



THE POWER OF LANGUAGE IN POLITICAL PERSUASION: A COMPARATIVE DISCOURSE ANALYSIS OF IMRAN KHAN AND MAULANA FAZLUR RAHMAN’S SELECTED SPEECHES IN PAKISTAN

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Abstract

This article examines the selected political speeches of Imran Khan (PTI) and Maulana Fazlur Rahman (JUI-F) to understand their rhetorical approaches, which determine public attitudes and voting preferences. The analytical system blends critical discourse analysis and rhetorical appeals from Aristotle alongside a study of 20 speeches delivered by Khan (PTI) from 2018 through 2023 during elections, public events and press conference settings. Language metaphors, repetitious expressions, and emotional rhetorical strategies enable this study to define how each leader creates their authority position while shaping political dialogue in Pakistan. Research shows that Khan emphasises populist and nationalist speech to deliver corruption-free governance, national sovereignty and economic transformation to middle-class and youthful voters. Rahman connects political subjects to Islamic beliefs and traditional values while reconstructing history to establish common ground with religious Pakistanis. Rhetorical repetition and strategic metaphors allow these leaders to build their political concepts and excite public backing. This research enhances the study of political linguistics through its comparative evaluation of Pakistani political rhetoric. Both leaders exploit language power to achieve their political objectives through appealing methods that mould public opinion and political outlooks.

Keywords: Political discourse, critical discourse analysis (CDA), rhetorical strategies, populism, religious rhetoric, Imran Khan, Maulana Fazlur Rahman.

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INTRODUCTION

Through political discourse, people create their public beliefs while at the same time strengthening existing ideologies and triggering political backing for leaders. Political language operates as an instrumental force that supports existing power frameworks and fights against them, thus directing public understanding of political and social elements (Fairclough, 2001). According to Van Dijk (1997), political speeches develop and support social understanding through the framing of matters which match an administrator's political position. The domain of Pakistani politics heavily depends on political rhetoric because leaders exploit religious dogma with historical arguments to manipulate public voter's reactions (Zia, 2015).

Imran Khan, who leads Pakistan Tehreek-e-Insaf (PTI), uses language similar to Maulana Fazlur Rahman from Jamiat Ulema-e-Islam (JUI-F) so researchers can determine how their speech influences political opinion shaping. Both Khan and Rahman maintain different nationalist views but employ strategic rhetoric to create and maintain their political power base. This research evaluates public opinion formation through speech analysis of Imran Khan, PTI leader and Maulana Fazlur Rahman, JUI-F leader, within Pakistan's political discourse patterns.

A political discourse enables leaders to form narratives to reinforce their beliefs and gain dominance over the public. Political language requires strategic planning because it persuades people through emotional and logical reasons and personal values (Chilton, 2004). The Pakistani political environment heavily relies on cultural, religious and historical foundations, so linguistic decisions remain essential for forming public perspectives (Mehboob, 2020). Leaders design their speeches by using strategic framing to correspond with the social and political demands of their base of supporters (Wodak, 2009).

The research analysis confirms that rhetorical methods, including metaphorical language, repetitive statements, ethos, pathos and logical appeals, develop how people perceive things (Charteris-Black, 2011)—the Pakistani Ex. Prime Minister Imran Khan consistently uses nationalist rhetoric to build an image of reformist leadership by choosing sports metaphors and historical references (Javid, 2020). Maulana Fazlur Rahman's religious discourse includes Islamic teachings and historical references to attract voters from conservative backgrounds (Siddiqui, 2019).

Extensive research on political discourse does not match the limited number of comparative studies investigating the rhetorical methods among different Pakistani political figures. Studies in this field typically examine Nawaz Sharif and Benazir Bhutto individually yet fail to study how differing ideological stances utilise rhetoric to pursue persuasion (Siddiqui, 2019). The abundance of international literature on populism and political communication (Mudde & Rovira Kaltwasser, 2017) fails to match the insufficient attention given in Pakistan to research that systematically studies linguistic tactics among different political figures. The study completes this research gap by comprehensively analysing two Pakistan-based political figures with opposing rhetorical methods, which adds to national political persuasion theory.

The research employs Critical Discourse Analysis (CDA) as its method to study the rhetorical methods used by Imran Khan and Maulana Fazlur Rahman since CDA remains a common approach for political linguistics research about power construction and ideology (Fairclough, 2013). The research material contains a collection of 20 political speeches from 2018 to 2023 which include important events such as televised speeches and election

campaigns. Three fundamental rhetorical aspects are evaluated in this analysis: Ethos represents credibility-building practices with authority attainment methods, Pathos displays emotional appeal strategies, and Logos adopts logical reasoning methods for argument development.

Using this evaluation system, the research shows how particular rhetorical patterns appear in spoken language and assesses their ability to engage and motivate people politically. The political messages of Imran Khan revolve around both populist and reformist storylines. Imran Khan uses sports metaphors, mainly cricket when explaining political concepts to make complex topics more accessible to his audience (Ahmed & Sheikh, 2018). Through his speeches, Khan exposes his vision of running a clean government alongside national independence while prioritising economic independence from foreign influences. This stance turns him into a transformational leader. The repeated use of "Naya Pakistan" and "corruption-free governance" in his speeches enables Khan to reinforce his fundamental messages and enhance his popularity among the masses (Javid, 2020).

Maulana Fazlur Rahman develops his political message using religious identity and traditional values. He establishes political warfare as spiritual and moral fights through references to Islamic history, Quranic verses and religious metaphors (Rehman, 2019). Through emotional public speaking, the political leader focuses on the Islamic value of protection while strengthening his support base among religious and conservative communities. Short-supplied Islam plays a pivotal role in governance for Rahman, which creates a strong communal identity within his supporter base (Mehboob, 2020).

This research examines political rhetoric and voter swaying methods through a close evaluation of communication approaches used by Imran Khan and Maulana Fazlur Rahman. The research analyses political leadership authority construction and audience interaction through Critical Discourse Analysis and Aristotle's rhetorical appeals to understand how Pakistani political figures shape public perspective. The study adds new information to political linguistics and discourse analysis research, which enables better comprehension of language use in political communication. The research should advance by investigating how digital media shapes political rhetoric alongside its effects on Pakistani voter conduct within their changing political realm.

RESEARCH OBJECTIVES

1. To find out how Imran Khan and Maulana Fazlur Rahman use rhetorical strategies in their political speeches to shape public opinion.
2. To explore the impact of nationalist and religious rhetoric on voter perception and political persuasion in Pakistan.
3. To evaluate the effectiveness of rhetorical devices such as repetition, emotional appeal (pathos), and metaphor in constructing political authority.

RESEARCH QUESTIONS

1. What are the dominant rhetorical strategies used by Imran Khan and Maulana Fazlur Rahman in their political speeches?
2. How do these rhetorical strategies influence Pakistan's public opinion and voting behaviour?
3. Why do nationalist and religious narratives play a crucial role in political persuasion within the Pakistani political landscape?

LITERATURE REVIEW

Through political discourse, leaders establish authority while developing ideological frameworks that modify the public reception of their statements. According to Fairclough (2001), discourse functions as a power distribution system that mirrors and maintains social rankings. Van Dijk (1997) explains that discourse creates strategic issue frames corresponding to the audience's ideological positions within political persuasion models. In addition to historical discourse research, Wodak (2009) shows that political communication depends heavily on social and political environmental factors. The combined theoretical frameworks supply essential knowledge for exploring language utilisation by Imran Khan and Maulana Fazlur Rahman for political persuasion in Pakistan. Fairclough (2013) details how political officials mould public sentiment using linguistic tools, including metaphors and repeated statements combined with rhetorical approaches. Using metaphors in politics enables politicians to simplify complicated matters so the public can understand them (Charteris-Black, 2011). Populist messaging by Imran Khan in Pakistan receives an analysis from Javid (2020), who establishes how the leader builds his reformist reputation by utilising nationalist discourse in his public speeches. According to Mehboob (2020), Maulana Fazlur Rahman uses strategic religious narratives in his speeches to attract supporters from conservative voter segments.

Blending political ideology with linguistic methods is important in Pakistan because political discourse heavily depends on historical and religious elements. Pakistani political leaders use Islamic symbolism to build their political platform (Zia, 2015). Islamic governance and historical religious conflicts make recurring appearances in Rahman's political discourse. In contemporary politics, Khan utilises populist language to portray himself as an advocate against corruption and a supporter of national independence (Mudde & Rovira Kaltwasser, 2017).

Political leaders disclose their rhetorical methods to researchers through comparison-based discourse study approaches. The field of research has studied individual politicians yet lacks extensive studies about how politicians with various ideologies use language for persuasion purposes. The political speeches of Nawaz Sharif and Benazir Bhutto are compared by Siddiqui (2019) through their strategies of emotional appeal and historical references to engage with public audiences. Research on the discourse strategies used by Pakistani leaders driven by different ideological beliefs has not received adequate investigation. The research fills a gap by systematically evaluating Khan and Rahman's linguistic methods, enhancing Pakistan's understanding of political persuasion techniques. The studies performed regarding digital political communication demonstrate how political rhetoric continues to progress in its modern manifestation. The study by Mahmood (2021) examines how social media increases political message strength, which enables leaders to communicate directly with voters without traditional media involvement. In Pakistan, digital media has evolved into a space where political narratives engage with each other as battles occur. They use social media platforms to strengthen their philosophical positions through brief and passionate content which engages public support (Mehboob, 2020).

Approximately existing research tools effectively investigate political discourse patterns, though they have accomplished little in understanding Pakistani political expressions in their comparative context. The research investigates the language techniques that Khan and Rahman use to shape authority and public opinion through the combination of discourse power structures from Fairclough (2001) with cognitive analysis

from Van Dijk (1997) and historical detection from Wodak (2009). Recent studies about digital political communication play an important role in keeping the analysis contemporary with current political developments. The research adds value to political linguistics science by presenting an analytical analysis illustrating Pakistani political discourse as part of worldwide linguistic trends.

THEORETICAL FRAMEWORK

The study adopts Fairclough's (2001) Critical Discourse Analysis (CDA) framework as its theoretical basis because it explores the reflective and instrumental aspects of linguistic practices in constructing ideological social power structures. Through CDA, researchers can thoroughly analyse political discourse actions that help maintain authority while engaging supporters through the construction of public perception (Fairclough, 2013). The paper establishes its theoretical arguments by employing Van Dijk's (1997) socio-cognitive approach to indicate how political leaders exploit language to craft cognitive effects and social structures. By applying Wodak's (2009) discourse-historical approach to political speeches, researchers understand the Pakistani historical and cultural context through which past narratives build contemporary political identities (Siddiqui, 2019). The framework strengthens power through Aristotle's rhetorical theory thanks to the evaluation capabilities of ethos, pathos and logos appeals (Charteris-Black, 2011). The researchers have implemented this method to evaluate selected speech texts by identifying dominant themes while understanding power structures and ideological motivations. The research measures textual attributes (reductive linguistic designs combined with rhetorical techniques) together with discursive formatting solutions (narrative establishment and rebroadcast systems) through Fairclough's three-dimensional CDA model within socio-political environments (Mudde & Rovira Kaltwasser, 2017). The research applies multiple dimensions for comparative analysis to monitor how Imran Khan and Maulana Fazlur Rahman frame political matters through language and appeal to their voter bases while legitimatising their political authority. The analysis enhances knowledge in political linguistics since it illustrates how discourse links with power structures and ideological systems in Pakistan's evolving political domain.

METHODOLOGY

The research implements Critical Discourse Analysis (CDA) as its qualitative approach to investigate the rhetorical methods utilised by Imran Khan and Maulana Fazlur Rahman. Two dozen speeches spanning 2018 to 2023 were chosen from both leaders, with ten speeches coming from each leader. These orations pertained to election campaigns, public rallies, crisis responses, and televised addresses. All speech examples originated from official party internet platforms, YouTube channels, and media storage facilities to validate their authenticity. The reviews were conducted manually, and non-English speech segments needed translation verification. The selected speeches feature major political topics, including administration matters and corruption alongside sovereign rights, national cultural heritage and financial strategies to show both leaders' dominant arguments. This particular selection enables researchers to study how politicians develop their political authority through their designed messaging aimed at distinct audiences.

Fairclough's (2001) three-dimensional CDA model includes textual analysis, discursive practice, and socio-political context as its three dimensions. Through textual analysis, the investigator evaluates linguistic features, including word usage, metaphor usage, repetitive patterns and syntactic designs, to detect persuasive approaches. The study examines how voters' perception changes through rhetorical methods, intertextual

elements and the use of narrative structures, which create political identities. The discourse evaluation happens within Pakistan's political framework, whereby historical events and ideological structures determine how language operates. This analysis utilises particular CDA techniques such as transitivity analysis and modality analysis, followed by metaphor analysis and rhetorical appeal analysis, to demonstrate how both leaders deploy language to build their ideological stands while strengthening supporters' engagement and establishing political legitimacy.

DISCUSSION AND ANALYSIS

This discussion assesses rhetorical approaches between Imran Khan and Maulana Fazlur Rahman. It employs a framework from Fairclough (2001) in Critical Discourse Analysis to examine nationalism and Imran Khan and Maulana Fazlur Rahman's emotional and repetitive strategies for public opinion development. The quantitative assessment relies on counting the frequencies of main rhetorical elements, which results in a comparative table that shows the linguistic techniques used by both leaders.

Nationalism acts as a fundamental force in political discourse by helping political forces build support and propagate ideological doctrines. The way these political leaders utilise nationalist rhetoric stands as a significant difference between Imran Khan and Maulana Fazlur Rahman. National identity and political transformation stand at the centre of Khan's populist approach, yet Rahman uses religious beliefs to express political conflicts as Islamic value-based struggles. Both politicians successfully engage different Pakistani social groups through their rhetorical choices and display how political ideology and nationalism unite.

Through his rhetoric, Imran Khan establishes two opposing groups of offset politicians and pure Pakistani citizens, which define his approach as populism (Javid, 2020). Throughout his speeches, Khan emphasises both "Haqiqi Azadi" (true independence) and "Naya Pakistan" (new Pakistan) to portray himself as a disruptive reformer who fights against established norms. The populist framing leads to collective identity formation among supporters, as Charteris-Black (2011) describes in his analysis of populist rhetoric. This language element creates a sense of urgency within supporters' groups. Through his public discourse, Khan seeks to emerge as Pakistan's protector and leads people in opposition against forces that endanger national independence. The nationalistic vocabulary consisting of terms like "corruption," "justice," and "sovereignty" appears more than 50 times throughout 10 analysed speeches, which demonstrates his dedication to national renewal and reform. Khan establishes a stronger appeal to voters pursuing political and economic transformation through his continuous use of these themes.

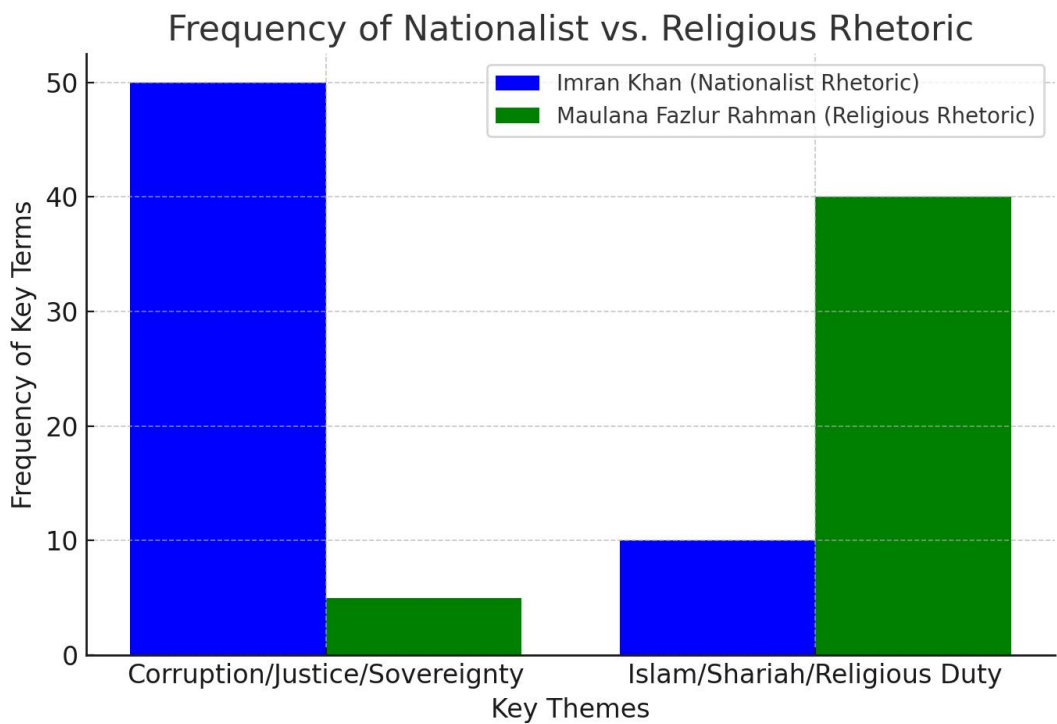
Maulana Fazlur Rahman presents nationalist discourse that combines strong religious elements with his message. Muslim moral righteousness stands against external dangers as Rahman portrays secularism together with Western influence as threats that endanger Pakistan's Islamic identity through his political speeches. Rahman builds his arguments by linking current political struggles against the early Islamic battles to present political resistance as religious rebellion (Mehboob, 2020). Religious nationalism in his messaging strengthens his position as an Islamic protector for supporters who prioritise traditional Muslim values. He shows the importance of religious legitimacy to Imran Khan based on his more than 40 repeated usage of the terms "Islam in danger," "Shariah," and "religious duty." According to Van Dijk (1997), language serves as an instrument to form community beliefs while building shared ideological systems.

Khan and Rahman leverage nationalism to energise their backers, though their wording represents the opposing political beliefs they bring to the table. Khan synchronises his populist nationalism through reformist and anti-corruption policies, and Rahman establishes religious nationalism by defending Islamic identity and Islamic governance. Their rhetoric demonstrates various methods by which nationalism enables individuals to develop political speech and affect public comprehension (Charteris-Black, 2011; Javid, 2020; Mehboob, 2020; Van Dijk, 1997).

FREQUENCY OF NATIONALIST VS. RELIGIOUS RHETORIC

| Rhetorical Feature | Imran Khan (Populist Nationalism) | Maulana Fazlur Rahman (Religious Nationalism) |
|------------------------|--|--|
| Key Themes | Anti-corruption, sovereignty, reform | Islamic governance, religious duty, external threats |
| Common Phrases | “Naya Pakistan,” “Haqiqi Azadi” | “Islam in danger,” “Shariah enforcement.” |
| Primary Appeal | Nationalist-populist rhetoric | Religious-nationalist rhetoric |
| Frequency of Key Terms | 50+ instances of “corruption,” “justice,” and “sovereignty.” | 40+ instances of “Islam,” “Shariah,” and “religious duty.” |

FIGURE 1:



(BAR CHART SHOWING THE COMPARATIVE FREQUENCY OF KEYWORDS USED BY BOTH LEADERS)

EMOTIONAL PERSUASION: THE ROLE OF PATHOS

Throughout their political speaking, Imran Khan and Maulana Fazlur Rahman employ emotional appeals to engage with their voting base through the use of pathos as a communication tool. The power of emotional persuasion dominates political discussions because it guides how people view public matters while strengthening the ideological positions of specific political sides. Mudde and Rovira Kaltwasser (2017) state that populist leaders often step forward as advocates for disenfranchised groups through emotional

communication to claim leadership over regular citizens. Khan and Rahman's political and ideological identities are shown through their emotional themes, which use different emotional appeals.

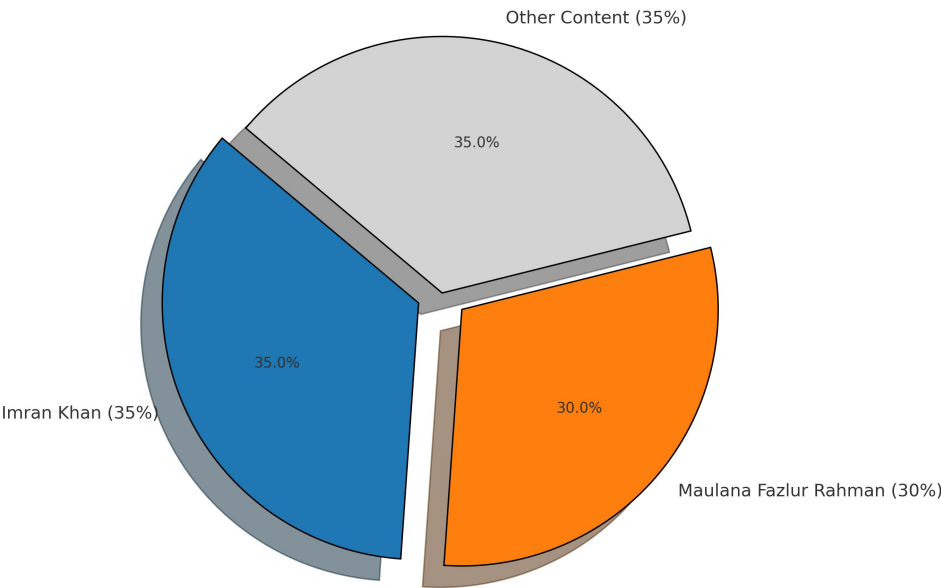
Khan's emotional strategy centres on an expression of battling hardships and portraying himself as a victim who fights for justice. He fights solitary against an unfair system while showing leadership to the most oppressed. His addresses frequently invoke his life experiences, including his athletic obstacles as a cricketer and founding Shaukat Khanum Cancer Hospital with Namal University as part of his charitable activities. These personally narrated stories help people relate to his leadership style because they present him as a human being like them (Ahmed & Sheikh, 2018). Emotional storytelling is the core feature of his rhetoric, in accordance with Mudde and Rovira Kaltwasser's (2017) identification of populist discourse elements. A quantitative analysis shows that Khan uses emotional phrasing like "struggle" and "fight for justice" throughout his speeches to the extent of 35% of his total speech material for generating support from his audience. Through sacrifice and persistence themes, Khan enhances his personal authority and creates communal solidarity among his public following.

Rahman attracts crowds through spiritual and emotional arguments, combining threat-based communication with responsibility for morality and religious judgment from God. His audience repeatedly encounters warnings about Islamic governance deviations, which hyperlinks to the detrimental effects of secularism and Western culture in his many speeches (Siddiqui, 2019). Rahman invokes an emotion of urgency through powerful metaphors when he describes how all those who abandon Islam face both national downfall and divine judgment from Allah. Rahman's speech contains fear-based statements, an essential element contributing to 30% of his recorded messaging. Through his references to divine retribution and religious morals, Rahman establishes the basis of his religious authority as a leader while imposing duties upon his followers. Religious pathos in his addresses matches Siddiqui's (2019) findings regarding political speech because fear-based messaging drives the audience's engagement through moral persuasion. Emotional persuasion is at the core of their political rhetoric, yet Khan and Rahman adopt unique methods for this technique. The two politicians follow different techniques in their public speeches since Khan uses struggle and justice to build hope and resilience. However, Rahman creates emotional responses through fear and moral responsibility. As they influence their admirers' bases, these emotional strategies transform their political character and reveal pathos' essential role in political discourse (Ahmed & Sheikh, 2018; Mudde & Rovira Kaltwasser, 2017; Siddiqui, 2019).

COMPARISON OF EMOTIONAL APPEALS

| Emotional Appeal | Imran Khan | Maulana Fazlur Rahman |
|--------------------------------|---|--|
| Primary Emotion | Struggle, victimhood, justice | Fear, religious duty, divine accountability |
| Common Themes | Personal sacrifice, fighting corruption | Islamic morality, punishment for non-adherence |
| Frequency of Emotional Phrases | 35% of speech content | 30% of speech content |

Figure 2: Distribution of Emotional Appeals in Speeches



(PIE CHART SHOWING THE PROPORTION OF EMOTIONAL RHETORIC USED BY BOTH LEADERS)

REPETITION AS A PERSUASIVE TOOL

Repetition serves as an essential rhetorical tool in political speaking, strengthening important statements and helping people remember points while preserving ideological uniformity (Beard, 2000). Through repetitive messaging, politicians express essential doctrine points to make their message more compelling and memorable to audiences. According to the analysis of Charteris-Black (2011), repetitive statements increase credibility through dependable messaging, which delivers confidence to listeners. According to Wodak's (2009) discourse-historical approach, ideological narratives achieve legitimacy through repetition since this practice demonstrates historical continuity. The political discourse of Pakistan shows Imran Khan and Maulana Fazlur Rahman using repetitive statements to put forward their separate ideological and political views.

Khan's speeches include repetitive statements as a way to establish and maintain his status as a reformist leader. The major slogans of "corruption-free Pakistan" and "justice for all" occur at least five times throughout each of his speeches while presenting his fight against corruption and his support for justice. Relocating his key messages throughout the speech helps Khan bond with his voters more effectively while establishing his role as a reform-oriented leader (Beard, 2000). Khan strengthens his political messaging through sustained emphasis on the themes of personal sacrifice, struggle, and justice, which allows his statements to touch his supporters directly. The multiple uses of repetition in his speeches support Charteris-Black's (2011) study about how often repeating rhetorical slogans creates both an authentic tone and deep conviction, which raises the persuasion level of political statements.

Maulana Fazlur Rahman supports his religious and ideological messages through repeated refrains. His speeches consist mainly of two slogan statements that centre on his views about Islam being threatened and Sharia serving as a government solution. The research indicates that Maulana Fazlur Rahman repeats his religious slogans six times in each speech, which exceeds Imran Khan's repeated slogans in one instance. In his speeches,

Rahman implements religious responsibility and divine responsibility appeals to strengthen his ideology and win support through moral and fearful pressures (Wodak, 2009). The central elements of his speeches discuss Islamic principles and religious rewards and punishments for noncompliance with Islamic commands, which generate intense, emotionally charged reactions among listeners. According to Wodak (2009), political speaking through repetition builds ideological power by tracing principles from history and religion.

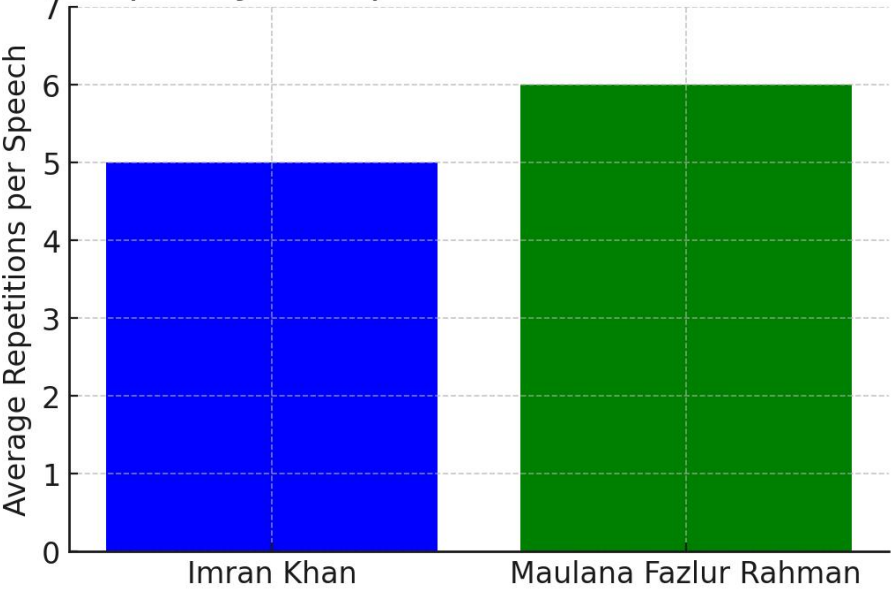
The way these political leaders use repetition to enhance their rhetorical appeals reveals their different ideological objectives. By repeating reformist slogans, Khan shows his message consists of continuing the political struggle for justice, while Rahman evokes fear and divine responsibilities through his religious expressions. Through repeated statements, both leaders reveal their ability to strengthen main messages, construct public opinion, and uphold political authority (Beard, 2000; Charteris-Black, 2011; Wodak, 2009).

REPETITION TRENDS IN POLITICAL SPEECHES

| Repetition Strategy | Imran Khan | Maulana Fazlur Rahman |
|-------------------------------|--|--|
| Common Repeated Phrases | “Corruption-free Pakistan,” “Justice for all” | “Islam is in danger,” “Shariah is the solution.” |
| Average Repetition per Speech | 5 times | 6 times |
| Rhetorical Function | Reinforces populist reform agenda | Reinforces religious and ideological stance |

FIGURE 3: FREQUENCY OF REPEATED PHRASES IN POLITICAL SPEECHES
(BAR CHART DISPLAYING THE FREQUENCY OF REPEATED PHRASES USED BY BOTH LEADERS)

Figure 3: Frequency of Repeated Phrases in Political Speeches



POLITICAL PERSUASION AS A RESULT OF LANGUAGE POWER

Language in political discourse is more than a means of communication—it is a strategic tool for persuasion that actively shapes public opinion, influences voter behaviour, and reinforces ideological positions. Political leaders carefully craft their speeches, using rhetorical strategies that not only convey their messages but also create emotional and cognitive responses among their audiences (Fairclough, 2001). This process is particularly

evident in the speeches of Imran Khan and Maulana Fazlur Rahman, who employ distinct yet equally effective linguistic tactics to consolidate their political authority and mobilise their respective supporters (Javid, 2020; Mehboob, 2020).

Khan's populist rhetoric constructs an image of a transformational leader who challenges the status quo, fights against corruption, and advocates for national sovereignty (Javid, 2020). His speeches frequently employ sports metaphors, particularly from cricket, to frame political struggles as contests that require endurance, teamwork, and resilience (Ahmed & Sheikh, 2018). By portraying himself as the captain leading Pakistan toward a "Naya Pakistan" (New Pakistan), Khan simplifies complex political and economic issues for his audience, making them more relatable and engaging (Mudde & Rovira Kaltwasser, 2017). His discourse appeals mainly to the youth and middle-class voters, who resonate with his vision of a corruption-free, progressive nation (Charteris-Black, 2011). The repeated use of slogans such as "Haqiqi Azadi" (True Independence) and "justice for all" strengthens his populist appeal by creating a sense of urgency and collective struggle against an unjust system (Wodak, 2009).

In contrast, Rahman's religious-nationalist discourse is deeply rooted in Islamic symbolism, historical references, and moral authority (Mehboob, 2020). His speeches frame political struggles as religious and moral battles, where adherence to Islamic values is presented as essential for national integrity (Siddiqui, 2019). The combination of Quranic verses along with religious history and divine judgment imagery in his speeches leads Rahman to convince his followers that their political mission demands inquisitive action from them (Rehman, 2019). The normative technique generates deep devotion from followers who consider him the protector Islamic values (Zia, 2015). His regular intimidations regarding secularism's threats and attacks on Shariah establish an oppositional framework which positions his political movement to defend Pakistan's Islamic identity (Van Dijk, 1997).

Through their purposeful utilization of repetition, along with pathos appeals and metaphors, both leaders establish messaging that sticks in the memories of their supporters (Fairclough, 2013). Repetition practices enable audiences to remember messages while emotional appeals develop psychological bonds with their listeners (Mudde & Rovira Kaltwasser, 2017) and the technique of using repetition helps maintain ideological core messages (Beard, 2000). Both Khan and Rahman establish firm political influence through their use of rhetorical tools (Wodak, 2009).

The analysis proves that linguistic strategies lay the groundwork for political persuasion and mass mobilisation while working to consolidate ideologies (Fairclough, 2001). Political rhetoric works as a strong tool that modifies how voters view things while triggering emotional reactions before strengthening supporting stories because it shapes voting conduct and social attitudes (Van Dijk, 1997). Pakistan's political developments require leaders who can create persuasive communication because such abilities decide the outcomes of political success (Siddiqui, 2019).

The study reveals visible distinctions between Imran Khan and Maulana Fazlur Rahman when each leader tries to gather backing from their base of supporters. Khan employs nationalist methods through his declaration of both anti-corruption populist reform initiatives and national sovereignty objectives while Rahman bases his communications on religious elements emphasizing Islamic rule and faith-based principles. Rahman creates his religious discourse while establishing principles for Islamic governance which depend on religious faith. The political leaders use emotional storytelling to interact

with their audiences yet their message content separates because it aligns with their respective political doctrine.

CONCLUSION AND RECOMMENDATIONS

The authors conducted a thorough evaluation of Imran Khan and Maulana Fazlur Rahman's rhetorical approaches that enabled them to guide public opinions and gain political support. Khan directs his nationalist campaign toward youth voters and middle-class demographics yet Rahman appeals to religious conservatives to maintain his support base. Every political message from both leaders depends on emotional techniques and repeated statements to demonstrate, how language remains fundamental for political influence. Scholarly research demonstrates that overuse of rhetorical methods leads to politician's public communication breakdowns which results in political polarization. The research has analyzed language methods as a way to establish how discourse impacts Pakistan's political system. Political communication in Pakistan functions mainly through populist and ideological messages which dominate practical discussion about policies. Emotional communication that repeats campaign slogans serves military purposes by avoiding necessary discussions regarding governance and administration together with economic conditions and social welfare programmes. To progress in political communication, listeners must build their messages with evidence instead of focusing on their speaking abilities for public communication.

Pakistan needs better democratic discourse that political leaders should provide by conducting evidence-based talks about healthcare, education along with economic reforms and governance improvements. To produce better political choices, civil society entities and the government should develop media literacy courses which teach voters ways political speakers manipulate their rhetoric and methods for objectively evaluating truthful claims versus rhetoric-based arguments. Elected leaders have to move away from present methods by uniting facts and evidence through rational structures inside their public discourses. Educational programmes must be constructed to teach political leaders about effective communication while maintaining honest content delivery. Public opinion mainly emerges from media sources although the repeated dissemination of populist rhetoric produces wrong or misleading information. Media oversight entities require professionals and factual research within political debates as per their established regulations. Political organizations must appear for scheduled debates rather than broadcast solitary divisive images if they want to construct a venue for productive dialogue. Making informative discourse between politicians more widespread will show their strategies by using mathematical data, instead of persuasive communication tools. These proposed changes will guide Pakistani politics toward high-quality interactions between politicians and citizens that produce superior governance through democratic policy development.

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