a beginning of inspiration and counsel supplying ethical foundation, a model in which human action can be conducted, in his position Islam was a societal order and civilisation to society and to the political procedure. It provides counsel and inspiration for fundamental law devising and administration ” .

Guidance & A ; inspiration for constitution-making and Administration

However when Q A was speaking about Islam he was besides speaking about the modern impressions about province, administration, civil and political rights. All the ingredients of modern civil order and modern agreements. For Pakistan he talked approximately Islam every bit good as democracy. He assured that fundamental law of Pakistan would be framed by the elected assembly.

Modern, Democratic and Islamic State

For Pakistan he talked about democracy, socio-economic justness and on an accent that fundamental law would be made by an assembly or by representatives. And in this connexion he besides talked about the rights of the minorities gave confidence of equality of all citizens and rights and freedom to spiritual minorities in the new province.

In his position, Pakistan was to be a modern democratic province that derived its ethical foundation from Islam where the beginning of counsel and inspiration for fundamental law devising and administration is traveling to be Islam. That is how Quaid-e-Azam during all these old ages when he was taking the Independence Movement and so he became the Governor General of Pakistan projected the TWO NATION THEORY and the Muslim nationhood and the political orientation of Pakistan.

ALLAMA IQBAL:

VISION OF A SEPARATE MUSLIM STATE

Allama Iqbal was another of import political leader who played important function in developing Muslim consciousness amongst the Muslims of South Asia. Men like Allama Iqbal are born but in centuries. Throughout his calling, he was witting of significance of Islam in lives of the Muslims. He was a poet and philosopher. His first public visual aspect was in 1899 at the one-year session of Anjuman Himayat-i-Islam in Lahore when he presented the verse form, Nala-i-Yatim, and that was the beginning of his calling as a poet. He was a great poet and philosopher.

At initial phases Dr Iqbal was a nationalist by thoughts and his poesy contained poetries like Tarana-i-Hind. His poesy was a review of the bing social conditions predominating in India. He was a patriot in his orientation and he was speaking about whole of India, he was speaking about all sort of people and that you can see in his well known poem Taran-e-Hind where he talks approximately India as a whole. The alteration in his thought came subsequently on through contemplation and through a deep survey of

Islamic history and besides universe history. He went to England for higher instruction in 1905 and for the following 3 old ages he was in England he was in Europe and particularly in Germany. At Cambridge he did Honors finally got degree in Bar at Law and he got his Ph. d. from Munique University in Germany, where his name was recommended by his instructor at Cambridge University England. He recommended that Munique University should give him degree and finally he got PhD grade. Let me state some interesting facts about his stay in Germany which are relevant today. He spent twosome of months in the Hindenburg metropolis of Germany where he lived. Now the govt of Pakistan had identified the house where he lived besides that a route is besides named as Iqbal offal on the name of the poet because he had spent clip there and the 3rd interesting thing about that is, there is a verse form of Iqbal Dariye Naqar ke Kinare and Nakar is that river which passes through the metropolis of Hindenburg and his German interlingual rendition was made by a German bookman Anna Mari Shiml and that interlingual rendition is fixed on the Bank of the river Nakar. If you visit Hindenburg even today you will happen Iqbal, s verse form written in German linguistic communication at that place. Bing educated from Europe, he knew all weak facets of the Western civilization. He criticized capitalist economy, philistinism and deficiency of spiritualism. On his return from Europe to India Iqbal focused attending on the causes of diminution and devolution of the Muslims and how they could recover glorification. How could they get the better of the jobs which they are confronting and he was concentrating on Muslims in general and Muslims of this part in peculiar?

IQBAL- Focus on the conditions of the Indian Muslims

He was convinced that Islam can save the Muslims

And he was besides convinced that Islam has ever saved Muslim and they will hold to turn towards Islam to cover with the current state of affairs

For Iqbal Islam is a life and dynamic political orientation that can run into modern challenges or the challenges of the present twenty-four hours, and merely through Islam and merely by following the rules of Islam he thought that they could cover with the state of affairs. He besides talked about the re-interpretation of Islam to cover with the modern conditions.

In fact his treatment of Islam and the sort of function it could play in the lives of the Muslims is to be found in his talks, 6 talks which he delivered in 1929 and 1930 which were published as Reconstruction of Religious Thought in Islam which is a hard survey. That 's why many people does, t wage attending to it but it is really of import to understand his positions on Islam.

Address to the Muslim League Session, Allahabad, December 1930

Iqbal besides played really active function in practical political relations for the Muslims of South Asia. He was a participant in the Round Table Conference in 1931 and in 1932 and Iqbal was besides involved in political relations in Punjab. In fact he was elected to the legislative council of Punjab one time but most of his clip was devoted to the Muslim League in this state and some of his positions are expressed in his letters which he wrote Quaid-e-Azam in 1936 and in 1937 and now we will look on his Presidential

reference which he delivered to Muslim League in his one-year session at Allahabad in Dec 1930. This presidential reference and visions the constitution of a province for Muslims in South Asia, this was a dream which Iqbal saw in 1930. He argued that ;

“ I would wish to see the Punjab, NWFP, Sind, Baluchistan amalgamated into a individual province as a self authorities within the British Empire or without. This is the concluding fate of the Muslims of North West India. ”

He thought that if this sort of solution is found so this would supply balance and security for India and for Muslims it would supply them an chance to boom and develop themselves and besides enable them to concentrate on Islam.

Subsequently, if you look at his letters which he wrote to Quaid-e-Azam, he articulated these positions more clearly in those letters and he besides included Bengal in his treatments. This is how he articulated his positions.

Decision

Above treatment shows the construct of nationhood, Two Nation Theory and political orientation of Pakistan with mention to 2 outstanding personalities who played a important function in determining those thoughts and implementing them. Iqbal was a airy and an rational who saw the dream that one twenty-four hours a province will be created but he did n't populate to see that province coming into being. He died in 1938. Quaid-e-Azam was a states adult male, strategian and an advocator of the instance for the Muslims and he led the constitution of Pakistan on Aug 14th 1947.