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Keywords : *CDA, socio cognitive model, misuse of power, evils in society, speech of quaid.*

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Analyses of Quaid-E-Azam's Speech of 11th August, 1947

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Abstract - The aim of this research is to un-mask or to explore the facts which are hermetical in the Quaid's Speech of 11 August, 1947. CDA does not have a specific direction of research. There are many directions of such type of research. It does not have a proper theoretical frame work. There are several approaches to discourse including critical discourse analysis; conversational analysis and similarly many other forms of analysis. This Research is based upon the Van Dajik's socio cognitive model (2002)." Van Dijk: "in our opinion CDA should deal primarily with the discourse dimensions of power abuse and the injustice and inequality that result from it."

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I. Introduction

This speech is concerned with those evils which are prevailing in our society and Quaid yearned to stop them. In this speech Quaid-e-Azam addresses to first constitute assembly of Pakistan. He manifested two main functions of this assembly, first is to make the new future constitution of Pakistan and the second to complete Sovereign body as the Federal Legislature of Pakistan. The mighty sub-continent is inhabited with all kinds of nations and sects. Quaid-e-Azam said to his nation that you have clutched all the powers and it is responsibility to take up the right decisions. The first and foremost thing is that government must sustain law and order, so that the life, property and believes of its subjects are fully protected by the state. The second is that, we should get rid from bribery and corruption, and we must put down by an iron hand. Black-marketing is another curse. We will have to take strict action against those who are involved in these monstrous deeds. Jobbery and nepotism is another curse, we will have to decline it. Quaid said that there were many people who were against this decision of sub-continent but now it will have to accept because the division is particularly established. The division is only solution in the sub-continent, for both Hindu and Muslims. Nobody could have conquered you, you are 400 million soul. If someone did it, it was for very short time.

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II. Language, Discourse and Discourse Analysis

Language is a way of communication. Through language we can communicate with others and we can share our experience with others. There are different types and different forms of language. There are a lot of languages in world. English is a Lingua Franca. Spoken language is the most commonly form of human language. There are different signs and symbols in each; [language. Every language has different functions and different symbols. When we are going to define language then we should not ignore gestures and symbols because if we are ignoring these tools, it means we are denying the language of deaf.

Whatever we speak, read or write is part of discourse. The term "discourse" is defined in a number of ways. Discourse analysts examine the spoken, written or signed language. They may focus on aspects of Linguistics behaviour. Discourse analysts are concerned in a way in which meanings are required. They analyze according to the social background. There are different approaches to discourse analysis including, speech act theory, the ethnography of communication, the study of conversation and critical discourse analysis. So we can see that critical discourse analysis is an approach of discourse analysis.

III. Critical Discourse Analysis

Critical discourse analysis (CDA) is an interdisciplinary approach to the study of discourse that views language as a form of social practice and focuses on the ways social and political domination are reproduced in text and talk. Critical discourse analysis emerged in late 1980s. It was spearheaded by Norman Fairclough, Ruth Wodak, Van Dijk and some others.

There are many of reasons for studying Critical Discourse Analysis (CDA). One many be taking it as an interest in social and cultural issues, and how these issues affect society. Another reason is that critical Discourse analysis (CDA) allows you to look at topics in which you have a proper trust. Finally, looking at CDA in more depth will give you new tools with which to study language, not just academically, but in everyday life too, for example, when reading newspapers or magazines, or watching the news. It may be capable to enhance you vision.

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Critical discourse analysis (CDA) also seeks to examine language as a form of cultural and social practice, and is an approach which allows the description and interpretation of social life as it is represented in talk and texts. CDA focuses particularly on the relationship between power and discourse, studying the way in which "social power abuse, dominance, and inequality are enacted, reproduced, and resisted by the text and talk in the social and political context" (Van Dijk, 2001: 352).

The critical approach to discourse aims to challenge social orders and practice that we accept as 'natural', but which are, in fact, "naturalized"; in other words, when one way of seeing and interpreting the world becomes so common (and so frequently constructed in discourse) that it is accepted as the only way. In casting light on this process, critical discourse analysts seek to make visible the "common-sense" social and cultural assumptions (0r ideologies) which, below the level of conscious awareness, are embedded in all forms of language that people use (Fairclough, 2001) .

Fairclough and Wodak (1997: 271-80) summarize the main tenets of CDA as follows:

1. CDA addresses social problems
2. Power relations are discursive
3. Discourse Constitutes Society and Culture
4. Discourse does ideological work
5. Discourse is historical
6. The link between text and society is mediated
7. Discourse analysis is interpretative and explanatory
8. Discourse is a form of social action.

IV. Methodology

Critical research on discourse needs to satisfy a number of requirements in order to its aim. First of all we have read the whole speech. We have tried to analyze all the aspects of the whole speech very carefully. Then we have applied upon it Van Dajik's socio cognitive model (2002). We have applied a research tool, Critical Discourse Analysis (CDA). At the end we have summed up all the aspects and synthesized it by our self.

V. Analysis

Quaid-e-Azam, in his speech said a lot of good points or aspects and if we follow them, we can become a great nation but Pakistan was failed to continue a democratic process after the death of Quaid-e-Azam. Pakistan was failed to mantain law and order in country. Pakistan forgot all the points and claims of Quaid. Quaid desired to stop corruption and bribery, jobbery and nepotism similarly black-marketing in Pakistan's society but what we are seeing now-a-days? We are seeing that the monster of all these evils is spreading day by day and every third person is involved any such type of crime and government is unable to stop those people from such contemptible deeds. Where is the dream of Quaid? Where is aphorism? Where are the rules and regulations and law and order in our country? Where is peace and amity? These are all such questions which rise in our minds when we read the Quaid's speech on 11 August 1947.

Quaid in his speech said that we have accomplished each and every thing very peacefully but what you think? What our history says about such an accomplishment or achievement? Have we not lost any lives? Over five million people have lost their lives. We have sacrificed our sisters and brothers, our babies, old and young. Even many children lost their mothers. Many wives lost their husband. Is this a peaceful accomplishment? We can analyze or see this point in another view and that is this, Quaid wanted to encourage his followers and wanted to keep them united. He might have desired to spread a spirit in them.

First of all we are going to scrutinize the situation of corruption in Pakistan. Corruption in Pakistan is widespread, particularly in the government and lower levels of police forces. Nobody can get a small diminutive even the job of a peon without bribery and corruption. Corruption in Pakistan is augmenting day by day. We can look at the Arslan Iftikhar's case. This a a case of corruption. if these elite class people are involved in these such deeds then what will be the condition of a common man. How he can survive in such a society? There was a cartoon in The Jung (26May 1996), showing the corruption in Pakistan, with politicians fighting each other for plots of land while ignoring the Hindu menace. Everywhere is corruption in our society.

Similarly there are many other cases of those higher people who are embroiling in corruption and bribery. First and foremost, we would like to tell that our media is corrupt. Media plays a vital role in the progress of every country and is considered a back-bone of every country. In Pakistan media is working for those people who give them corruption and bribery. It is working under the influence of some powerful people. Nawaz Sharif is also misusing his power and expanding his business umpire in order to gain financial benefits. If these political figures are involved in such heinous and monstrous deeds, then, how they can prevent public from such deeds? How they can expect betterment from any ordinary person. Political figures are corrupt in Pakistan because they manipulate laws and policies according to their personal benefits. In 2011 Pakistan's rank in the list of most corrupt country was 134th but in 2012 its rises up to just 34th and tied with Azerbaijan, Kenya, Nepal and Nigeria.

Similarly, like corruption, Quaid wanted Pakistan such a country which is free from black-marketing but it is also increasing day by day in Pakistan. Many people who are indulged in this ignoble deed are well aware

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from social law of our country, they are also well educated. Here our question will be what is black-marketing? Black-marketing is an illegal business in which there is illegal buying and selling of goods and services. In Pakistan black-marketers are notoriously hard to regulate.

Quaid wanted such a country which should be free from all these evils and should be free from black-marketing but what is the present condition of Pakistan? Can we say that Pakistan is a country where there is no black-marketing? Is Pakistan a country which is free or prevented from this ignoble deed? No, we cannot say because everything is happening in front of our eyes. We are seeing every evil in our society but are unable to prevent our country. How would be Quaid in his grave who desired to see a peaceful, corruption free, nepotism free and black-marketing free place, Pakistan!

Nepotism is another monster in our society as like corruption and black-marketing which is increasing day by day, month by month and year by year. The government has designated the prime minister's son-in-law, Raja Azeem-ul-Haq, as an Executive Director of World Bank, a senior official said. What is this? Is this not misuse of power? In it not called jobbery or nepotism? What Quaid desired in our country and what is happening now-a-days?

One can say that Quaid's claims were just political claims, thus, there is no implementation upon all those claims. Here we have another issue that either Quaid was a secular personality or a non-secular? The liberal secularists have always used couple of lines from the first speech to try to prove that Quaid wanted a secular Pakistan where religion will not have anything to do with the state. This is most bizarre, illogical and sinister interpretation of the Quaid's vision and words which have nothing to do with reality. As Quaid said in his speech

"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".

When we see at the definition of secular which is a person who keeps in himself and do not bother others, then, we can say why Quaid wanted to make a separate country and why he made Pakistan? When we see at his speech, we are unable to differentiate that either he is a secular or a non-secular. In his speech he said that all the minorities must be free and all the religions must also be free. There must be a freedom to every religion to practice their religious activities.

Now we are going to catch law and order in our topic. What is law and order? Where it has been seen in Pakistan? There is no law and order in Pakistan. We have a recent incident of Quetta. Hundred people killed without any reason. They were killed because of religious clashes. Government is just enjoying his power and has no concern with these matters. Everybody is going to take their personal benefits. Everyday there are bomb-blasts in Pakistan. Now-a-days our forces are also not protected. We can look at the attack on our General Head Quarter Rawalpindi. In October 2009, there was attack on our General Head Quarter where four terrorists entered in GHQ and killed six soldiers. When our forces are not saved then how we can expect from them that they will provide us protection? How they will protect us from these terrific elements. Terrorism is daily increasing at a high rate in Pakistan. Our mosques are also not saved. We have many cases in this regard. From the day of establishment to the present day, there is no law and order or peace in Pakistan. Either we look at the murder of our Prime Minister Liaqat Ali Khan or we are going to look at the murder of our first lady Prime Minister Benazir Bhutto. How Sulaman Taseer was murdered? We have example of Zulfiqar Ali Bhutto. He was targeted by political figures. It was law and order? How an ordinary person can live a life full of content? We are not able to provide security to our political personalities then how we can protect the ordinary people? Who is responsible of all this disorder in society? Our security institutions are fearful to protect their institution from this flame of terrorism. They cannot protect themselves then how they can protect us?

Here next thing come to us is loyalty with our country. It is the demand of our faith to be loyal with our country because we live in it and eat it food, drink its water. If we are not loyal with our motherland then we cannot be loyal with anyone. But who is loyal to this merciful land? All people are just going to take advantage of it. They are using Pakistan, we can look at our politics, and they just want power and rule and have no concern with public. They are going to full their pockets with money.

Where minorities are free to practice their religious activities? Now-a-days Muslims are fighting with each other on religious bases. Every person has his own religion/sect according to his own thinking. Jinnah's statements about the minorities (whether Muslims in India or Hindus in Pakistan) are significant. Quaid said that

"I am going to constitute myself the Protector-General of the Hindu minority in Pakistan".

He spent his first and only Christmas in December 1947 as the guest of the Christian community, joining in their celebrations. Tolerance towards minorities is another theme in his speeches. Jinnah had regularly reminded his Muslim audiences of what Islam maintains: "our own history and our Prophet have given the clearest proof that non-Muslims have been treated not only justly and fairly but generously" (Merchant 1090: 10-11).

There are creating religious prejudice in society. In India, there are more Muslims as compared to the whole population of Pakistan. Are they not free to practice or to perform their religious activities? Are they slaves of Hindus? We think they are freer than us to practice their religious activities and are free in every

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field of life? Quaid desired for what? Such a country where there is no freedom and Muslims are fighting with each other on religious basis. They are abusing each other and targeting and hitting each other. They are shattered. They are not free to do their religious jobs. They have made their own sects. Shias and Sunnis are the enemies of each other. Punjabi and Sindhi are enemies of each other. Political parties are the rivals. Because of this political fire, we have lost East Pakistan on 16th December, 1971. Quaid said that we are free to go to any kind of worship place but at present we are not free. Now-a-days, we are fearful. We cannot come out of home because circumstances are not good. A person who goes to earn some living is not sure that either he will come back or not? There is too much discrimination in Pakistan. There is religious discrimination, provincial discrimination and social discrimination also at large scale. We are facing many challenges at present time. Quaid desired something different but Pakistan is some different from the reality. It is not the dreamland of Quaid. It is a land, where people are jealous with each other, where people are unaware and uneducated, where people has no sense of right and wrong. People do not know what is going on around us. They are hopeless. Our country is not able to handle all these heinous issues. What is the present condition of our country? All cruel people are looting our country. A lot of political parties are going to take hold of this country. They just want to full their own accounts. They want seats power or authority and wealth. They are wearing different disguises but revealing their real identity with their actions and also with their performance.

VI. Literature Review

There are different works on this speech and also different analysts have examined it in their own way. Here, we are going to present some of the works done by different people on this speech. Nusrat Javeed is a journalist, who analyzed Quaid's speech on August 12, 2011 published in The Express Tribune. He said that what our Quaid wanted it was not established. He wrote in the favour of minorities and reminds us that they are not well protected as Quaid desired. He related different parties in this regard and also gives the example of Fehmida Mirza who have sent some flowers to the minority representing legislators but they are not sincere with them from the core of the heart and soul as Quaid desired, this thing reminds us the Quaid's speech is not practically working.

On another site, under the name of "pakdefenceunit.wordpress.com", there is also some analysis on Quaid's same speech. On this site, it is written that Quaid was not a secular person and he wanted to establish a country which would follow the teachings of Islam.

On April 2012, Zahid Hamid declared on a site under the name of "Takbeer-e-Musalsal" that Quaid desired a place free of disputes, free of religious sects, where all people should be equal. Zahid Hamid writes in the favour that Quaid was not a secular person and he wanted to get a country which would be according to Islamic norms. He related it with the charter of Madina. So every person has his own mind and has his own point of view.

VII. Conclusion

Quaid-e-Azam desired a country free of all the nefarious deeds like bribery, corruption, jobbery, nepotism, and black-marketing. Quaid wanted a country, in which there must be law and order. Quaid wanted a tranquil country. Quaid wanted a consummate country but what is going on around us? Our society is corrupt and pernicious. Everybody is going to take his personal benedictions but nobody envisage about the amelioration of this country. This country is totally the antagonistic of Quaid's speech. Quaid had fabricated a country for all the nations and all the minorities should be free in it, but now-a-days circumstances are not good. Muslims are fighting with each other then how they can give rights to the minorities? So In short Pakistan is not working well as Quaid wanted or desired. Pakistan is not that Pakistan which Quaid wanted. In this regard, government should take strict action against those who are involved in these disastrous deeds. We should also help the government in all these issues. We should give awareness to the people and teach them that what is good and what is bad for them and for their country. We should work hard for the progress and prosperity of our beloved country.

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