

## PalArch's Journal of Archaeology of Egypt / Egyptology

### USE OF RELIGIOUS, HISTORICAL, AND PRIMARY METAPHORS IN PAKISTANI POLITICAL SPEECHES

*Aasma Rani<sup>1</sup>, Dr Zahida Hussain<sup>2</sup>, Dr Maimoona Abdul Aziz<sup>3</sup>*

<sup>1</sup> MPhil scholar Government College Women University Faisalabad

<sup>2</sup> Assistant Professor Government College Women University Faisalabad

<sup>3</sup> Assistant Professor Riphah International University Faisalabad

Email: <sup>1</sup> [2019-gcwuf-0358@student.gcwuf.edu.pk](mailto:2019-gcwuf-0358@student.gcwuf.edu.pk), <sup>2</sup> [zahidahussain@gcwuf.edu.pk](mailto:zahidahussain@gcwuf.edu.pk),

<sup>3</sup> [abdulaziz.maimoona@gmail.com](mailto:abdulaziz.maimoona@gmail.com)

**Aasma Rani, Dr Zahida Hussain, Dr Maimoona Abdul Aziz. Use Of Religious, Historical, And Primary Metaphors In Pakistani Political Speeches -- Palarch's Journal Of Archaeology Of Egypt/Egyptology 20(1), 71-94. ISSN 1567-214x**

**Keywords: Religious, Historical, Primary, Political Communication, Conceptual Metaphor Theory, Metaphor Identification Procedure, Cognitive Structures And Conceptualization.**

This research study aims to highlight the religious, historical, and primary metaphors in Pakistani political speeches. It also aims to find out the social and conceptual meanings of these metaphors used in a political context. The researcher aims to observe how these metaphors are used to influence the common man. The data consists of ten Pakistani political speeches from two politicians: speeches by Prime Minister Imran Khan and Prime Minister Nawaz Sharif. Metaphor theory began with George Lakoff and Mark Johnson's book, "Metaphors We Live By," in 1980. Apart from that, there were various theories related to the term 'metaphor,' but Conceptual Metaphor Theory (CMT) is considered the most recognizable theory. Thus, in terms of Conceptual Metaphor Theory (CMT), a metaphor is a cognitive process that is reflected in language structures. According to Lakoff and Johnson's theory, a conceptual metaphor represents the interaction of two cognitive structures (or domains): the source domain and the target domain. For the analysis of this qualitative and quantitative research study, the researcher used the Metaphor Identification Procedure (MIP). The Metaphor Identification Procedure Model was presented by the Pragglejaz Group in 2007, which is best to elaborate this research study. "The Pragglejaz group started out on the basis of a preliminary theoretical conceptualization of the nature of the method." According to Lakoff and Gibbs, "The identification of metaphor has at least partly been regarded as a matter of finding indirect meaning." MIP is the best model to analyze the different metaphors

used in different contexts. The findings of this research study help readers differentiate between different concepts of metaphorical words used in political communication.

## INTRODUCTION

The present study aims to explore the use of religious, historical, and primary metaphors in Pakistani political speeches. Metaphor, as defined by Thoronborrow and Wareing (1998) and Cambridge University Press (2012), is a form of communication that involves the transfer of meaning from one concept to another. It is a prevalent feature of both verbal communication and human thought, as observed by Lakoff and Johnson (1980). They proposed that human consciousness is metaphorical, and our everyday language and practices are inherently metaphorical.

Metaphor theory has been studied extensively, with researchers emphasizing its linguistic, cognitive, and communicative aspects (Cameron, 1999; Gibbs, 2008; Penninck, 2014). Conceptual Metaphor Theory (CMT) is a well-known theory that links metaphor to cognition, and it involves mapping between a "target" and "source" domain (Kövecses, 2005). According to Lakoff and Johnson (1980), our daily language is filled with conventional metaphors that impact our cognition and understanding of abstract concepts such as emotions, thoughts, goals, and time.

In the context of Pakistani political speeches, metaphors can be used to convey complex ideas and emotions, such as patriotism and national identity. Religious, historical, and primary metaphors are commonly employed in these speeches to create a sense of shared values and beliefs among the audience. Therefore, this study aims to explore the various metaphors used in Pakistani political speeches and their impact on the audience's perception and understanding of the message conveyed.

In conclusion, metaphors are a prevalent feature of human thought and communication, and they play an essential role in shaping our understanding of abstract concepts. The present study aims to explore the use of religious, historical, and primary metaphors in Pakistani political speeches and their impact on the audience's perception and understanding of the message conveyed.

Metaphors play a significant role in political communication, as they are closely linked to persuasion and influence. According to Graber (1993), political communication is the lifeblood of politics, and it links various parts of society together, allowing them to function as an integrated whole. The purpose of this critique is to analyze the use of metaphors in Pakistani political speeches, as politicians often use symbols to encourage communal estimation and influence public opinion.

Persuasion is the art of politics, and its goal is to influence communal estimation to rule a state, particularly over independent elections. To achieve this goal, politicians often use symbols and metaphors in their public speeches, as they have a significant impact on people's ideas and emotions, causing them to shift their minds in favor of a speaker. As Aristotle noted, metaphors were

used to decorate texts without affecting their meaning. Politicians, on the other hand, use metaphors strategically to persuade and influence their audience.

According to Charteris-Black (2005), politicians' choice of language, particularly metaphor, is essential to their overall persuasiveness. This suggests that effective management requires the use of metaphors. Beard (2000) notes that dogmatic vocalizations aim to influence the thoughts and emotions of the audience, and the orator is primarily interested in gaining or maintaining power. Therefore, politicians' primary purpose is to persuade rather than to offer facts. To achieve this goal, the speaker must communicate in the language of the audience to elicit and affect their emotions.

In summary, metaphors are an essential aspect of political communication, as they are closely linked to persuasion and influence. Politicians use symbols and metaphors strategically to encourage communal estimation and shift public opinion in their favor. Effective management requires the use of metaphors, and the orator's primary goal is to persuade rather than offer factual information. Thus, the language used by politicians is carefully crafted to elicit emotions and influence their audience.

## **METAPHOR**

Metaphor is derived from the Greek term "metapherein," where "meta" refers to "exceeding" and "pherein" to "carrying." A metaphor, also known as a figure of speech, is a term or phrase that is employed for impact rather than its natural meaning. Metaphor is a phrase used to describe something in terms of another or to compare two things. It has a tremendous impact on our comprehension as well as the formation of our thoughts and ideas. Furthermore, metaphor has a way of vividly expressing and conveying one's sentiments, emotions, and thoughts. It penetrates deeply into the psyche of those who utilize it in their daily lives without ever realizing it. "Such metaphors are often so thoroughly impregnated in language and culture that they are not perceived as such," Carter (2012, p. 138) argues. 'She has a heart of stone,' for example, to describe someone who is cold or callous, or 'Apple of my eye,' to describe someone we adore. To say it's pouring cats and dogs, say 'it's raining cats and dogs.' 'He has the heart of a lion,' for example, is a phrase used to describe someone who is courageous.

There have been many distinct definitions in literature, but they all centre on the role of metaphor in some way. Aristotle was the first to describe metaphor, according to Gibbs (1994, p. 210), as "those consist in giving the item a name that belongs to something else; the transference being either from genus to species, from species to species, or on the basis of comparison". "Metaphor has been likened to a filter; a fusion; a lens; a pretense; a screen; a tension; a displacement; a stereoscopic fiction; a contextual shift; a translation of meaning; a twinned vision; and an incongruous perspective to name only a few of its prevalent metaphors", Leroy says (1990, p. 4). Rather, "it is really a borrowing between and intercourse of concepts, a transaction between contexts", says the author (Winter & Reed 2015, p. 76).

"Language that implies a relationship in which similarity is a significant trait between two things and so changes our awareness of either or both", Deutch (1962, p. 73) defines metaphor. "A metaphor is an affair between a predicate with a past and an object that concedes while protesting", Goodman (1976, p. 124) agrees with Deutch. "If, as I believe, metaphor and the mental processes it entails are fundamental to language and cognition", Goatly (1997, p. 1) argues, "then a greater knowledge of its working is vital not only to literature students, but to any learner". "Trails...or the method of communication comprising in the application of the word signifying a class of objects, phenomena, etc. for categorization or identifying other group of objects similar to this in any aspect", according to the great Encyclopedic Dictionary "Linguistics" (1998). In a broader sense, the term "metaphor" refers to "any form of indirect value use of words".

Metaphor is the understanding or experiencing of one thing or one notion in terms of another where there is some similarity, according to Lakoff and Johnson (1980, p. 55). No function words are needed in a metaphor; instead, something is described by describing another thing to which it might be compared. Metaphors, according to G. P. Lakoff (1980), are patterns in which one area is systematically conceptualized and spoken in context of another. Metaphor is often used in language, and it is significant in two ways. To begin with, in terms of individual words, metaphor is a fundamental step in the construction of words and their meanings.

### **CONCEPTUAL METAPHOR THEORY**

(CMT) Metaphor has played a significant role in language and communication throughout history. In the late 1970s and early 1980s, two influential books, Andrew Ortony's "Metaphor and Thought" and George Lakoff and Mark Johnson's "Metaphors We Live By," strengthened debates on metaphor and established a specific focus on it. Lakoff and Johnson developed Conceptual Metaphor Theory (CMT) in 1980, which views metaphor as a primarily mental phenomenon. According to CMT, communication involves systematic mappings between concrete source domains (such as "travel") and more abstract target domains (such as "life"). The theory emphasizes the critical role of metaphors in shaping societal and political reality (Lakoff and Johnson 1980, p. 159), reflecting cross-cultural domains of understanding and underpinning language users' perception of the world around them. Lakoff and Johnson differentiate between metaphorical language and metaphorical thinking in their book "Philosophy in the Flesh," where they argue that metaphorical thought, in the form of cross-domain mappings, is primary while metaphorical language is secondary.

### ***Contemporary Theory of Metaphor***

The Contemporary Theory of Metaphor, proposed by Lakoff and Johnson in 1980 and further developed by Sweetser (1990), Mark Turner (1991), and others, is another major tool for understanding metaphor (Lakoff 1993). According to this theory, metaphor involves mapping across different conceptual areas to construct an abstract or unorganized domain (the target) using a highly explicit, recognizable, or organized domain (the source).

Metaphor is considered a fundamental tool of thinking, rather than a specific aspect of language, with most concepts created via metaphor. While some concepts, such as up and cat, are regarded as perceptual and cognitive primitives, most abstract reasoning is facilitated by metaphorical comprehension. The more narrowly linguistic sense of metaphor is referred to as a "metaphorical expression."

### ***Conceptual Metaphor Theory and Conceptual Blending Theory***

(CBT) Conceptual Metaphor Theory (CMT) and Conceptual Blending Theory (CBT), also known as Blending Theory, are often used interchangeably. Both theories recognize that sentences can become ambiguous and that the processes of lexicology arise from cognition in such situations. The notion is that metaphorical meaning is inherent in how argumentation and other linguistic tactics are deployed, rather than a separate intelligence for poetic or rhetorical purposes. CMT, proposed by Lakoff and Johnson in 1980, views metaphor as a mapping between two conceptual domains, enabling speakers to discuss cognitive sensations or sentiments in the context of more sensory perceptions. In contrast, CBT, first presented in 1990, focuses on blending as a comprehensive conceptual technique. It describes meaning arrangements within the context of intellectual domains and does not limit conceivable manifestations to two such domains, proposing the creation of a new perception, known as a blend. CBT has been used in a range of conceptual and expressive domains and is related to CMT. Metaphors and blends are frequently compared in terms of their similarities and differences in common purposes. This framework, often referred to as "conceptual metaphor theory," has its roots in Lakoff and Johnson (1980) and is a crucial area of inquiry in cognitive linguistics. The latest backdrop, described by Fauconnier and Turner (1994; 1998), seeks to characterize most of the same linguistic knowledge while integrating metaphor analysis with the analysis of various other linguistic and cognitive processes.

### **RESEARCH METHODOLOGY**

The present research study is based on a mixed-method research design that employs both qualitative and quantitative research methodologies. The study aims to identify and analyze the different metaphors used in Pakistani political speeches, specifically those of Prime Minister Imran Khan and Prime Minister Nawaz Sharif. To achieve this aim, the Metaphor Identification Procedure Model (MIP) developed by the Pragglejaz Group in 2007 will be used.

The MIP is a precise and explicit method for canonical metaphor identification in discourse that has been developed through the collaborative efforts of an international group of metaphor researchers. The current study is based on a corpus of 10 Pakistani political speeches, with five speeches each from Imran Khan and Nawaz Sharif.

Data collection for this study was primarily conducted through online sources, including Google and various websites. The corpus of speeches was selected as primary sources, providing direct or first-hand evidence about the events, objects, people, or works of art under investigation. The selected data will be

analyzed using both qualitative and quantitative techniques to answer the research questions.

Overall, this mixed-method research design, combined with the use of the MIP, will enable the identification and analysis of the different metaphors used in Pakistani political speeches, providing valuable insights into the rhetorical strategies employed by these politician.

**Table:** Speeches of Prime Minister Imran Khan

Sr. No.	Title	Speaker	Year	Website
1	Maiden Speech	Imran Khan	2018	<a href="https://www.dawn.com/news/1427995">https://www.dawn.com/news/1427995</a>
2	Al Jazeera Election	Imran Khan	2018	<a href="https://www.aljazeera.com/news/2018/7/26/">https://www.aljazeera.com/news/2018/7/26/</a>
3	SCO Organization	Imran Khan	2019	<a href="https://pmo.gov.pk/pm_speech_details.php?speech_id=100">https://pmo.gov.pk/pm_speech_details.php?speech_id=100</a>
4	74th Session UNGA	Imran Khan	2019	<a href="https://www.brecorder.com/news/524851">https://www.brecorder.com/news/524851</a>
5	75th Session UNGA	Imran Khan	2020	<a href="https://www.insaf.pk/news/pm-ik-address-75th-unga">https://www.insaf.pk/news/pm-ik-address-75th-unga</a>

**Table:** Speeches of Prime Minister Muhammad Nawaz Sharif

Sr. No.	Title	Speaker	Year	Website
1	Independence Day	Nawaz Sharif	2013	<a href="https://pmo.gov.pk/pm_speech_details.php?speech_id=1">https://pmo.gov.pk/pm_speech_details.php?speech_id=1</a>
2	Pak Military Academy	Nawaz Sharif	2014	<a href="https://pmo.gov.pk/pm_speech_details.php?speech_id=35">https://pmo.gov.pk/pm_speech_details.php?speech_id=35</a>
3	Sultana Foundation	Nawaz Sharif	2014	<a href="https://pmo.gov.pk/pm_speech_details.php?speech_id=30">https://pmo.gov.pk/pm_speech_details.php?speech_id=30</a>
4	National Assembly	Nawaz Sharif	2014	<a href="https://embassyofpakistanusa.org/press-releases-01-29-2014/">https://embassyofpakistanusa.org/press-releases-01-29-2014/</a>
5	National Defence University	Nawaz Sharif	2014	<a href="https://pmo.gov.pk/pm_speech_details.php?speech_id=29">https://pmo.gov.pk/pm_speech_details.php?speech_id=29</a>

### *Data Analysis*

The research study aims to analyze the political speeches in Pakistan and achieve the following objectives: to identify the historical, religious, and primary metaphors used in the speeches; to explore the social and conceptual meanings of these metaphors; and to understand how they are employed to influence the common people. The speech selected for analysis is Imran Khan's first address as Prime Minister of Pakistan, which was delivered on August 19, 2018, in Islamabad.

The speech focused on the vision of a "New Pakistan," with the Prime Minister outlining five major agendas: supremacy of law, Zakat, compassion, merit, and education. In his opening remarks, the Prime Minister thanked his supporters and explained that his motivation to become a politician was to help reset Pakistan, not to pursue it as a profession. He used a historical metaphor by saying that his vision was to follow the paths planned by Quaid-i-Azam Mohammad Ali Jinnah and Allama Mohammad Iqbal.

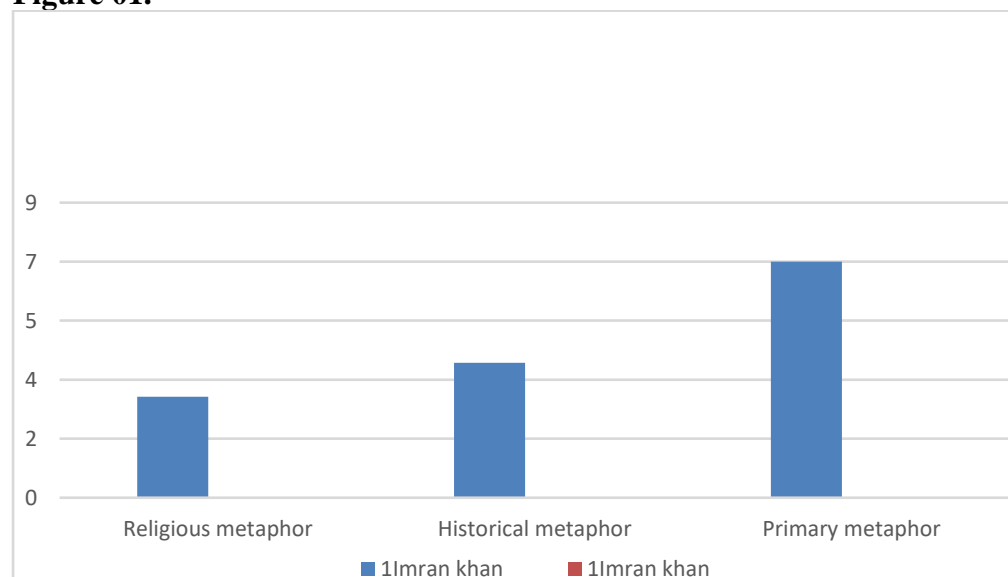
The Prime Minister also used a primary metaphor when referring to the human development index ranking as being "in the doldrums." He highlighted the issue of infant mortality in Pakistan, and used a religious metaphor by discussing the principles of the Holy Prophet (PBUH) and his role in uniting the tribes of the Arabian Peninsula.

Regarding the second agenda of Zakat, the Prime Minister used the historical metaphor of Scandinavian countries to illustrate the concept of progressive taxation, where the rich pay more to support the poor. He emphasized the importance of merit as the fourth agenda, using the designations of Caliph Hazrat Abu Bakkar (R.A), "Sadiq" and "Ameen," to describe the qualities that every ruler must possess.

The Prime Minister also used a primary metaphor by using the term "Nayi Soch" or new thinking to describe the concept of a "New Pakistan." He emphasized the need to support small and medium-sized businesses, which he called the "backbone" of the Pakistani economy, and used a primary metaphor of "parking money" to encourage overseas Pakistanis to invest in Pakistan.

Overall, the speech was rich in metaphors, and the Prime Minister used them effectively to convey his vision and to influence the common people. The study of political speeches in Pakistan can provide insights into the cultural, social, and political values of the country and its people.

**Figure 01.**



**Explanation**

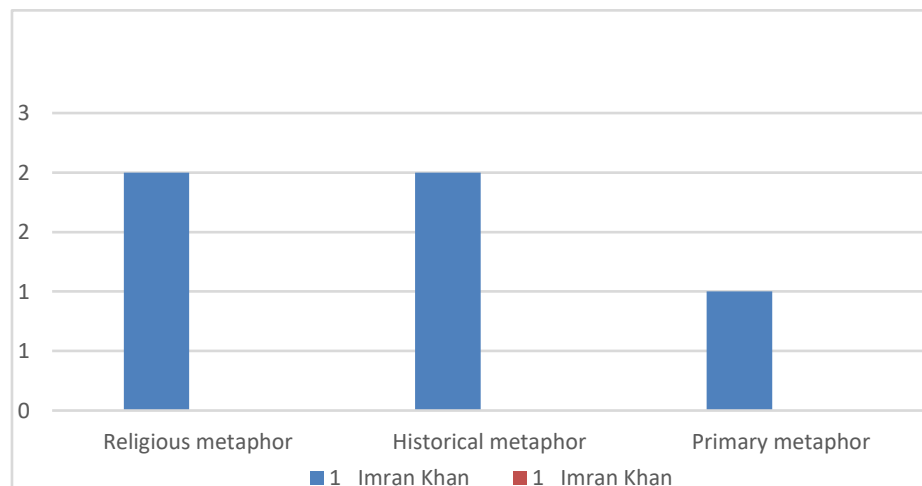
The speeches of Prime Minister Imran Khan are replete with metaphors that help him convey his vision for Pakistan. In his first speech as the Prime Minister, delivered on August 19, 2018, he used a range of metaphors including religious, historical, and primary metaphors. Specifically, he used three religious metaphors by invoking the name of Prophet Muhammad (PBUH) and the City of Medina, which he sees as his inspiration. By using the word "inspiration," he implied that he seeks to emulate the noble qualities of the Prophet (PBUH) in his governance.

The Prime Minister also used four historical metaphors in his maiden speech, including "small Island of Rich People" and "Sea of Poor People," to highlight the divide between the wealthy elite and the impoverished masses. These metaphors evoke a historical context where the wealthy have always held power and the poor have remained marginalized. By using these metaphors, the Prime Minister conveyed his desire to change the status quo and make Pakistan a more equitable society.

In his speech to follow Al Jazeera's Pakistan elections coverage on July 26, 2018, the Prime Minister used a primary metaphor by calling Saudi Arabia a "friend." This metaphor is based on a primary conceptualization of friendship as a relationship that involves trust, mutual benefit, and support. The Prime Minister's use of this metaphor is grounded in the long-standing relationship between Saudi Arabia and Pakistan, which is based on shared religious, cultural, and economic ties. The Prime Minister's choice of metaphor helps to underscore the importance of this relationship to Pakistan's foreign policy.

In sum, the Prime Minister's speeches are replete with metaphors that reflect his vision for a new and better Pakistan. Through his use of religious, historical, and primary metaphors, he seeks to inspire his audience, convey his desire for a more equitable society, and underscore the importance of Pakistan's relationships with its allies. This speech will be presented in the following figure as:

**Figure 02**-Speech to Follow Al Jazeera’s Pakistan elections coverage by Prime Minister Imran Khan declared on July 26, 2018.





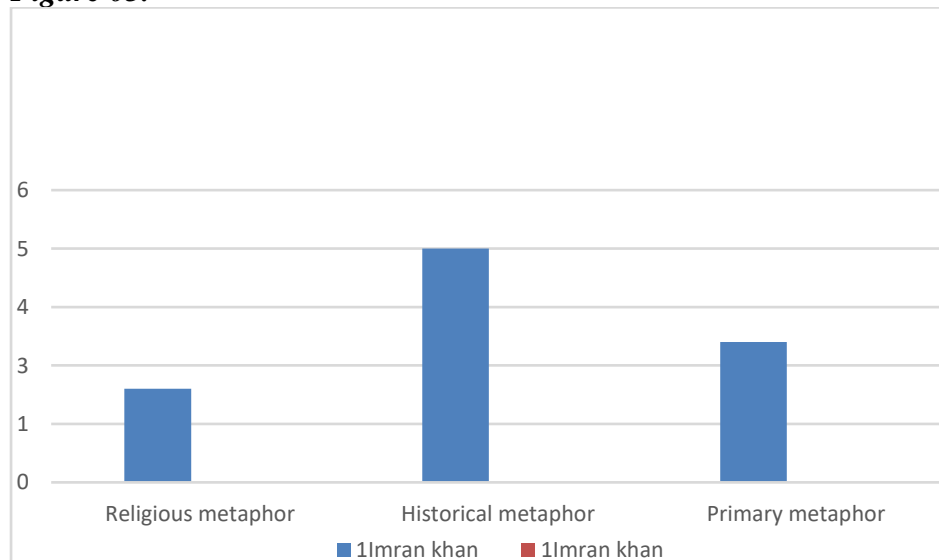
**Explanation**

Prime Minister Imran Khan delivered a speech at the SCO Council of Heads of State on June 14, 2019, where he presented an eight-pronged course of action. He suggested strengthening cooperation and peaceful coexistence at regional and international levels, and using the "Shanghai Spirit" to promote stability and security. He also proposed completing trade arrangements in local currencies and establishing the SCO Fund and Development Bank to formalize the trans-original development agenda. Furthermore, he suggested coordinating initiatives for regional connectivity and creating Culture & Tourism Corridors to promote soft connectivity. He emphasized the need to prioritize women's and young people's empowerment and to make the SCO more relevant to citizens' daily lives by enhancing cooperation in the health and humanitarian sectors.

Throughout his speech, the Prime Minister used various metaphors to convey his message. He used a religious metaphor by referring to the "Holy Qur'an" and the "State of Madinah". He also used a primary metaphor by comparing the Kyrgyz Republic's natural beauty to a "pearl" within the SCO region. Additionally, he used a historical metaphor by describing the SCO as the "modern expression of our historic roots", and by referring to the "vast pool" of skilled human resources and "diverse mineral wealth". He also used a comparative texture as a primary metaphor by stating that "threats from terrorism to climate change to narcotics to bacterial resistance continue to loom large on humanity". Moreover, he used a metaphorical expression to compare playgrounds to remarkable teachers.

Finally, the Prime Minister used a historical metaphor by referring to "white-collar crime" in his call to combat corruption and prevent money laundering. This term was coined in 1939 and refers to the full range of frauds committed by businesses. The researcher is going to present this speech in the following diagram.

**Figure 03.**



### *Explanation*

This analysis is discussing the metaphors used in Prime Minister Imran Khan's speech at the United Nations General Assembly's (UNGA) 74th session on September 28, 2019. The speech was delivered during the 9th plenary meeting, and the Prime Minister addressed four topics: Kashmir, money laundering, Islamophobia, and climate change. The speaker used various metaphors to express his ideas.

In the line, "We have a lot of ideas; but as they say, ideas without funding are mere hallucination", the Prime Minister used the word 'hallucination' as a primary metaphor to convey that without proper funding, ideas cannot be realized and are therefore only illusory.

When the Prime Minister said that "80 percent of our water comes from the glaciers and these are melting at an alarming pace," he used a historical metaphor by using the phrase "alarming pace." This phrase usually means destruction or causing worry and fear.

The Prime Minister used the word "catastrophe" as a primary metaphor when he said, "We detected 5000 glacier lakes in our mountains. If nothing is done, we fear humans are facing a huge catastrophe." This word is used to express the magnitude of the impending disaster if appropriate measures are not taken. The phrase "Islamophobia has grown since 9/11, and it is alarming. It is creating divisions," contains a historical metaphor with the word "alarming." It suggests that Islamophobia has reached a level of worry and fear that can cause significant problems and divide people.

When the Prime Minister said, "What is radical Islam? There is only one Islam, and that is the Islam of the Prophet (PBUH)," he used a religious metaphor. The reference to the Islam of the Prophet (PBUH) emphasizes that there is only one true Islam and that any other version of it is radical and not true to the faith.

In the line, "We have faced Islamophobia while travelling abroad; and in European countries, it is marginalizing Muslim communities. And marginalization creates room for and leads to radicalization," the speaker used the primary metaphor "creates room for." It means that the marginalization of Muslim communities can provide the opportunity and create the conditions for radicalization to occur.

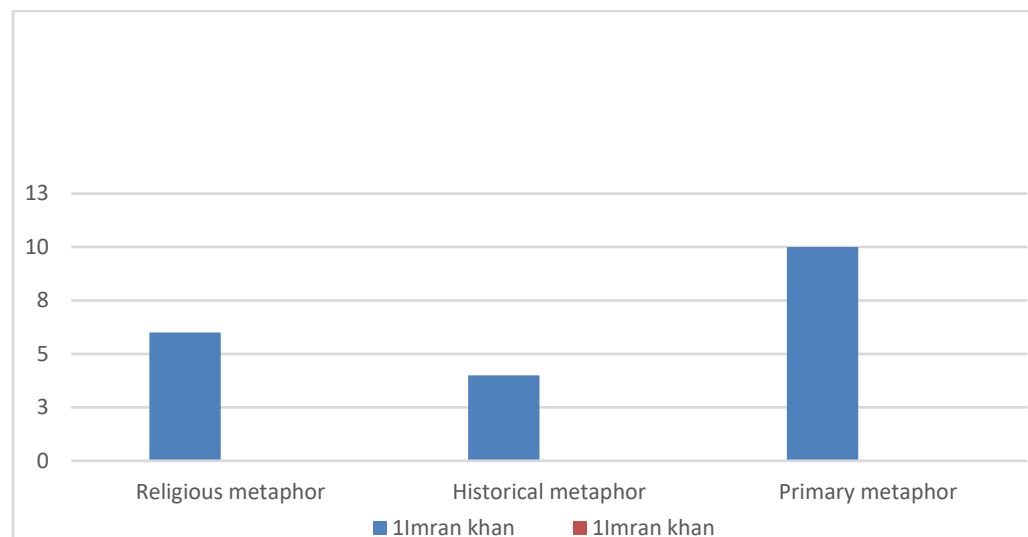
When the Prime Minister said, "In Pakistan, we were the eye of the storm & our government coined a term enlightened moderation," he used the primary metaphor "eye of the storm." It is an idiom used to describe someone who is at the center of a disagreement.

The Prime Minister used a religious metaphor when he said, "About suicide attacks; because the 9/11 bombers did suicide attacks, all sorts of theories came out like those about virgins in heaven." The reference to "virgins in

heaven" is related to the myth that every martyr who dies in the name of Islam is rewarded with 72 virgins waiting for them in heaven.

Finally, when the Prime Minister said, "They don't look at religion the way that we do. And so; in their eyes Islam was an intolerant religion. It became a watershed," he used the historical metaphor "watershed." This phrase suggests that the perception of Islam changed significantly after 9/11 and that it marked a turning point in how the religion is viewed.

**Figure 04-** Prime Minister Imran Khan's speech at the United Nations General Assembly's (UNGA) 74th session on September 28, 2019.



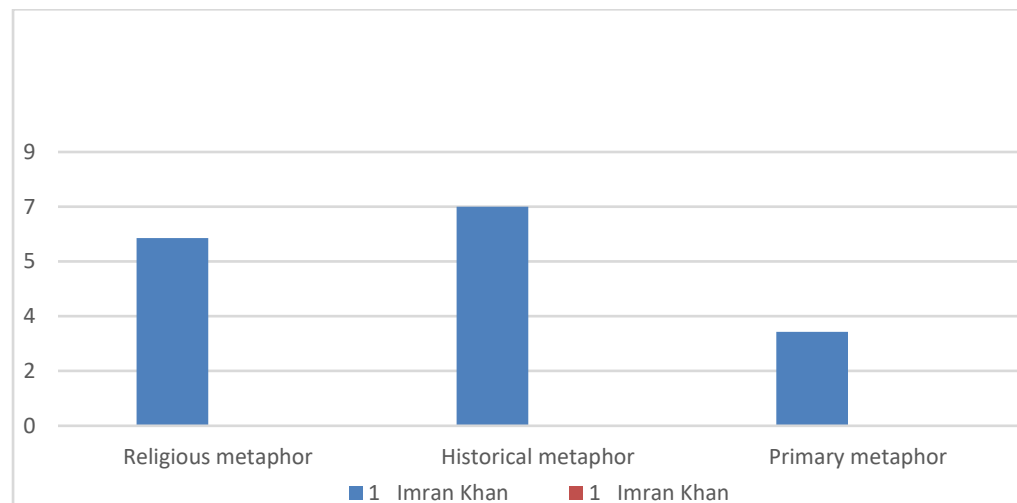
### *Explanation*

In his speech at the 75th United Nations General Assembly on September 25, 2020, Prime Minister Imran Khan emphasized the need for collaboration rather than conflict as the driving force in international relations, in conformity with the norms of international law. He addressed various issues, including the fight against the Coronavirus pandemic, climate change, attacks against Muslims, peace in South Asia, and Islamophobia.

The Prime Minister envisioned a "Naya Pakistan" modeled on the principles of the State of Madinah, established by the Holy Prophet Muhammad (PBUH), using a religious metaphor. He also used a historical metaphor with the phrase "Naya Pakistan" to describe comprehensive socioeconomic improvement through low-cost housing units with ancillary amenities for all residents, especially the economically underprivileged and middle-income communities. In his speech, the Prime Minister also used a historical metaphor with the word "milestone" to describe the 75th anniversary of the United Nations. He used a historical metaphor with the phrase "virus hot-spots to agriculture sector" to highlight the need to open up the agricultural sector during the pandemic.

The Prime Minister used the phrase "out of the woods" as a historical metaphor to describe the current situation of countries dealing with the pandemic. He used religious metaphors by referring to the Holy Prophet (PBUH), shrines, and the Holy Quran, which are being destroyed and insulted in the name of freedom of speech. He called for an 'International Day to Combat Islamophobia' and urged the world to build a coalition to fight this scourge that splits humanity, using the word "scourge" as a primary metaphor. Finally, the Prime Minister used the word "founding fathers" as a primary metaphor to describe the RSS (Rashtriya Swayamsevak Sangh) and their adoption of concepts inspired by the Nazis. The researcher wants to present this speech of PM Imran Khan in the following figure

**Figure 05-** Speech made by Prime Minister Imran Khan on September 25, 2020, at the 75th General Assembly of the United Nations.



### *Explanation*

On Pakistan's Independence Day celebration on August 14, 2013, Prime Minister Nawaz Sharif delivered a speech in which he highlighted Pakistan's strength and resilience against terrorism, and urged the people of Pakistan to work towards creating a peaceful and stable country. In his speech, he used various metaphors to convey his message, including one primary metaphor, one religious metaphor, one historical metaphor, and one metaphorical expression.

In the sentence "Countless people gave their blood to kindle the light of freedom," Prime Minister Sharif used a primary metaphor to compare the sacrifice of the people who fought for Pakistan's independence to the kerosene that ignites a flame. This metaphor effectively conveys the idea that the people's sacrifices were necessary to ignite the flame of freedom.

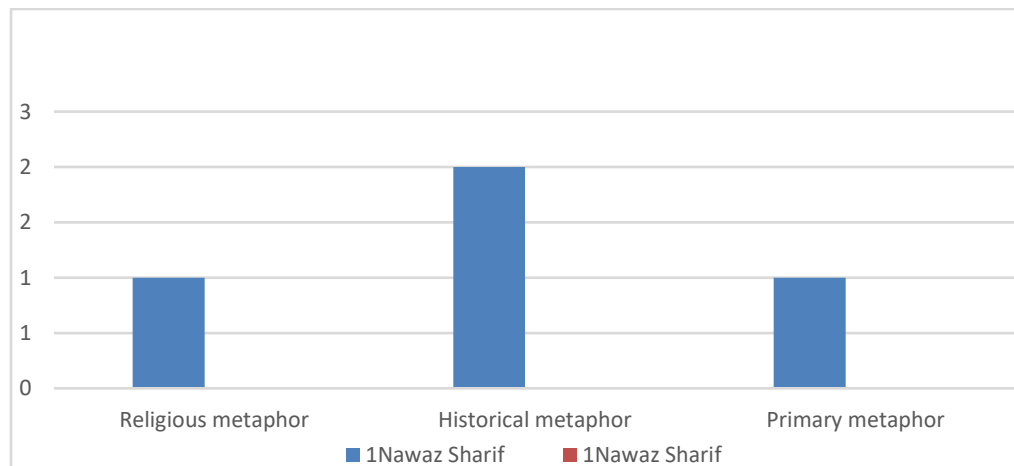
The Prime Minister also used a religious metaphor when he asked, "Almighty generously blessed us with numerous bounties but did we thank God for all the blessings bestowed on us." Here, he used the word "bounties" as a metaphor for the blessings bestowed upon Pakistan by Allah Almighty.

When the Prime Minister declared that "Pakistan is a nuclear power," he used a historical metaphor to describe Pakistan's status as a nuclear-armed country. This metaphor emphasizes Pakistan's military strength and highlights its position in the world as a powerful nation. This statement also reflects the country's ongoing nuclear program and its commitment to national security.

Finally, when the Prime Minister stated that "Pakistan will be the hub of economic and political activities," he used the word "hub" as a metaphorical expression to describe Pakistan's central role in the region's economic and political affairs. This metaphor suggests that Pakistan will be at the center of the action, much like the central part of a wheel.

In conclusion, Prime Minister Nawaz Sharif used metaphors effectively in his speech to convey his message and inspire the people of Pakistan to work towards creating a prosperous and peaceful country. The metaphors he used were varied and included primary, religious, historical, and metaphorical expressions. Overall, these metaphors helped to create a more vivid and impactful speech.

**Figure 06-**Prime Minister Muhammad Nawaz Sharif addressed at Pakistan’s Independence Day on August 14, 2013.



***Explanation***

In his speech at Pakistan's Military Academy on April 19, 2014, Prime Minister Nawaz Sharif addressed federal ministers, Major General Nazir Ahmad Butt, Commandant of Pakistan Military Academy, and Chief of Army Staff General Raheel Sharif. In his speech, he referred to Pakistan's military academy and its valiant warriors, such as Major Aziz Bhatti, Captain Sarwar, Major Muhammad Tufail, Lance Naik Mohammad Mehfuz, and Major Shabir Sharif, to inspire new armed officers and students.

Throughout the speech, the Prime Minister employed various metaphors, each with its own significance. In one instance, he used the word "reaped" as a historical metaphor, which is usually used for crops, to describe the reward that the students receive upon completing their onerous military training.

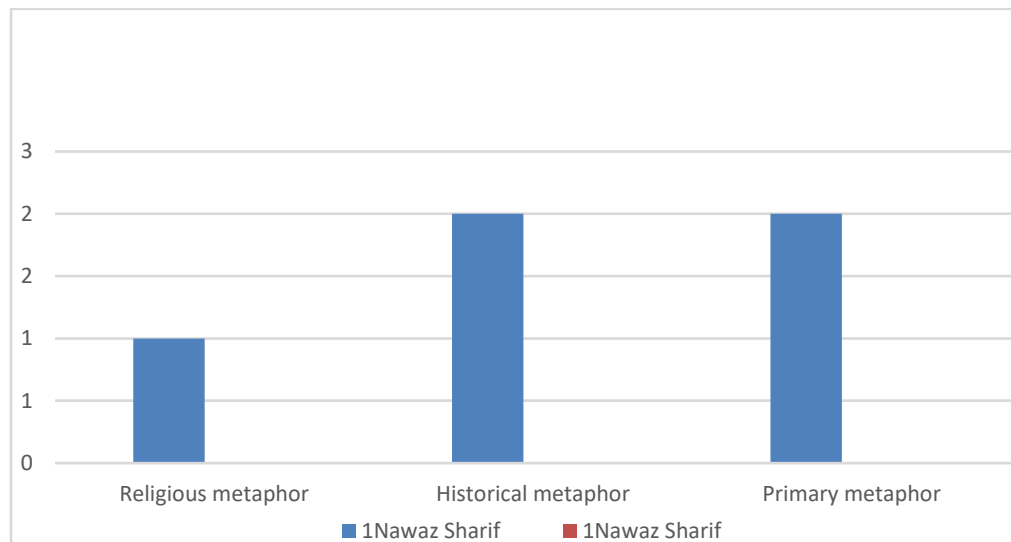
Another metaphor that he used was "veritable cradle," a primary metaphor that emphasizes the academy's significance as a baby bed with high sides or a frame that supports or shields something.

Additionally, the Prime Minister used "yardsticks," a historical metaphor that refers to a measuring rod a yard long, and "ring," a primary metaphor that refers to a piece of jewelry, in the same sentence to emphasize the enduring significance of the academy's standards. Lastly, the Prime Minister ended his speech with a religious metaphor by invoking Allah as the guide and strength of the army members, praying for their success in embracing the brave new world.

In summary, Prime Minister Nawaz Sharif's use of various metaphors in his speech at Pakistan's Military Academy on April 19, 2014, conveyed the significance and endurance of the academy's standards, and invoked Allah as the source of guidance and strength for its members.

Here the researcher wants to discuss these metaphors in the form of following diagram:

**Figure 07**-Speech at Pakistan’s Military Academy (129th PMA long course) dated April 19, 2014.



**Explanation**

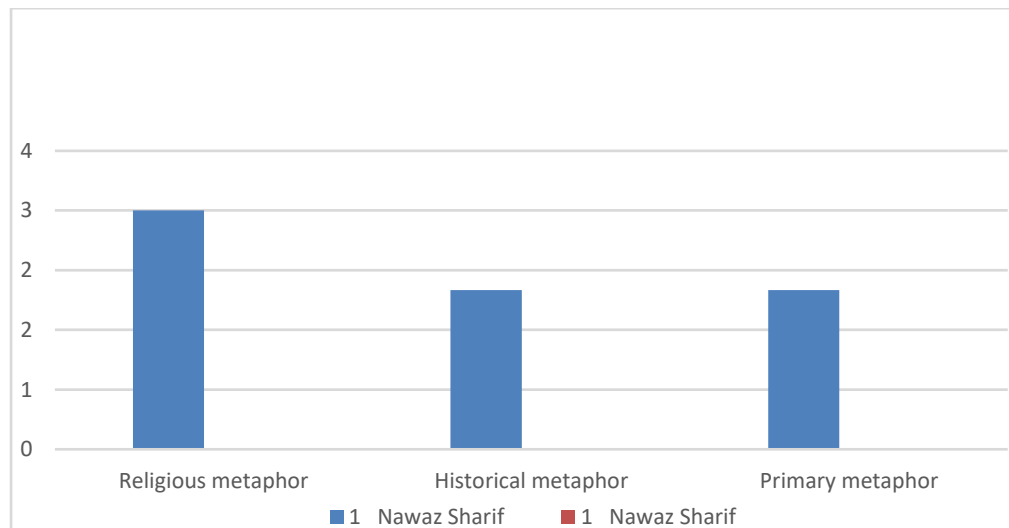
On February 7, 2014, Prime Minister Muhammad Nawaz Sharif delivered a speech at the Sultana Foundation in the presence of His Royal Highness Prince Sultan Bin Salman, Captain Shujaat Azim, Special Assistant to the Prime Minister on Aviation, Dr. Naeem Ghani, Chairman of the Sultana Foundation, and Admiral Mohammad Sharif, a Trust Member of the Sultana Foundation. The Prime Minister used several metaphors in his speech, which will be discussed below.

Firstly, he used a primary metaphor by equating social work with service to humanity. Social work is a practice-based profession that supports social change, development, cohesiveness, and the empowerment of individuals and communities. Social work professionals working with families and institutions have made significant impacts on civil rights, unemployment insurance, disability pay, workers' compensation, reduced mental health stigma, Medicaid and Medicare, and child abuse and neglect prevention.

The Prime Minister also used two religious metaphors, citing the teachings of Islam as being based on the worship of Allah (Huqooq-ul-Allah) and the service of humanity (Huqooq-ul-Ibad). The latter refers to the rights of individuals and the duties we owe to humanity and their rights. He emphasized that neglecting these duties will not be forgiven by Allah, whereas negligence in Huqooq-ul-Allah may be forgiven.

Furthermore, the Prime Minister used a primary metaphor by referring to education as the key to a nation's success, which is especially relevant in the present digital world. Education is an essential tool for success, and gaining more knowledge opens up more opportunities for career and personal growth. Finally, the Prime Minister expressed his gratitude for Pakistan's talented youth and stressed the importance of providing them with proper training and guidance.

**Figure 08-** On February 7, 2014, Prime Minister Muhammad Nawaz Sharif delivered a speech at the Sultana Foundation.



**Explanation**

The speech given by Prime Minister Muhammad Nawaz Sharif at the National Assembly on January 29, 2014, was notable for its use of distinct metaphors. In the speech, the Prime Minister used various types of metaphors, including three religious metaphors, two historical metaphors, and two primary metaphors as discussed below.

In one example, the Prime Minister used the primary metaphor of power as a gift from God and trust as a gift from the people. He said, "Power is a gift of God and the trust of the people" (NS speech no.04). Here, the speaker compared power and trust to emphasize their interdependence.

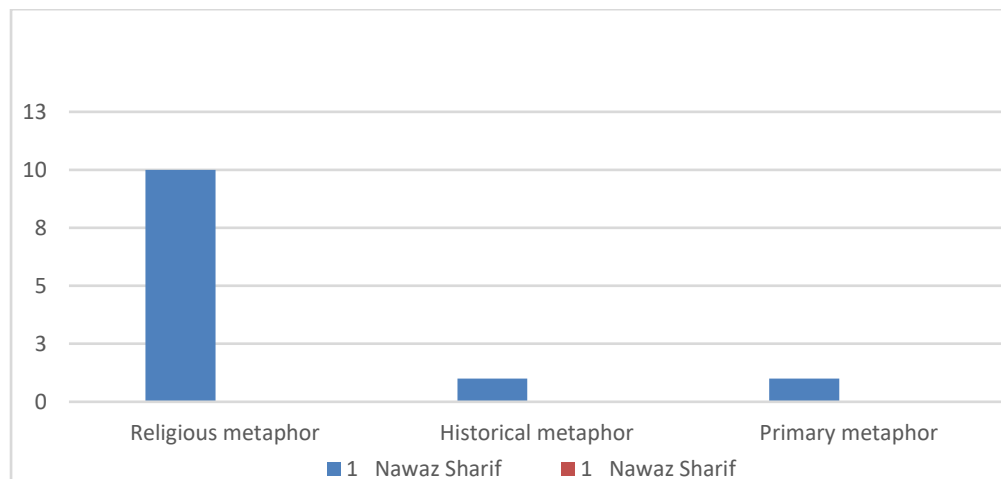
Another metaphor was a religious one where the Prime Minister said, "Every Muslim knows that killing one person amounts to killing the whole mankind" (NS speech no.04), citing a verse from the Holy Quran. This religious metaphor helped to underscore the significance of preserving human life. The speech also included historical metaphors, such as a reference to Prophet Muhammad's Last Sermon. For example, the Prime Minister quoted the Prophet Muhammad's question to his followers, "Is this not the month of Hajj? All replied, 'Yes it is'" (NS speech no.04). This metaphor helped to explain the importance of Hajj in Islamic tradition.

Similarly, the Prime Minister used the metaphor of the "City of Peace" to refer to the sacred city of Makkah, which is the most revered city for Muslims worldwide. The Prime Minister said, "Which city is this? Is it not the city of peace? Every one said, 'Yes it is'" (NS speech no.04). This metaphor helped to evoke the sense of sanctity associated with Makkah.

The Prime Minister also used another religious metaphor to emphasize the sanctity of human life, saying, "The sanctity of human life is superior to the sanctity of Bait al- Allah (the Kaaba)" (NS speech no.04). This metaphor underscores the importance of valuing and preserving human life.

In conclusion, the speech by Prime Minister Muhammad Nawaz Sharif included various metaphors that helped to underscore the importance of different concepts. These metaphors were chosen carefully and were intended to connect with the audience's cultural and religious sensibilities.

**Figure 09-** The National Assembly on January 29, 2014, heard a speech by Prime Minister Muhammad Nawaz Sharif.





### *Explanation*

In his speeches at the National Assembly on January 29, 2014, and at the National Defense University, Islamabad on February 04, 2014, Prime Minister Muhammad Nawaz Sharif used various metaphors to convey his ideas effectively.

In the National Assembly speech, the Prime Minister used ten religious metaphors. However, he only used one historical metaphor. On the other hand, in his speech at the National Defense University, Islamabad, the Prime Minister used two different historical metaphors and one primary metaphor.

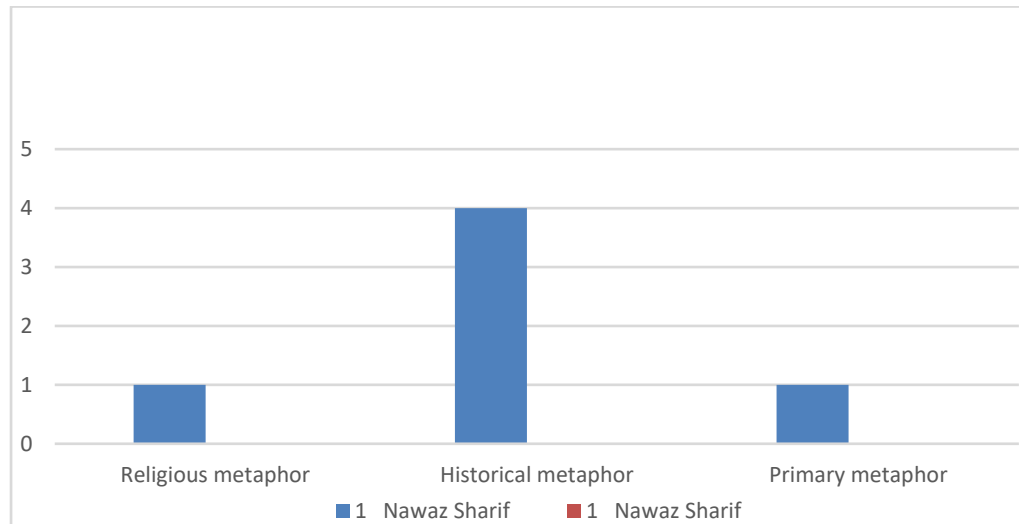
For instance, in his speech at the National Defense University, Islamabad, the Prime Minister stated, "We are proud of your efforts to ensure the safety and security of our homeland... from the heights of Siachen to the plains of the Rann of Kutch" (NS speech no.05). In this sentence, the Prime Minister used two different historical metaphors, referring to the Siachen Glacier and the Rann of Kutch.

Moreover, the Prime Minister emphasized the importance of organizing national life in accordance with Islamic principles, democratic ideals, and Quaid-i-Azam's vision, stating, "As we move forward, it is imperative that we organize our national life in accordance with the Islamic principles, the democratic ideals, and the Quaid-i-Azam's vision" (NS speech no.05). In this sentence, he used the word "Islamic principles" as a religious metaphor, "democratic ideals" as a primary metaphor, and "Quaid's vision" as a historical metaphor.

Finally, the Prime Minister referred to "Founding Fathers" as a historical metaphor, stating, "Most of what we have lost is attributable to deviation from the vision of our Founding Fathers" (NS speech no.05). In this sentence, "Founding Fathers" represents the great leader Quaid-e-Azam Muhammad Ali Jinnah.

In summary, the Prime Minister used religious, historical, and primary metaphors in his speeches to convey his ideas effectively.

**Figure 10-**Prime Minister Muhammad Nawaz Sharif’s speech at National Defense University, Islamabad on February 04, 2014



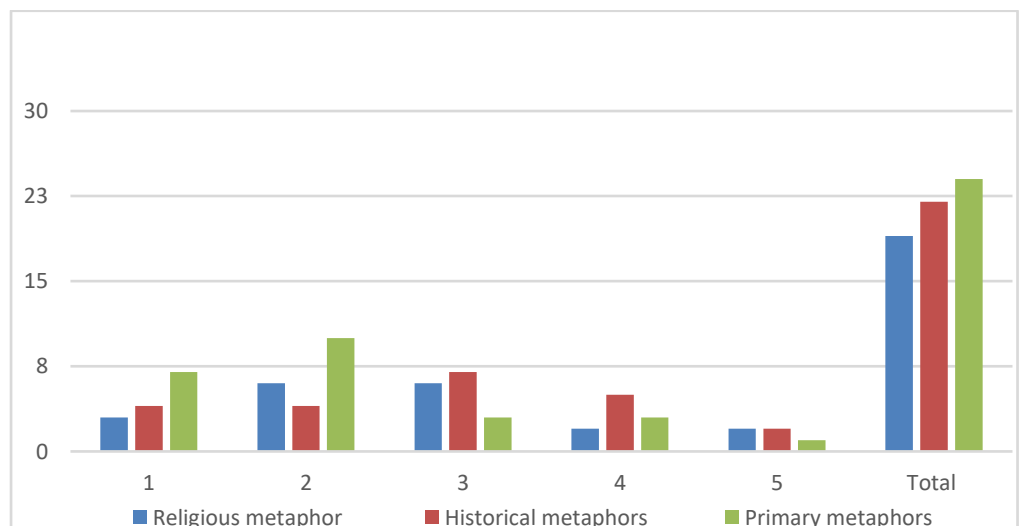
**Explanation**

In the Prime Minister Muhammad Nawaz Sharif’s speech at National Defense University, Islamabad on February 04, 2014, he used different metaphors. The speaker has used (04) historical metaphors in the above mentioned speech. The prime minister has used (01) primary metaphor in the speech of National Defence. Apart from it the speaker has used (01) religious metaphor in this speech as mentioned in the above diagram.

**RESULTS**

**Speeches 1-5 Analysis of Religious, Historical and Primary metaphors used by Prime Minister Imran Khan’s political speeches.**

The researcher has discussed the results of the 05 selected speeches of Prime Minister Imran Khan via following Diagram:



### *Explanation*

The researcher conducted a comprehensive analysis of Prime Minister Imran Khan's speeches and identified various metaphors used in his maiden speech. Specifically, the researcher focused on his first address to the nation after being elected as the new leader, which was broadcasted on August 19, 2018, by Pakistan Television. In this speech, the Prime Minister discussed five major agendas, namely the supremacy of law, Zakat, compassion, merit, and education.

The researcher identified that the Prime Minister used a variety of metaphors in his speech to convey his message effectively. For instance, he used historical metaphors to highlight the path envisioned by Quaid-i-Azam Mohammad Ali Jinnah and Allama Mohammad Iqbal. Similarly, he used primary metaphors, such as "doldrums," to explain Pakistan's low human development index ranking.

The Prime Minister also used religious metaphors in his speech, referring to the principles and life aspects of Holy Prophet (PBUH). He emphasized the importance of rulers being "Sadiq" and "Ameen," which are the designations of Caliph Hazrat Abu Bakkar (R.A), and urged every ruler to embody these qualities. Additionally, he used the primary metaphor "nayi soch" to emphasize the need for a new mindset in Pakistan.

Furthermore, the Prime Minister used metaphors to emphasize the importance of small and medium-sized businesses as the backbone of the economy. He used the metaphor "park" to encourage people to bring their money to Pakistan and invest it in Pakistani banks. He also used the historical metaphor "whistleblower" to refer to the law enacted in Khyber Pakhtunkhwa.

Finally, the Prime Minister used the primary metaphor "bottom-most tier" to refer to the lowest level of governance in Pakistan, emphasizing the need for decentralization of power. He also used the religious metaphor of following the example of Medina to promote a just and equitable society.

Overall, the Prime Minister used a total of 14 metaphors in his speech, including three religious metaphors, four historical metaphors, and seven primary metaphors. These metaphors helped the Prime Minister communicate his vision for Pakistan effectively and made his speech more engaging and memorable for the audience.

The researcher analyzed Prime Minister Imran Khan's second speech delivered at the 74th session of the United Nations General Assembly (UNGA) on September 28, 2019. During the 9th plenary meeting, the Prime Minister discussed four major themes, namely climate change, money laundering, Islamophobia, and Kashmir, and used various metaphors. For instance, he stated, "We have a lot of ideas, but as they say, ideas without funding are mere hallucination," employing the word "hallucination" as a primary metaphor. He also used a historical metaphor by stating, "80 percent of our water comes from the glaciers, and these are melting at an alarming pace," where "alarming

pace" connotes destruction, as defined by the Cambridge Dictionary. Similarly, the phrase "creates room for" in the sentence "marginalization creates room for and leads to radicalization" is a primary metaphor.

Furthermore, the Prime Minister used idioms as primary metaphors in his speech, such as "eye of the storm" in the sentence "In Pakistan; we were the eye of the storm & our government coined a term 'enlightened moderation'" and "mending fences" in "Secondly, we started mending fences." He also used religious metaphors, such as "Islam of Prophet (PBUH)" in "There is only one Islam, and that is the Islam of Prophet (PBUH)," and "state of Medina" in "He created the state of Medina, which was a welfare state." In addition, the Prime Minister employed the word "nightmare" as a primary metaphor in the sentence "They suddenly saw us as collaborators; it became a nightmare & they turned against us" when discussing the Kashmir issue.

In his speech at the 75th UNGA session on September 25, 2020, the Prime Minister used various metaphors, such as "Naya Pakistan" as a historical metaphor and "State of Madinah" as a religious metaphor, stating that "We envisage 'Naya Pakistan' to be modeled on the principles of the State of Madinah, established by our Holy Prophet Muhammad (PBUH)." Overall, in the second and third speeches analyzed, the Prime Minister utilized a total of 20 metaphors, including six religious, four historical, and ten primary metaphors.

The researcher has analyzed five speeches of Prime Minister Imran Khan, and found that he often employs metaphors to convey his message. In his speech at the Shanghai Cooperation Organization (SCO) Council of Heads of State on June 14, 2019, he used various metaphors, including historical, primary, and religious, to describe the natural beauty and resources of the Kyrgyz Republic and the role of the SCO in modern times. He used the word "Pearl" as a primary metaphor to compare the natural beauty of Kyrgyzstan to the SCO region. He also used the term "Roots" as a historical metaphor to express the historic connection of the SCO to its member states.

In addition, the Prime Minister used a complex metaphor to describe the various resources of Pakistan, including skilled human resources, diverse mineral wealth, and developed IT infrastructure. He also used the term "Cross-Roads" as a historical metaphor to describe the critical juncture that the world is facing in terms of global issues such as terrorism, climate change, narcotics, and bacterial resistance.

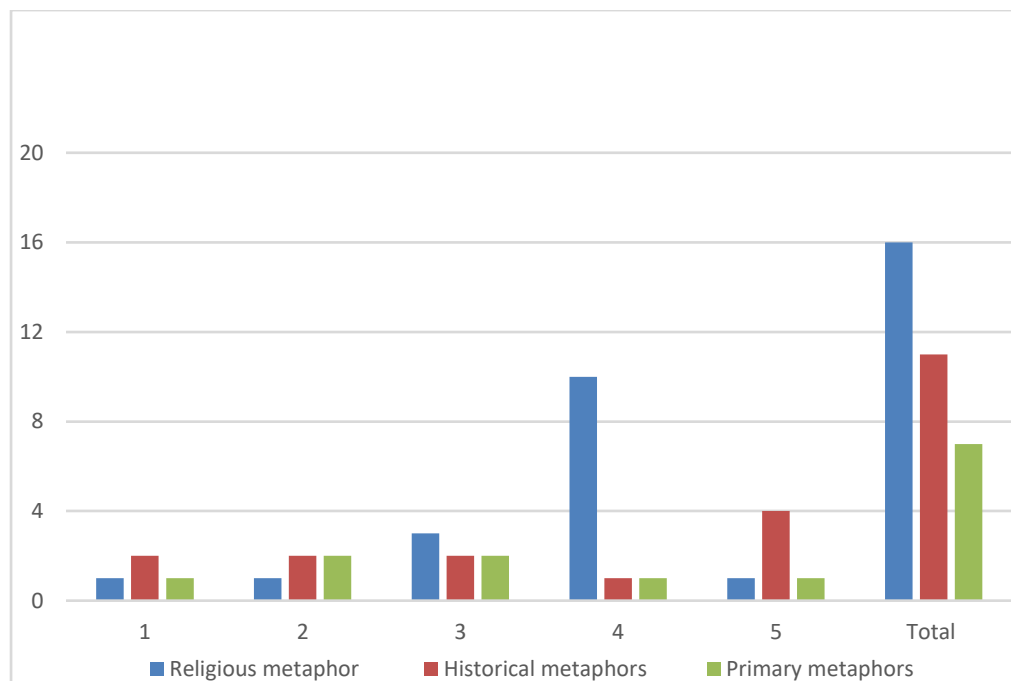
Similarly, in his speech to Follow Al Jazeera's Pakistan elections coverage on July 26, 2018, the Prime Minister used religious, historical, and primary metaphors to convey his vision of a welfare state in Pakistan. He used the Prophet Muhammad (PBUH) and the city of Medina as religious metaphors to describe his inspiration for the kind of Pakistan he wants to see. He also used historical metaphors to describe the inequalities in society, such as the "small island of rich people" and the "sea of poor" people.

Overall, the Prime Minister's use of metaphors in his speeches helps to create vivid imagery and convey complex ideas in a concise and memorable way. By using metaphors, he is able to connect with his audience and make his message more relatable and understandable to the common people.

***Speeches 6-10 Analysis of Religious, Historical and Primary metaphors used by Prime Minister Muhammad Nawaz Sharif’s political speeches.***

The researcher has analyzed the selected (05) speeches of Prime Minister Nawaz Sharif and throws light on how he has used the Religious, Historical and Primary metaphors in his political speeches. The researcher is ought to discuss these speeches in the following diagram:

**Diagram 12**



***Explanation***

The researcher analyzed the use of religious, historical, and primary metaphors in three speeches delivered by Prime Minister Nawaz Sharif. In the first speech, delivered on Pakistan's Independence Day on August 14, 2013, the Prime Minister emphasized Pakistan's capability to overcome terrorism and called for making the country a "land of peace and stability." He used a total of four metaphors, including one primary metaphor: "Countless people gave their blood to kindle the light of freedom," one religious metaphor: "Bounties of Allah Almighty," and two historical metaphors: "Pakistan is a nuclear power" and "Pakistan will be the hub of economic and political activities." This speech was significant as it was delivered soon after Sharif assumed office and was aimed at setting the tone for his administration.

In the second speech, delivered at Pakistan's Military Academy on April 19, 2014, the Prime Minister cited the bravery of soldiers who sacrificed their

lives for the country, including Major Aziz Bhatti (shaheed), Captain Sarwar (shaheed), Major Muhammad Tufail (shaheed), Lance Naik Mohammad Mehfuz (shaheed), and Major Shabir Sharif (shaheed). He used a total of five metaphors, including one religious metaphor: "May Allah be your guide and strength in embracing the brave new world," two historical metaphors: "They have reaped the just reward of their long effort" and "veritable cradle," and two primary metaphors: "Let these yardsticks endure and have a ring of permanence about them" and "ring." This speech was significant as it was delivered to military cadets and aimed at boosting their morale and reinforcing the importance of sacrifice and duty.

In the third speech, delivered at the Sultana Foundation on February 7, 2014, the Prime Minister emphasized the importance of social work and the teachings of Islam, which are based on two principles: worship of Allah and service of humanity. He used a total of seven metaphors, including two religious metaphors: "Huqooq-ul-Allah" and "Huqooq-ul-Ibad," two primary metaphors: "Social work is in other words, service to humanity" and "education is the key to a nation's success," and three historical metaphors: "Pakistan is blessed with a vast treasure of talented youth," "Vast Treasure" for the youth, and "Knowledge City" for Saudi Arabia. This speech was significant as it was delivered to a philanthropic organization and aimed at encouraging charitable work and promoting the Prime Minister's vision of a prosperous and educated Pakistan.

To further refine the passage, the researcher could analyze how each metaphor used by the Prime Minister contributes to his message and how it affects the audience. For example, the metaphor "Countless people gave their blood to kindle the light of freedom" in the first speech evokes the sacrifices made by Pakistan's founders and implies that the current generation should continue to work towards a peaceful and prosperous Pakistan. The researcher could also explore the similarities and differences between the metaphors used in each speech and how they reflect the Prime Minister's worldview and values

## **FINDINGS AND CONCLUSION**

This study aimed to investigate the use of metaphorical language in Pakistani political speeches, specifically in the speeches of Prime Minister Imran Khan and former Prime Minister Nawaz Sharif. The researcher utilized the Conceptual Metaphor Theory (CMT) to understand the concept of metaphorical language in political discourse. CMT proposes that human consciousness is metaphorical, and thus, our conceptual system is structured and characterized by metaphors. The study analyzed ten political speeches collected from online sources using the Metaphor Identification Procedure (MIP) developed by the Pragglejaz group of metaphor researchers.

The MIP procedure involved several steps, including reading the entire transcript to understand the context, determining the boundaries of the study, establishing the contextual meanings of the examined metaphors, identifying the initial meaning of the selected metaphors, and differentiating between the contextual and primary meanings of the metaphors, including religious, historical, and primary metaphors. The researcher also discussed other theoretical aspects of metaphors, including Cognitive Metaphor Theory (CBT)

and Relevance Theory (RT), as well as the use of metaphors in politics in other countries such as Taiwan, America, Nigeria, Ghana, Persia, China, Kenya, and Kiswahili.

Overall, the study found a significant relationship between the selected variables and the use of metaphorical language in Pakistani political speeches. The research contributes to the understanding of how metaphors are used in political discourse and sheds light on the use of religious, historical, and primary metaphors in Pakistani politics.

Charteris-Black (2018) defines political speeches as "an orderly sequence of words delivered by an individual to a physically present audience assembled for a specific social purpose" (p. xii). These speeches also address a wider, remote audience through various communication media. Political speeches are usually prepared for delivery by a speaker to an audience for a specific purpose on a political occasion. There are two main classes of political speeches: those concerned with making political decisions and those concerned with establishing shared values.

In electoral speeches, whether presidential or any other, it is essential to convey a clear and persuasive message to the public. The candidates must convince the public that they are the right choice for the job. A persuasive and high-quality electoral speech should present the ability to bring about positive change, repeat key themes, and use repetitive phrases. Linguists and specialists who write electoral speeches often stress the importance of taking inspiration from the best politicians and public speakers, using appropriate language, and employing different figures of speech to be more persuasive and impactful. Figures of speech such as metaphors and personifications go beyond the literal meaning of words to give the audience new insights.

Public speeches, in which candidates present their plans and visions for the future, dominate every election campaign. The use of metaphors in political speeches helps to facilitate human understanding of complex concepts by explaining them via bodily experiences and physical senses. However, the use of religious metaphors in Pakistani political speeches is often manipulated by politicians for their own benefit, betraying the people and playing with their minds. This manipulation makes it difficult for the public to make informed decisions about the right candidate to vote for. Political speeches must, therefore, aim to influence the minds of the common people positively and without deception.

## REFERENCES

- Beard, A. (2000). *The language of politics*. London: Routledge.
- Cameron, L. (1999). Operationalising "metaphor" for applied linguistic research. In L. Cameron & G. Low (Eds.), *Researching and applying metaphor* (pp. 3–29). Cambridge: Cambridge University Press.
- Charteris-Black, J. (2004). *Corpus approaches to critical metaphor analysis*. Basingstoke, UK: Palgrave Macmillan.
- Carter, R. (2012). *Vocabulary: Applied linguistic perspectives* (3rd ed.). London: Routledge.

- Deutch, B. (1962). *Poetry handbook: A dictionary of terms* (2nd ed.). Grosset & Dunlap: New York.
- Deignan, A. (2005). *Metaphor and corpus linguistics* (Vol. 6). John Benjamins Publishing, Amsterdam.
- Goodman, N. (1978). Metaphor as moonlighting. In S. Sacks (Ed.), *On metaphor* (pp. 175–180). Chicago, IL: University of Chicago Press.
- Gibbs, R. W., Jr. (1994). *The poetics of mind. Figurative thought, language and understanding*. Cambridge and New York: Cambridge University Press.
- Gibbs, R. W., Jr. (Ed.). (2008). *The Cambridge handbook of metaphor and thought*. Cambridge, UK: Cambridge University Press.
- Goatly, A. (2007). *Washing the brain: Metaphor and hidden ideology*. John Benjamins Publishing Company, Amsterdam, Philadelphia.
- Gibbs, R. W. (1994). *The poetics of mind. Figurative thought, language and understanding*. Cambridge, UK: Cambridge University Press.
- Goatly, A. (1997). *The language of metaphors*. London: Routledge.
- Lakoff, G. (1986). The meanings of literal. *Metaphor and Symbolic Activity*, 1(4), 291-296.
- Lakoff, G., & Johnson, M. (1980). *Metaphors we live by*. Chicago; London: University of Chicago Press.
- Leary, D. (1990). *Metaphor in the history of psychology*. Cambridge: Cambridge University Press.
- Lakoff, G. (1993). *The contemporary theory of metaphor*. Cambridge: Cambridge University Press.
- Lakoff, G. (1993). The contemporary theory of metaphor. In A. Ortony (Ed.), *Metaphor and thought* (2nd ed., pp. 202-251). Cambridge: Cambridge University Press.
- Lesz, B. (2011). *To shape the world for the better: An analysis of metaphors in the speeches of Barack Obama* (Unpublished master's thesis). University of Tromsø, Norway.
- Lakoff, G. (1996). *Moral politics: What conservatives know that liberals don't?* Chicago and London: University of Chicago Press.
- Lakoff, G., & Johnson, M. (1999). *Philosophy in the flesh: The embodied mind and its challenge to western thought*. New York: Basic Books.
- Ortony, A. (Ed.). (1979/1993). *Metaphor and thought*. Cambridge and New York: Cambridge University Press.
- Penninck, H. (2014). *An analysis of metaphor used in political speeches responding to the financial crises of 1929 and 2008*.
- Pragglejaz Group. (2007). MIP: A method for identifying metaphorically-used words in discourse. *Metaphor and Symbol*, 22