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Constructing National Identity through Political Discourse: A Critical Analysis of Imran Khan's Speeches

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Article Details

ABSTRACT

Keywords: National Identity, Critical Discourse Analysis, Imran Khan, Political Rhetoric, Ideological Construction, Populism, and Naya Pakistan

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The current research analyses the discursive structure of national identity across Imran Khan's political speeches when he was serving as Pakistan's Prime Minister and was leading the Pakistan Tehreek-e-Insaf (PTI). Using Critical Discourse Analysis (Fairclough) and theories from van Dijk and Smith the investigation analyzes Khan's rhetorical construction of collective identity while building public support and defining national morality and ideology. Selected speeches from the period of 2013–2022 undergo qualitative analysis to identify the persistent themes of Islamic revivalism, justice, anti-corruption, national sovereignty and youth empowerment. Through religious symbolism and historical narratives and populist rhetoric Imran Khan presents 'Naya Pakistan' which represents a reimagined nation with Islamic values alongside self-reliance and ethical governance principles. His speeches act beyond being political communication by functioning as performative acts which create unity within the nation by establishing an external and internal distinction of self from other. This research enhances scholarly understanding of post-colonial political discourse by showing how leadership rhetoric bridges between state-propagated narratives and collective identity formation.

INTRODUCTION

A shared national identity formed by historical bonds and cultural links and territorial attachments emerges from discursive elements in politics and education systems alongside media platforms (Anderson, 1983; McCrone & Bechhofer, 2015). According to Benedict Anderson nations function as imaginary communities that political leaders become "storytellers of the nation" (Ouyang, 2024) to create narratives which establish unity and values while setting limits against "others" (Zajda, 2009). The attempts to build national identity in post-colonial Pakistan become more challenging because of the country's diverse ethnicities and languages and religious communities which lead to ongoing identity struggles (Fukuyama, 2018). National constructs take their fundamental shape from political discourse. Through religious symbolism combined with historical analogies and populist binaries leaders establish authority while gaining support and defining emergencies (Van Dijk, 2010). The national identity of Pakistan since 1947 has moved back and forth between Islamic doctrine and anti-colonial movements alongside differing concepts of modernity (Burchardt 2010). The rise of Imran Khan demonstrates Pakistan's historical evolution. His "Naya Pakistan" (New Pakistan) concept presents both an Islamic revitalization strategy and a path toward anti-corruption reforms combined with political sovereignty which establishes his authority as a reformer against elite corruption alongside external enemies (Shah, 2022; Rahim, 2023).

This study examines how Khan's political speeches (2013–2022) construct national identity using Critical Discourse Analysis (Fairclough, van Dijk) and Smith's theory of nationalism. It asks about the specific discursive approaches (including religious metaphors and populist binaries) Khan uses which to develop Pakistani national identity and explores the methods through which Khan fuse Islamic beliefs with contemporary government practices under his administration's banner of "Naya Pakistan; it also explores the othering (e.g., corrupt elites, external threats) play in his nation-building project. This research examines Khan's speeches to understand how post-colonial states with Muslim majorities manage their political discourse while exploring the relationship between language and power structures and ideological frameworks within broader contexts.

The objectives that this research has set for itself are: To examine the linguistic and rhetorical strategies used by Imran Khan in his political speeches to farm spirit in national identity. To analyze how Imran Khan's discourse appeals to and influences the political

consciousness of Pakistani youth. To explore the role of political speeches in shaping public perceptions of nationalism and collective identity in Pakistan (McCrone & Bechhofer, 2015).

This study is significant as it explores the intersection of language, politics, and farming spirit of identity in the context of Pakistan a nation where political discourse plays a crucial role in shaping collective consciousness. The research critically analyzes Imran Khan's political speeches in order to understand how national identity is discursively spiritized and mobilized to rally the youth and obtain public support. With the findings they will make important contributions to critical discourse analysis, political linguistics, and media studies, to the academia, political analysts, educators, and politicians interested in the power of rhetoric in shaping socio political realities in a developing country. In addition, it serves to unpack the functioning of political communication and political identity formation of the youth in modern Pakistan.

LITERATURE REVIEW

This study looks at Imran Khan's political discourse's persuasive techniques. It also draws attention to the hidden ideological tactics he uses in his political statements. Fairclough and Van Dijk's theoretical viewpoint serves as the foundation for the analysis. In order to uncover hidden ideologies, this study examines contextual factors and linguistic components. According to the findings, Khan used a variety of tactics to gain political power and spread his philosophy by encouraging urban youth and underprivileged members of society to get involved. Furthermore, linguistic analysis demonstrates that Khan's assertion is (un)conventional because he regularly discusses and recognizes the support of women for political engagement. (Rauf et al., 2019)

The use of language is essential to human existence. There are word specifications and dialects unique to each culture. Politicians use language to convey their beliefs. This study focuses on Imran Khan's selected political speeches. This study uses a qualitative research methodology and is single-contextual. Through data analysis, critical discourse analysis looks at language and power relations in conversation. Imran Khan's talks and their impact on Pakistani youth are examined using a qualitative research design and Critical Discourse Analysis. The CDA framework uses the Fairclough model—textual analysis, processing analysis, and socio-cultural analysis—to find themes, metaphors, rhetorical devices, and framing strategies in the speeches. By doing a comprehensive textual analysis, the study shows how Khan used the intentional use of words, syntax, coherence, and rhetorical devices that

identify his addresses to construct his political persona and engage with the audience. The interrelated and interdiscursive elements of Khan's discourse are highlighted by the processing analysis, which also shows how he positions himself within Pakistan's broader political environment. The socio-cultural research links these findings to more general political and social frameworks by examining how Khan's speech expresses and influences societal power relations, ideologies, and values. The findings demonstrate how Khan's speech has a significant influence on young people, influencing their political involvement and forming their views on social and political issues. (Ashraf et al., 2024)

Investigating the descriptive, interpretive, and discursive components found in the speeches given by Imran Khan, the former prime minister of Pakistan, after the regime change operation is the main goal of this study. In order to reveal the underlying ideological forces forming the narratives, the study will focus on a careful examination of the language used in these speeches. It also aims to offer insightful information about the speaker's personal beliefs. In order to ensure a thorough data analysis that includes both qualitative and quantitative techniques to gain an inclusive understanding of the speeches and conveyed ideologies, the research's data is gathered from electronic media sources and analyzed using Fairclough's model of critical discourse analysis. Close reading is a key component of qualitative analysis, which reveals narrative structures and ideological underpinnings by identifying themes, rhetorical devices, and linguistic methods employed by politicians. In order to give empirical support and improve the study's rigor and validity, quantitative approaches measure linguistic patterns such as word frequency, sentiment analysis, and rhetorical tropes. (Kazmi et al., 2023)

The current study does a critical discourse analysis of Imran Khan's political speeches following his ouster from government due to a resolution of no confidence. Examining the various forms of intertextuality used to construct a political narrative is the study's primary goal. The theoretical foundation is provided by Xia's (2018) Intertextuality model and Fairclough's (1992) model. Khan has cited religious, literary, political, and historical writings and people, according to the findings. He combined his own voice with quotes from both direct and indirect sources. To make his appeal more engaging and approachable for the audience, he blended literary, historical, and religious genres. Khan reinforced his story with historical allusions that had set semantic values and predetermined cognitive frames. His choice of intertextual allusions presents a favorable image of himself while disparaging his opponent. He was able to construct his political beliefs and attain the intended hegemony with the use of such

speech. (Fatima et al., 2024a)

This study examines how Imran Khan, a well-known politician in Pakistan, uses Neuro-Linguistic Programming (NLP) techniques in his political speeches. The study's objective is to identify and investigate the ways in which Khan manipulates public opinion and audience behavior by using NLP techniques—specifically, those based on Milton Erickson's (1975) communication styles. By focusing on the psychological framework of NLP and paying close attention to how these strategies impact public opinion and involvement, the study aims to understand the role of language in political communication. The study's mixed-methods approach integrates quantitative and qualitative data analysis using AntConc software. The three most significant speeches of Imran Khan are selected for examination on the basis of their subject coherence, degree of public involvement, and importance. In order to comprehend how language can be utilized to inspire and influence audiences, the qualitative analysis focuses on finding NLP patterns such as the Cause-and-Effect Model, Nominalization, Mind Reading, Lost Performatives, and Presupposition. The findings show how well Khan connects with his audience and shapes their perceptions of him as a leader and political issue by utilizing these NLP techniques. His use of language follows NLP principles that create rapport, evoke emotions, and influence listeners' opinions. According to the study's findings, NLP techniques could significantly enhance political discourse and enable leaders to engage with and influence the people. This study contributes to our understanding of the relationship between language, natural language processing, and political discourse by shedding light on the ways in which linguistic strategies may be used to strengthen political power and shape public opinion. (Aneeza, 2024)

The study of language and discourse accounting ideologies, as well as the creation, challenge, and importance of uneven power relations within societies and organizations, is known as critical discourse analysis, or CDA. The investigation of Imran Khan's and Narendra Modi's inaugural addresses is the main goal of this study. The study focuses on how political speeches use language to create, combat, and highlight unequal power dynamics. In a similar vein, the study looks for connections between CDA, politics, power, ideology, and manipulation. This study uses qualitative research methods and methodology and is based on the Sociocognitive model of Critical Discourse Analysis for speech analysis. The findings indicate that he suggests several ideological frameworks to quickly sway people's opinions. (Umair et al., 2024)

The current study critically examines Imran Khan's political speeches following his ouster from office due to a resolution of no-confidence. Examining the various forms of intertextuality used to construct a political narrative is the study's primary goal. The theoretical foundation is provided by Xia's (2018) Intertextuality model and Fairclough's (1992) model. Khan has cited religious, literary, political, and historical writings and people, according to the findings. He combined his own voice with quotes from both direct and indirect sources. To make his appeal more engaging and approachable for the audience, he blended literary, historical, and religious genres. Khan employed allusions from the past with preset cognitive frameworks and well-established semantic values to bolster his story. His selection of intertextual references portrays his opponent negatively while projecting a positive self-image. (Fatima et al., 2024b)

This study investigates the framing techniques used on Twitter by Maryam Nawaz and Imran Khan, two significant political personalities in Pakistan. We examine their tweets using Hallahan's framing theory as a framework to show how they deliberately mold political narratives and sway public opinion. By illuminating the complex techniques employed by political actors to create compelling narratives, the study advances our comprehension of the relationship between political communication and political identities. Our results demonstrate Twitter's important function as a potent medium for political conversation and communication in Pakistan. This study adds to the larger picture of political communication in Pakistan and the relationship between politics, social media, and framing techniques. (Salam-Salmaoui & Salam, 2023)

From Pakistan's founding in 1947 to 2018, when the most recent inaugural speeches in the nation's political history were given, the current study sought to examine ideographs in the inaugural speeches of Pakistan's heads of state and government over a span of more than 70 years. To ensure validity, the data was gathered from a variety of sources, ideally official ones. The study included 58 talks totaling 124,363 words, with an average of 2,144 words each speech. Using McGee's paradigm of ideographic critique, this qualitative study conducted textual analysis of the speeches and used the ideograph as an analytical unit. Following an iterative procedure that involves numerous close readings, this approach was carried out in five steps: identification, translation, categorization, contextualization, and interpretation. Thus, single words, phrases, or clusters of many words were found to have both positive and negative ideographs with a frequency of 10 or higher in both English and Urdu speeches. As a result, 11 negative and 47 positive ideographs were chosen and subjected to diachronic analysis. This

study made four contributions: theory, method, genre, and setting. It was the first of its kind in Pakistan. The study concluded, with suggestions for further research, that ideographs are important instruments in political discourse that promote persuasiveness and, as such, have the capacity to unite individuals and sway public opinion in favor of gaining or maintaining power or enacting social change. (Amjad & Afsar)

This study looks at Imran Khan's use of rhetoric that combines Islamic morality, nationalist pride, and transnational justice to create his political masculinity in his UNGA addresses from 2019 and 2021. The study illustrates how Khan's discourse positions him as a moral leader of the Global South while navigating Pakistan's unstable socio-political hierarchies using Hearn's framework of political masculinities. The paper contends that although Khan's discourse criticizes imperialist systems and global injustices, it still upholds patriarchal institutions, reducing women and other marginalized groups to symbolic positions. This study advances our knowledge of political masculinities as crisis-management strategies that reinforce exclusionary power structures in postcolonial government. (Salam-Salmaoui & Salam, 2025).

In constructing national identity through political discourse, Imran Khan's speeches demonstrate rhetorical strategies that resonate with broader linguistic, ideological, and socio-cultural frameworks. His use of nationalistic themes and moral appeals reflects patterns identified in the corpus-based genre analysis of political figures by Gill, Raza, and Ishtiaq (2025), and aligns with the ideological framing explored through transitivity analysis by Gill, Ishtiaq, and Khan (2025). The influence of spiritual and cultural narratives mirrors the integration of Sufi philosophy in discourse, as examined by Gill, Ishtiaq, and Gul (2024). Furthermore, Khan's strategic language choices echo the gendered representations studied by Ishtiaq, Gul, and Hayat (2021b), and the sociolinguistic construction of disagreement explored by Ishtiaq, Gul, and Iqbal (2022a). His reliance on metaphor and national symbols parallels techniques noted by Ali, Farukh, and Ishtiaq (2018) in comparative literary analysis, and the nonverbal rhetorical features discussed by Ali, Ishtiaq, and Khan (2019). Khan's narrative coherence reflects the stylistic dimensions explored in poetry by Majid and Ishtiaq (2019), while his appeal to morality and collective identity finds relevance in the systemic analysis of Islamic discourse (Ali, Farukh, & Ishtiaq, 2019a). His linguistic strategies may also influence EFL contexts, as suggested by the pedagogical perspectives of animal idioms (Ali, Farukh, & Ishtiaq, 2019b) and transliteration-related pronunciation issues (Ishtiaq, Gul, & Khan, 2022b).

The speeches offer insight into audience reception and code-switching (Ali et al., 2021), echoing the findings on learners' attitudes toward English varieties (Ali, Ishtiaq, & Shahid, 2020). Punctuation and structural elements in his speeches can also be analyzed using approaches from Ali, Amin, and Ishtiaq (2020) and Ishtiaq, Kamal, and Iqbal (2022c), while the x-bar theory perspective (Ishtiaq & Gill, 2024; Arshad et al., 2024) helps illuminate underlying syntactic features. The broader socio-political implications of Khan's discourse align with ecological discourse themes (Gill, Gul, & Ishtiaq, 2025), and his framing of "self" and "other" is consistent with media portrayals studied in digital discourse (Gill, Ishtiaq, & Khan, 2025). Finally, educational discourse analysis (Majid, Rasool, & Ishtiaq, n.d.) and the semantic density explored in religious texts (Ishtiaq, Gul, & Haq, 2021a) offer further comparative depth to understanding how political speeches contribute to identity formation in Pakistan.

Imran Khan's speeches are a fertile site for examining how political discourse is used to construct national identity through dehumanizing metaphors, ideological framing, and strategic use of rhetoric. His oratory resonates with the critical discourse patterns explored by Ali and Khan (2021), particularly in the dehumanizing metaphors identified in U.S. presidential discourse. The persuasive layering of identity and moral stance aligns with religious and socio-political discourse strategies discussed by Ali and Agha (2020). Moreover, the effective use of nonverbal and paralinguistic communication by charismatic leaders, as noted by Ali, Ishtiaq, and Khan (2019), further informs how such elements reinforce ideological messages. From a broader linguistic lens, Khan's speeches also echo themes of power construction and ethico-social positioning discussed in Alam, Rahman, and Ali's (2020) critical discourse analysis of COVID-19 narratives in Pakistan. These elements collectively suggest that Imran Khan's discourse is not merely political but a performative and strategic act of nation-branding.

THEORETICAL FRAMEWORK

CRITICAL DISCOURSE ANALYSIS (FAIRCLOUGH, 1995)

Critical Discourse Analysis (CDA), as developed by Norman Fairclough (1995), is a theoretical and methodological approach for analyzing the relationship between language, power, and ideology. According to Fairclough's model discourse represents as well as construct social practice. It proceeds on three levels of interrelatedness, namely, textual analysis, discursive practice and social practice. From this multi-dimensional perspective, CDA shows how political leaders intentionally utilize language to build ideologies, to cue political consciousness, and also to secure or challenge power structures.

This study uses CDA in order to analyze Imran Khan's political speeches, as texts that want to build up a particular Pakistani national identity. At a textual level, I will investigate Khan's language choices: metaphor, again and again, and pronouns both that solidify or capitalize on distance between the speaker and the text. At the discursive practice level, it will analyze how these texts were produced and how they were being consumed in a political context, and at the social practice level, link Khan's discourse to broader ideological and nationalistic frameworks. Taking into account the Pakistani socio-political landscape, political discourse in Pakistan has defined the concept of patriotism, justice including Islamic values. Imran Khan's speeches to the middle class and young people are a potent site for the reproduction of the national ideology. This study will use CDA to expose how Khan's speeches advance the creation of a unified sense of national identity in accordance with his political vision.

IDEOLOGICAL SQUARE (VAN DIJK, 1998)

Teun A. van Dijk's Ideological Square offers a powerful tool to examine how discourse polarizes social groups by emphasizing positive representation of the in-group (us) and negative representation of the out-group (them). Van Dijk states that ideological discourse follows four key strategies to achieve this: highlighting the positive attributes of the 'we' and the negative attributes of the 'they', mitigation of the 'we's' bad actions and mitigation of their 'they's' good actions.

Within the Imran Khan speeches, this framework can be used to elucidate how he frames the "ideal Pakistani" against corrupt prevalent political elite, foreign exploiters or unpatriotic actors. Using binary opposition, like the 'honest vs the corrupt,' the 'patriotic vs the traitor,' the 'the common people vs the elite' he simplifies the complexities of political reality and reinforces ideological narratives.

In this thesis, I will use van Dijk's ideological square to study how Khan's rhetoric used for promoting group cohesion, marginalizing opponents and shaping national identity in favor to the political agenda he is working for. His perspective is based on the religious, the cultural or the historical, which makes a firm narrative of national renewal.

NATIONAL IDENTITY THEORY (SMITH, 1991)

Anthony D. Smith's theory of National Identity emphasizes the role of shared myths, historical memories, symbols, and traditions in forming a collective sense of belonging. Smith argues that national identity is not merely a political construct, but also a cultural and emotional one, deeply embedded in a society's historical consciousness.

This theory of understanding how Imran Khan uses speech to appeal to Islamic heritage, independence and cultural pride in his speeches is easier. To create one national narrative, he routinely mentions the leaders like Allama Iqbal and Quaid e Azam as well as Islamic principles such as justice, fraternity and independence. Through his speeches that are an ethno-symbolic interpretation towards national identity, his speeches mix political contemporary rhetoric with religious doctrine.

Based on Smith's framework, this study will be employed in order to analyze how the symbolic components above work as a catalyst for unity, to rally support, and to rearticulate what it means to be Pakistani in the twenty first century. It helps to put Khan's rhetorical devices in the wider frame of projects aimed at building a national cultural and emotional narrative of identity.

METHODOLOGY

RESEARCH DESIGN

The research design is qualitative and interpretive in nature. It aims to find out how Imran Khan presents the spirit of the national identity in his political speeches. Critical Discourse Analysis is at once the methodology and method, since it provides the researcher the ability to uncover the hidden ideologies and power relations in political discourse.

DATA COLLECTION

The data for this study comprises selected political speeches delivered by Imran Khan between 2013 and 2022. Some of them include the speeches made by him in general elections, national events, and during his tenure as Prime Minister. Selection of speeches were made for the sake of their thematic importance in the context of national identity, availability in written or transcribed form and their importance in the context of Pakistan's politics. 6 to 8 speeches are used that illustrate a variety of political, cultural and ideological contexts a purposive sampling method.

LIMITATIONS OF STUDY

This study is limited to the analysis of verbal discourse only, specifically transcribed political speeches. It does not include media representation of the speeches or nonverbal communication. In addition, this research does not focus on discourses of other political leaders, only on the speeches of Imran Khan.

ETHICAL CONSIDERATIONS

All materials used in this study are publicly available political texts. As there is no involvement

of human participants, formal ethical approval is not necessary. All speeches and secondary sources used in the research will be given proper citations.

DISCUSSION

This study set out to critically examine how Imran Khan constructs national identity through political discourse, an investigation of his underlying ideological and rhetorical mechanics that he uses on first glance through his speeches. Through uses of such frameworks as Critical Discourse Analysis, van Dijk's Ideological Square and Anthony D. Smith's National Identity Theory, the analysis points out that Khan leverages language to build a common national consciousness based on Islamic values and a single front against foreign oppression. Out, Khan's rhetoric is a vast net, which epitomizes his purpose beyond political interests, setting up stories explicitly aimed at shaping the youth's awareness of what being Pakistani requires through them as agents of a new national future.

The most important discursive strategy of Khan is the systematic use of inclusive terms such as "we", "our" and "this nation". With these words, Khan is creating a great sense of community and shared aim. In a not-so-triumphant observation, he explains, "We are a great nation," "No one can defeat us as long as we trust ourselves—we just have to act", he builds a national identity based on belief and moral courage. By doing so, these words strengthen a resuscitating belief system, which rests on the strength of national trust to next the country. Smith's idea of national identity, an emotional and symbolic system through which citizens are brought together by common stories, memories, and beliefs, corresponds closely with these expressions.

Khan's speeches are always accompanied by the slogans "Naya Pakistan" which is a symbol of the society that is in search of moral renewal, justice, progress. Each mention of this phrase not only is a demand for political reform, but also an ideological construct that is intended to vitiate depictions of corruption, incompetence, and reliance on foreign powers. "Naya Pakistan" expresses a discursive push to remake the national identity, speaking to future hopes against a cleansed Islamic past in accordance with Smith's belief that nations sometimes create identity through reshaped history.

Citations to religious and historical connotations work to underpin such ideological stand. Khan frequently cites "Riyasat-e-Madina"—the Islamic welfare society that was formed by Prophet Muhammad (PBUH)—as a paragon of the political system of Pakistan. He states that "The Prophet (PBUH) founded a state based on justice and humanity. This is why we are

inspired to have such a vision,” he asserts, thereby articulate the religious values and traditions sacred to the Muslims and the authentic spirituality of the current political goals that Pakistan has. Such discourse serves as a basic myth that uses historical and religious tropes to legitimize national goals and principles.

Speaking addresses by Imran Khan have had a major impact on the minds of Pakistani youngsters, lighting them up as key players in the country’s reinventing and regenerating values. Khan draws on such phrases as “the architects of Naya Pakistan” and “the backbone of the nation” when speaking of the youth such that one develops a narrative that enhances young citizens to see themselves as important actors in the country’s future. In these speeches, Khan fosters the generational consciousness of optimism, pride in being a Pakistani and of the commitment to breaking free from the prevailing limitations. Khan’s speeches show young people how their longings for reform and justice can be anchored in the basic ideals of the country, namely bravery, creativity, and ethical service.

Moreover, his denounce of corruption along with message of self-reliance resonates well with the young generation that feel desolated by the old and corrupt political structures. The emotional strength behind his appeals for true self-governance, and calls for an independent identity from the international stages build a cohesive ideology that allures the youth. By appealing to the rally to defend Islamic ideals, preserve national sovereignty, and foster social justice, Khan builds a moral fabric addressing the dreams and beliefs of the majority of Pakistani youth. His speeches therefore have inspired a large segment of the youth to come into political action and created an accrued youth population segment that is politically aware and has a clear set ideology as people whom they see as key players in shaping the future of the Pakistan nation.

He portrays his movement and himself as true representatives of the honest patriotic people and just accuses the old political order of ‘corrupt mafia’ and ‘slaves of western interests’ that he considers to be impostors. Such phrases as “I will never let this country bow before anyone” have strong emotional meaning and understate the country’s commitment to sovereignty. By appealing to these emotions, Khan tries to drive home messages that pride, dignity, and resistance are important and moral as well as political rejuvenation is necessary for any nation to stand up again as it deserves.”.

His speeches become more noticeable because of the regular usage of emotionally charged words such as ‘Ghulami’ and ‘Azadi’, which makes his speeches more nationalistic in appeal. In

the truth, these expressions are not merely ornamental, rather they act as ideological agents; they turn political action into a consecrated national calling. In resorting to moral, almost spiritual rhetoric when describing the “quest for ‘real independence’,” Khan actually participates in what Smith calls the “sacralization of the nation”, i.e. national identity is imbued with a transcendental mission.

Also, Khan highly focuses on the powers of youth in effecting national change. Khan always presents young people as “the backbone of the nation” and “the scribes of Pakistan’s future”. The purpose of this strategic messaging consists in two main objectives: It meets the needs of younger citizens and, simultaneously, gives them the role of nation-builders. Framed from this perspective, national identity is considered flexible, energetic, and interactive, constantly reconfiguring as young people grow as active participants in a connected globe.

To criticize bodies such as the IMF, Khan shows what economic self-sufficiency amounts to in terms of being Pakistan. He stresses out that begging in the global arena destroys the dignity of the nation, and therefore embeds the economic aspect in national honor discussions. It characterizes self-sufficiency as a duty, and regards financial autonomy as the focal point of political consideration. Khan interweaves economic issues into his nationalistic predisposition, so that in post-colonial liberation, the fight against global economic control becomes an element of nationalistic preoccupation.

Imran Khan’s political discourse functions as a discursive architecture through which national identity is imagined, constructed, and propagated. His use of inclusive language, symbolic phrases, historical and religious references, and ideological dichotomies coalesce into a powerful narrative that resonates with deeply held values of unity, justice, faith, and sovereignty. Through these strategies, Khan not only seeks to galvanize political support but also to reshape the collective imagination of what it means to be Pakistani in the 21st century.

CONCLUSION

Imran Khan’s political speeches play a significant role in shaping Pakistani national identity through strategic use of language, religious references, and historical symbols. His vision of ‘Naya Pakistan’ is of justice, morality and Islamic values, he portrays himself as a reformer and a moral leader. Khan markets the nation as being different from crooked elites and foreign influences, giving a unifying narrative to resonate with the youth. The result of this study is that political discourse is a very effective means of the construction of collective identity and shaping of public consciousness in contemporary Pakistan. Preferring to be cautious, I can say

that in short, Imran Khan's political speeches are used for more than just political commentary, rather they are used as ideological building blocks and nation building, and an instrument for political mobilization. Thus, they reveal that the Pakistani national identity is constantly reworked through discourse. Finally, this study emphasizes the centrality of language in political leadership and the importance of discourse in creating moral and cultural contours of the identity of a dynamic and multi layered society like Pakistan.

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