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Critical Discourse Analysis of Quaid-i- Azam Muhammad Ali Jinnah's first speech in the Constituent Assembly of Pakistan on 11 August 1947

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ABSTRACT

The aim of this study is to critically analyze the historic speech of Quaid-i-Azam Muhammad Ali Jinnah made at the first Constituent Assembly of Pakistan on 11 August 1947. The research applies the frameworks of CDA. The Fairclough's model of social practice is also applied to analyze the speech. The social analysis of the address under discussion also constitutes the significant section of the study. In this regard, the Quaid's stance against social problems of corruption, nepotism and black-marketing is also presented. The socio-political views in the address have been evaluated by discourse analysis. The study also stresses upon the analysis of ideology, principles, freedom, justice and equality in the speech of the founder of nation.

Keywords: Quaid-i-Azam, Muahammad Ali Jinnah, Constituent Assembly of Pakistan, Speech, Discourse, Critical Discourse Analysis, Socio-Political.

Introduction

Background of the study

This qualitative study aims at analyzing the first speech of Quaid-i- Azam Muhammad Ali Jinnah which he delivered in the first constituent assembly of Pakistan on 11 August 1947 after the assembly elected him its first president. Quaid's life, political career, his accomplishments and his determination to make Pakistan a prosperous state have remained a great source of literature for scholars, authors and social thinkers. He is believed to be a charismatic personality and the personality and circumstances constitute a charismatic leadership. Walport (1994) states three achievements of the individuals: those who can change the direction of history; few cause changes on the world map, and scarcely anyone may make nation state. Jinnah achieved all. Singh (2010) admires Mr. Jinnah's political accomplishment by stating that Jinnah could secure same status for League as that of Congress '*By playing his cards adroitly...*' (p.226, 2010), while Congress had lacked foresightedness, poor diplomacy and absence of flexibility. Sarojini Naido called him an ambassador of Hindu-Muslim Unity. Noor (2020) believes that Quaid's personality is a beautiful blend of talent and charisma. She calls it a miracle to get an independent state in a very brief period of seven years. This speech plays a very vital role in terms of setting the strong foundations for future constitution of the newly established country and providing core guidelines to the members of the constituent assembly.

Immediately after the settlement for the partition of India into two states-India and Pakistan-Quaid-i-Azam Muhammad Ali Jinnah deemed it utmost necessary to have initiated the process of constitution making so that the country may be run in according with the established rules. In his speech, he points out two primary functions of the assembly: to frame the future constitution and to complete a sovereign entity which he called the Federal Legislature of the country. In addition to reminding the main task to the assembly, he also provides the guidelines to meet the prevalent social evils to be dealt with an iron fist. He considers bribery, nepotism and black-marketing contrary to justice. He believed that such evils are poison for the masses and make their life miserable. Sana et al. (2013) analyses the growing corruption in Pakistan where the country leaves behind some under-developed third world countries. Quaid also discusses the principles of religious and civic freedom and inequality for all citizens of Pakistan. He considers the religious beliefs of people have nothing to do with the business of state.

Significance of the study

The religious and secular quarters of the country define the Quaid's speech as per their respective ideology. This leads to a never-ending debate as what the Quaid dreamt of the new homeland's system of government would be. The study would try to present a novel dimension by analyzing Mr. Jinnah's opinions on the future legislative body. Besides, the study would help to remind the nation about the evils which Quaid strongly despised and had wished to be dealt bitterly. Thus, the study would also try to depict the real picture of Mr. Jinnah as a leader and the creator of Pakistan. It would also be fruitful for the future researchers who intend to study about his life and opinions because since 2013, no new research has been done on the topic and thus no new perspective has been discussed (Rasool et al., 2023).

Limitations of the study:

This study only analyzes the Quaid's speech which he made on the occasion when he was elected as the president of the country's first constituent assembly. The researchers could not discuss, analyze and compare and contrast his other speeches due to lack of available literature, resources and time. In fact, his ideals for good governance are key for the national development, but the circumstances were not feasible to take this tremendous task up.

Literature Review

Quaid's first speech in the Constituent Assembly of Pakistan have remained a very hot topic among historians, politicians, authors, bloggers, readers, social scientists and students which equality degree of attention adhered to it. Therefore, it can be undoubtedly called that much have been written on this historic speech in blogs, books, newspapers and research papers. The authors have attempted to study the speech to relate it with the socio-political frameworks of the country. Mughal (2012) discusses that certain quarters of the society have created a deliberate confusion to discuss that Pakistan would not be a state providing equal religious freedom for the people of other faiths. He interprets Quaid-i-Azam through his speech under study and various others compiled in a book that every human being believing in any religion would exercise his religious freedom in his personal capacity, but the state would be in totality a Muslim state where all laws should be made in accordance with the Islamic principles. Hence, he puts in that the basic rights of life and property shall be respected for each individual.

However, it is pertinent to note that in the field of CDA not much has been done to critically analyze the discourses of the father of the nation. The critical discourse analysts have tried to analyze but we may hardly find any in-depth study on this topic. Sana et al. (2013) considers the Quaid's speech loaded with valuable concepts and if they are to be followed, Pakistan would emerge as a prosperous and powerful nation. But he regrets to say that after Quaid's death, all the golden principles described by him were rolled back. It was Quaid's strong

determination to uproot corruption, nepotism, jobbery and black-marketing from Pakistan so that the citizens could get their due rights and the merit should not be murdered. But against Quaid's stance, the very evils do exist in our society. Looking at the pathetic affairs of the state and society, the researchers ask few question, '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? (Sana et al., 2013). All these questions do rise when we read or listen the Quaid's 11 August 1947 speech which turned to be a hallmark discourse with the passage of time. Hence, the analysts of the above study also criticize Jinnah's fragment of speech in which he says that the independence of Pakistan was attained through a peaceful process. They argue that it was never a peaceful accomplishment but many sons, daughters, wives, husbands, brothers and sisters had shed their bloods and had sacrificed for the independence of Pakistan. Anwar et al. (2015) presents a bit comprehensive analysis of Quaid's speech by using Fairclough's model for Critical Discourse Analysis along with Van Dijk's approach applied to the analyze the speech of great leader of Pakistan's history. The author analyzes it with reference to the textual analysis (Rasul et al., 2024), discourse practice, and social analysis. The grammatical presentations are also discussed in the study by giving excerpts from the speech which contains a lot of action sentences in which two participants are involved which are called agent and patient. Few verbs have also been nominalized in nouns which include black-marketing, dealing etc. The study goes on to explore that the speaker uses active voice instead of passive voice to express clarity and directness. Though few sentences in passive voice are also seen which constitute a small portion of the speech. Besides the imperative, grammatical and declarative sentences are also used in the speech. Inter-textuality is also seen as one paragraph is linked with the succeeding paragraph in thought and style. While attempting the social analysis of the speech, the researchers argue that the speech serves two prime functions which they consider are expressing thankfulness towards the members of Constituent Assembly on electing Quaid as its president, and taking the whole nations into confidence about the independence. As he was sure that the social evils like bribery, law and order, jobbery and nepotism prevailed, he convinced the assembly to legislate in order to curb them. Walport (1994) discusses the speech of Quaid-i-Azam in his biography and considers that Mr. Jinnah could not avoid thinking whether partition was justified or not. He quotes the part of his address which reads:

'Any idea of United India may never have worked and in my judgment it would have led us to the terrific disaster. Maybe that view is correct, maybe not. That is left to be seen.' (Walport, 1994, p.338).

A biographer argues that had it not been right, the "worst part of the dream the tragic nightmare of partition of India was about to begi" (Walport, 1994, p.338). He calls it 'untroubled monologue' which he was presenting before the group of mullahs, pirs, and nawabs etc. who all were ready to imitate his each word or sentence spoken. Walport looking at the outstanding change in Mr. Jinnah's address about Muslims and Hindus beliefs and attitudes refers that it was an outstanding shift from the ambassador of Hindu-Muslim unity to the Governor General- elect of the new country. His mind lacked logical coherence which raised questions whether it was over or was a fresh beginning. In his speech, Mr. Jinnah talked about the religious freedom guaranteed equally for all the citizens of new states. The author raises a lot of questions on that part of address by asking whether he was arguing for United India amid the terrific crisis of migration ranging from slaughtering to burning and from leaving homes to torturous refugee camps. Though after the rambed speech in the Constituent Assembly, two days later, Mr. Jinnah was advised to read a text in a ceremony he had arranged for

Mountbatten. Khan (2016) discusses the need of remembering the ideals and golden principles given by the Quaid in his speech delivered on 11 August 1947. In addition to this, he also presents the diverse views of people in understanding his address who deliberately take his arguments in the populist religious support. However, the others consider him secular, enlightened leader. The conservatives stage a strong viewpoint that Quaid had wished for an Islamic State where the laws of Islamic teachings would strictly be followed.

Haqqani (2010) argues that the speeches of Jinnah had always had a religious touches whenever he knew the target audience were the Muslims. Hence he states that the movement for Pakistan laid its foundation in Islamic rhetoric. For this purpose in rural areas, it was propagated that the masses would turn to be good Muslims if a separate homeland for them was created. He discusses that in his speeches in Muslim majority provinces and areas, Islam was Quaid's dominant theme with its slogans and characteristics. Principally, Quaid has opposed merger of religion with politics. Talking about 11 August speech, Haqqani points out that Jinnah had expected Pakistan a homeland for Muslims, but did not wish the role of religion in running the affairs of state. However, the speech is considered as a reference to frame a secular state by the liberal sections of country, while others tried to quell this opinion.

Bolitho (2006) discusses Jinnah's 11 August's speech by terming its segments referring to religious freedom that the words were spoken by the Quaid, but '...thoughts and beliefs were an inheritance from the prophet...' (Bolitho, 2006, p.155), who had taught the Muslim about equality by crushing the untrue claims of superiority based on race, culture and nationality.

Critical Discourse Analysis

Fairclough (1989, 1995) considers Critical Discourse Analysis (CDA) as a social practice where language is applied to understand a specific discourse in its social dimension. Language is thus considered as medium of communicating ideas and believe in a social setting. According to Wodak et al. (2001), it is acquired through socialization and social interactions. Such social contexts may include a playground, a school, a mosque, a community centre, senate hall, restaurants and family festivals. Multiple factors- social as well as cultural- do contribute in the manner we speak. But to impart the message to the listeners, it is important to understand the context in which the discourses are uttered. Thus there is relation between language and the social power. It is, therefore, that the matter comes under the umbrella of CDA. Hence, the research believe that for understanding the relation between language and power, the study of CDA offers the great help (Wodak & Mayer, 2009). Language is also fundamental to study the association between social as well as political ideology (Khatti *et al.*, 2023). In political perspective, it is used to influence, promote, control and shape ideologies, and so CDA greatly contributes to discuss and analyze contents, use of language, and style of communication in political rhetoric so that it could be understood in the sense of power, control, injustice, inequality, racial differences so on and so forth.

Critical Discourse Analysis is believed to be a theory and a method, and is an inter-transdisciplinary mechanism (Fairclough, 1995). We can, however, say that CDA is an analytical study of discourses which basically studies how power abuse, non-equality and dominance are made by text and discourses in social- political setting or background. Fairclough & Wodak (1997: 271-80) discuss the important doctrines of CDA that it studies social problems; discursive nature id there for power relations; society and culture are constituted by it; discourse works ideologically; there is historical dimension of discourses, and between society and text, there lies an association.

Therefore, this study aims at analyzing the Quaid's speech from the dimensions of CDA by discussing its contents, form, style and social practices of inequality besides other evils running along the pages of address.

Methodology

This is a qualitative study which aims at analyzing the Quaid's speech delivered on 11 August 1947 as the president of the constituent assembly of his new homeland. To conduct this study, Fairclough's model of Critical Discourse Analysis shall be applied so that the very purpose of analysis could be attained. Fairclough (1989, 1995) model consists of three analytical processes for discourse analysis. These three processes include the words which are used for analysis, the processes due to which the words are uttered, and the context in which the earlier two are applied. He calls these three processes of analysis as the textual analysis (description); the processing analysis (interpretation), and the social analysis (explanation). Therefore, a critical discourse analyst use this technique to know of the words, their context and the historical significance behind them which would help him to understand, know and discuss a personality, idea or the position of power. Owing to this, Fairclough continues arguing that without understanding a social background and historical referencing, the words of a text can no longer be termed as reliable as they may transmit the biased ideas and imbalanced views about the area of CDA under study.

The relevant literature on the subject and area of study is carefully reviewed and discussed. The authors searched through online sources and read some very important books to conduct this study and thus have downloaded several books, a few research papers as relevant for the study, newspapers, blogs etc. Immense care has been done while reviewing available literature on the topic. In this regards, it has been tried that the most recent studies could be found, but only few papers could successfully be searched and included in the study. This gives a notion that not much work has been done on the topic. Important areas coming under the domain of CDA are discussed while each and every sentence and word is counted and discussed in its peculiar dimension. Selection of words and the use of language is comprehensively studied. The authors are made able to understand the frequently applied phrases by doing content analysis so that the hidden meaning could be explored.

Data collection and verification. : Primarily data for this study is taken from the leading English daily of the country, Daily Dawn 14 August 1999 Independence Day Supplement. Besides, it is also verified from Stanely Walport's biography on Jinnah '*Jinnah of Pakistan*' also carries the same speech with the biographer's analysis. In addition to this, official biographer of Quaid –i- Azam Muhammad Ali Jinnah, Hector Bolitho also presents the very speech along with his additional notes on it. Through all the sources mentioned above, data is not only collected but is automatically verified as well based on the previous research (Arain *et al.*, 2025).

Discussion and Analysis

The analysis of the current study shall be done by applying the Fairclough model for Critical Discourse Analysis which focus upon three analytical approaches – text being first, followed by social practice and socio-cultural practice (Fairclough, 1995).

Textual Analysis

The textual analysis includes the analysis of language, syntax, cohesion of sentences, organization and semantics (Fairclough, 1995, p.57). In Quaid's speech, we find multiple textual characteristics which are needed to be analyzed. Hence, vocabulary is also very important part of text analysis.

In 11 August speech, we find a lot of vocabulary which is synonymous in nature and are closely related to each other in terms of conveying same meaning. The words like 'support' and

'cooperation', 'full' and 'complete', 'independent' and 'sovereign', 'bribery' and 'corruption', 'food' and '...other commodities', 'nepotism' and 'jobbery', 'abide' and 'agreement', 'final' and 'binding', 'happy' and 'prosperous', 'wholly' and 'solely', 'caste' and 'creed', 'rights' and 'privileges' etc. We also find the use of idioms in the speech under discussion and they are applied in the most appropriate and befitting manner but the following sentence of the idioms, explains or clarifies them. Here are few examples taken from the speech: 'iron hand', burying the hatchet', and 'impose bars'.

The antithesis also runs along in the speech which often leaves a very fine impression while reading the contents and is well placed as well, but sometimes it also appears dull. "...Roman Catholics and Protestants do not exist; what exists now is that every man is a citizen..." ("Mr. Jinnah's presidential address", 1999, para.7). It means to say that both religious sects no longer exist as the sects but have become the equal citizens of UK. It gives a notion that both have deliberately left the impression of sects and have adopted a new identity of equal citizenship. Here comes another example in this sense: '...Hindus would cease to be Hindus and Muslims would cease to be Muslims...' ("Mr. Jinnah's presidential address", 1999, para.7). It also leaves the readers to think as if the religious differences would see their end, but in following sentences, Mr. Jinnah explains his antithesis used.

Quaid-i-Azam, in his address, uses active voice instead of passive voice which is direct and straight forward and thus conveys a clear message with no ambiguity. However multiple passive voice sentences are also used and we find a sudden shift from passive to active voice. This brings unclear note in the address in terms of understanding the overall essence of the sentences spoken. Let's quote from the speech, '...it has been unprecedented; there is no parallel in the history of the world' ("Mr. Jinnah's presidential address", 1999, para. 3). A large number of sentences with subject, verb and object (SVO) with two participants –agent and patient- are used in the speech. 'I cordially thank you.' However, sentences with subject, verb and compliment with a participant, verb and attribution. Following sentence stands as an example in this regard: 'My guiding principle shall be justice and complete impartiality' ("Mr. Jinnah's presidential address", 1999, para.8).

The hyperboles are often witnessed in the whole text which looks beautiful and impressive at a larger extent. 'Cyclonic revolution' and 'titanic...unparalleled'.

When we see the types of sentences used in the text of the address, we come to know that declarative, imperative and interrogative sentences are applied. However, we find that most of times declarative sentences are spoken by the speaker which shows the Quaid's authority and power as the president of the assembly. It is further seen that only once, an interrogative wh-sentences is uttered which leaves the audience in vague as no clarity or answer is given to that question or further discussion is made on. The very sentence is, 'Now what shall we do?'

Modal verbs are used to discuss advice, request, order, permission etc. In the address under study, the modals like "*ought to, could, may, should, must*" are applied with special purposes. The very purpose in this regard is to exhibit the relation between contents and ideology expressing requests, obligations etc.

The use of pronouns is also worth-mentioning here. The most frequently spoken pronouns are 'I' and 'We'. The both pronouns show relation between the speaker and the nation. By using the pronoun 'We', the Quaid connects himself with the nation and does not seem standing detached from his people, but rather feels us to be among us. The pronoun 'I' expresses the subjectivity of the speaker and thus tries to develop his association with the audience in particular and the people in general (Rasool *et al.*, 2024).

The re-wording or repetition of the words is a tool which the speakers and orators often apply to leave a healthy impression upon the audience. Same goes here as well. ‘...who may not agree with it, who may not like it. You are free; you are free to go to your temples, you are free to go to your mosques...’ (“Mr. Jinnah’s presidential address”, 1999, para.7).

Discourse Practice

Fairclough (1995) discusses two forms of discursive practice. One is institutional process while the other is discourse process. Former discusses the social and cultural dimension, and the later deals with text, discourse and language. Therefore, it is to understand the relation between text and its context without understanding the context, the text would not be rationally analyzed. Keeping this in mind, we analyze the discourse practice of the address under study.

The speaker’s force of utterance is the first to be analyzed. We find on multiple occasions that the speaker forcefully utters his words. The sentence like ‘*I shall never tolerate...*’ speak volumes of Mr. Jinnah forceful utterances. The same forceful style of utterances is made when discussing the black-marketing and dealing with corruption and other social evils which he emphatically states to be dealt very seriously. Mr. Jinnah categorically speaks of the functions of the assembly as well.

Cohesion is next to be analyzed and discussed. Fairclough (1992) considers cohesion as a ‘property of interpretation’. We find that thematically this is an organized and highly coherent address where all areas are categorically stated and follow the proper sequence as well. However, we also get a notion that it is abrupt and rambled as well. From its middle part, the address seems growing coherent. However, the beginning is abrupt and hasty as it is not a prepared and priory drafted speech according to Walport (1994). All of sudden, the speaker starts discussion on social evils without preparing the audience to listen them. As said earlier above, the thematic discourses are highly organized and coherent. In four consecutive paragraphs, four social evils are discussed besides their effects on masses (Rasool *et al.*, 2024). The speech contains other texts as well besides an address by the president. The inter-textuality is seen when we find mention of corruption, jobbery, nepotism etc. However, the address ought to have discussed the guidelines for making the future constitution for the country. We see that little is mentioned on the core topic and basic responsibility of the assembly. Owing to this, other texts are talked on.

Social Analysis

Background of 11 August speech: According to 3rd June Plan, the British decided to leave the sub-continent. Keeping in view, Lord Mountbatten was sent as the last viceroy with a plan to divide India into two Dominion states- India and Pakistan. Jinnah and Ghandhi met several times to escape the partition, but of no avail. Thus, the partition plan was set; committees started working to divide and distribute all resources including army; Redcliff was tasked to decide the boundaries between India and Pakistan; the commander in chiefs were nominated, and the discussions went along who would be the governor- general for both countries- the wish of Mountbatten which Mr. Jinnah out rightly rejected. In this way, on 15 August 1947, the ceremony was scheduled and thus the partition was officially declared. Quaid-i-Azam came to Karachi’s Mauripur airport on 7 August 1947. Meanwhile, he felt the dire need of constitution making for the country without which the affairs of the state would not run smoothly. Owing to this, the constituent assembly of Pakistan was given this mandate of legislation towards constitution making. The assembly elected Mr. Jinnah as its president and thus on 11 August 1947, he delivered his presidential speech therein (Rasool, Mangi, keerio, Ahmed, & Charan, 2024).

Beginning of the speech: Quaid-i-Azam Muhammad Ali Jinnah begins the speech in highly formal manner. He thanks all the members of the constituent assembly who have elected him their president and have spoken words on his achievements and his personal qualities.

Excerpts from the speech

Mr. President, ladies and gentlemen,

I cordially thank you, with the utmost sincerity, for the honour you have conferred upon me - the greatest honour that is possible to confer - by electing me as your first President. I also thank those leaders who have spoken in appreciation of my services and their personal references to me. ("Mr. Jinnah's presidential address", 1999, para.1)

The functions of assembly: He categorically mentions the two important functions of the assembly. The first and the most important one he considers is to formulate/ design the future constitution. While the second is to act as the complete and the most powerful legislative body. By mentioning the second task of the assembly, the Quaid puts his utmost confidence in the democratic set up in which the legislative body is supreme, powerful and sovereign. He does not bring the assembly under his control- which most political leaders attempt to do- but on the very first day allows it to be free in its working and come under no influence from the country's top brass including the founder and the governor general himself. This freedom speaks wonders of Quaid's opinions about the strong democracy.

Discourse on government's duty: After discussing the main duties to be freely performed by the assembly, the Quaid gives his input and suggestion on what basic guidelines the assembly must keep before it while framing the constitution. He first of all discuss the main duty of government which is to maintain the situation of law and order for the core purpose of protecting the people's life, property and beliefs. Here, we see that he reminds the government authorities of their basic duty. This highlights that he is highly concerned about his people so that they may remain happy and peaceful in the state of Pakistan. This idea is symbolic and exemplary for our current political leaders who need to act upon the advices of Quaid.

Excerpts from speech:

You will no doubt agree with me that the first duty of a government is to maintain law and order, so that the life, property and religious beliefs of its subjects are fully protected by the State ("Mr. Jinnah's presidential address", 1999, para.2).

Views on corruption, bribery, jobbery and nepotism

Quaid was the man of principles, a gentleman and a leader of immense character (Bolitho, 2006). In his speech, we find him repeating his inter-personal character and qualities he wishes to see in every Pakistan. He, therefore, takes a very powerful stance on the social evils. He considers corruption a 'poison' and thus he emphatically speaks to deal issue very seriously and the corrupt must be dealt with 'iron hand'. He asks the assembly to consider this matter while they frame the constitution. He declares black marketing a 'curse' and a 'colossal crime' against society when the people are in very pathetic condition and the country faces the scarcity of food items. He wants the assembly to frame very strict laws to uproot this evil. Quaid favors merit at its heights, and conveys very open and clear message to the members and masses never to approach to him for job or even try to influence him. He strongly dislikes this attitude and even hates an iota of this type of evil. He warns everybody of the severe consequences if any direct or indirect influence is made or even it would never be tolerated if less or much notion is given or sensed. Nepotism is jobbery is in no way acceptable to the Quaid.

We analyze this dimension of Mr. Jinnah and come to know that in the nation which has created, he wishes to see everybody to act according to law and apply no unfair means for any favors from nepotism to corruption and from bribery to black marketing. His powerful stance

against the existing social problem reveal three things to us: he is very close to his people that he knows tremendously about them, their approach, their standards of living and their personality traits; he does not merely prefer sitting in lavish drawing room and rule from the distance, but he also studies the day to day affairs of the united India, and he expresses self-confidence that the government would provide facilities to the masses and they would no more need any unfair ways of earning. He owns the people with all their problems and thus on one hand talks to punish the wrong-doers and on the other, reminds them the duty of government for their betterment.

Burning questions about partition

Mr. Jinnah discusses the burning issue of partition of India. He argues that the certain quarters disagree with the idea of separation, while certain other approve of it. He believes that much has been spoken on that topic. But there is no other possible solution than the partition. Here we get a note of uncertainty in his discourse about independence and accepts it only because there was no other option available. However, he also it 'unprecedented' and 'unparalleled', but yet an unsatisfied tone is also felt as we see that he leaves the matter on history to judge whether it was a just decision. He tries to justify separation as well by terming it the only way for the constitutional crisis. He states that united India has resulted terribly for the Muslims, but is not certain whether his view is correct.

As discussed above, uncertainty prevails on why partition was necessary. He does not justify the position but leaves the matter on history to witness. It seems bewildered on touching this burning topic and thus haphazardly asks only question in speech 'Now what shall we do?' But later composes himself and tells that there was no other solution and asks to forget the past.

Freedom guaranteed for all

The hallmark portion of this speech is when the great leader talks of religious freedom for the people of all faiths living in Pakistan.

You are free; you are free to go to your temples, you are free to go to your mosques or to any other place or worship in this State of Pakistan. You may belong to any religion or caste or creed that has nothing to do with the business of the State. ("Mr. Jinnah's presidential address", 1999, para.7).

This justifies that Quaid wants a secular state with full religious freedom guaranteed for all the people on equal terms. This reveals that the country is not more for Muslims and less for Hindus and Christians. We get a clear message in running affairs of the state the people's religion or creed has no role to play on, and in fact all are just Pakistanis and should work to prosper their country. Thus, Quaid does not favor any sectarian or ethnic dominance in government but brings them at equal terms and emphasizes all for the betterment of nation.

Quaid's principles

The last very important area under study is the way the speaker guides his people by presenting his core principles. They are justice and full impartiality. Being a lawyer, the speaker knows full well how justice is instrumental for creating a peaceful and prosperous society. The word 'impartiality' is also applied in the similar context as it is also a prime need towards justice.

Conclusion

The research endeavored to explore the ideological, linguistic and social dimensions present in the Quaid's historical speech in the Constituent Assembly of Pakistan. The facts are revealed when the authors have applied the theories, frameworks and dimension of CDA. Hence Fairclough model of language as social practice is applied to analyze the topic.

The important findings in Quaid's speech are summarized below: Declarative, straight forward opinions are presented. The curses and crimes against society are strictly intolerable in his eyes and are worthy of severe punishment. Betterment of his people is his core concern. The use of words highlight creating a just and prosperous society. Through this speech, he presents a roadmap for the prosperous future of his country. He tries to justify the separation but fails to do so and leaves this discussion halfway and rests in for history to prove whether it was a right decision. His forceful utterances reveal his sincerity and character which also aims at hinting at the very purpose of working for his countrymen. The speech is a trendsetter for the political leadership of the country.

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