

A Corpus-Based Stylistic Study of PACOP: Analyzing Nationalism, Love, and Unity in Pakistani Patriotic Anthems

ABSTRACT:

This research investigates the linguistic and stylistic characteristics of the Pakistani Patriotic Anthems Corpus of Pakistan (PACOP), concentrating on themes of nationalism, love, unity, and sacrifice. A stylistic analysis based on corpus data is utilized to explore the patterns of figurative language and their significance in forming a patriotic narrative. Through a qualitative examination of texts, important stylistic devices such as metaphor, simile, personification, imagery, alliteration, repetition, allusion, and euphemism are analyzed. Data derived from the PACOP corpus is organized in comprehensive tables, followed by specific discussions that emphasize the prevalence and context of these devices. The findings reveal that stylistic features play a crucial role in generating emotional engagement and are fundamental in crafting national identity and shared memory. This study contributes to the comprehension of patriotic language as a means for ideological articulation and emotional mobilization.

Author

Prof. dr. Max Louwerse
University of Tilburg

Ayesha Abbas
Minhaj University Lahore

KEYWORDS

PACOP, Corpus Linguistics, National Anthems, CDA, Nationalism, Unity

DOI

<https://doi.org/10.58932/MULK0005>



Introduction

Poetry provides a distinct means of conveying emotions and revealing truths; national anthems exemplify a powerful outpouring of affection for one's homeland. More importantly, national anthems embody patriotism and devotion to one's country. They are composed in lyrical form using elevated language and grand ideas, encapsulating the unique identity of the nation and its state. The poetic format is employed because poetry can inspire significant change in society and can convey numerous truths concisely.

Stylistics refers to the analysis of style. Style denotes the particular manner of writing and producing text. Based on specific characteristics, both the text and the author's style are distinguished. General stylistics encompasses nonliterary forms such as newspapers, commentaries, and legal texts, while literary stylistics focuses on literary forms including novels, plays, and poetry.

Language serves as a crucial medium for expressing a nation's shared identity. Throughout history, poetry and songs have held a vital role in articulating the emotional and ideological complexities of societies. Patriotic anthems are not merely musical compositions; they are also linguistic artifacts that embody the

national spirit, socio-political ambitions, and collective memory. They function as unifying instruments during times of conflict and affirm solidarity and pride during peaceful periods.

In the context of Pakistan, patriotic anthems have historically served as influential media for national representation, particularly during times of war, moments of independence, and phases of political turmoil. These works combine poetic creativity and ideological expression to convey themes of nationalism, devotion to the homeland, unity among the populace, and the ultimate sacrifice for one's country. Despite their cultural importance, there has been a noticeable lack of scholarly attention on the stylistic features of these songs, aside from the official national anthem. Some research has examined the literary or thematic aspects of national songs, yet comprehensive, corpus-based stylistic analysis is still scarce.

This study aims to address this shortcoming by systematically analyzing Pakistan's Patriotic Anthem Corpus through a stylistic perspective. It investigates how rhetorical language and specific linguistic features contribute to the formation of a cohesive and emotionally resonant national narrative. The research incorporates principles from stylistics, discourse analysis, and nationalism to explore how metaphors and other rhetorical devices have influenced national identity. Building upon previous studies such as Arslan and Rasool (2022), there remains a significant gap in the exploration of other patriotic anthems within the Pakistani Patriotic Anthems Corpus (PACOP).

Research Objectives

1. To analyze linguistic patterns in Pakistani patriotic anthems that reflect nationalism, love, unity, and sacrifice
2. To examine the use of figurative language in shaping national identity and patriotism in Pakistani anthems.

Research Questions

1. How do linguistic patterns in Pakistani patriotic anthems reflect nationalism, love, unity, and sacrifice?
2. How does figurative language shape national identity and patriotism in Pakistani anthems?

Significance of the study

This research holds significant importance for several reasons. Firstly, it enhances the field of stylistics by employing a corpus-based methodology to examine the discourse surrounding patriotism. Secondly, it highlights the role of rhetorical language in bringing a nation together through common ideals and memories. Lastly, the study offers educational and sociological perspectives on how national identity is preserved and perpetuated through language.

Literature Review

The national anthem transcends being merely a formal document; it plays a crucial role in fostering a national identity and bringing together a diverse population based on shared values. According to Erdmen (2019), national anthems are instrumental in creating and preserving a national identity, highlighting their significance in promoting unity and collective memory through poetic imagery and historical references. A stylistic examination of the SAARC national anthem revealed that devices such as metaphor, alliteration, and repetition help clarify themes of nationalism, unity, and historical awareness. These linguistic techniques intertwine historical, cultural, and ideological stories, offering an auditory representation of national identity (Adhikaary, 2025).

Astapova-Vyazmina (2022) presents the concept of the national anthem as a "social code" that cultivates values and reinforces an ideological framework of national identity. Regarding national heroes and symbolic conflicts, the anthem delineates a model for future actions rooted in past pride. Mirza (2019) supports this notion, explaining how iconic national symbols are reinforced by the natural patriotism and duty expressed in the anthem. Even across different cultures, analogous concepts and symbols are utilized to bolster nationalism, reflecting the cross-cultural commonality of stylistic devices in anthem texts.

An emotion analysis by Bobić and Kantorowicz (2019) suggests that the national anthems reflect the war history of a nation and its emotional legacy. He found a negative correlation between the number of interstate conflicts and a positive emotion in the anthem songs, emphasizing the psychological impression of the struggle in patriotism rhetoric.

In a separate investigation, it was revealed that national anthems embody the concept of "unity in diversity" and utilize religious themes to encompass various populations. For instance, the Yamani Anthem highlights both geographical cohesion and religious-cultural elements through the repetitive use of phrases such as "My Flag," which instills emotional allegiance within the lyrics (Al-Diravish, 2022).

Oyeyemi (2018) aimed to analyze the language present in the Nigerian National Anthem. The purpose of the study was to uncover the linguistic components necessary for accurate interpretation and thorough understanding. The researcher employed three analytical elements: the principle of prominence, cohesion, and grouping, adhering to the Integrated Theory of Text Linguistics proposed by Awoyale (1991).

Rahimi (2015) examined a total of 264 national anthems from 194 different nations. The objective of this research was to ascertain the ideology of the governing bodies. The author created a corpus of these anthems and highlighted the frequency of specific words, nouns, and the concordances of particular terms. The emphasis was placed on word frequency, which illustrated the themes that each country dedicated to itself.

In addition, Waterman (2019) explored the concept of "unity," where national anthems bring people together through shared verses, fostering a strong sense of connection. He argues that the Act permits individuals to perform the nation's music, showcasing a distinct form of imagined togetherness.

Moreover, Brun (2022) supports the notion that island nations utilize their national anthems to convey themes of divine heritage, unity, and national pride. His comparative study of 42 island anthems indicates that recurring themes such as unity, hope, homeland, and divine legacy are prevalent in patriotic songs. Leach and Short (1998) stated that stylistics functions as a conversation between the literary reader and the linguistic analyst. The linguistic expert examines the text using knowledge from various linguistic levels. At the phonemic level, the linguist analyzes features like alliteration, assonance, and consonance, while at the morphological level, they investigate aspects such as compounding, blending, and word formation. Sentence structure and formation are examined at the syntactic level.

Stylistics is concerned with the investigation of style, which refers to the unique manner of writing and generating texts. Texts are differentiated based on their features and the author's style. General stylistics pertains to non-literary genres like newspapers, commentaries, and legal documents, whereas literary stylistics focuses on literary forms such as novels, drama, and poetry.

Methodology

This qualitative research adopts a corpus-based stylistic framework. A targeted selection of 128 well-known Pakistani patriotism songs from the Pacop Corpus was utilized. The texts underwent analysis

through manual annotations and thematic coding to pinpoint linguistic features and rhetorical language. The data was organized into tables to display the frequency and references of each stylistic characteristic, followed by an in-depth discussion accompanying each table. The analysis draws on stylistic principles from Leach and Short (2007), Holiday (1994), and D. Bugrande and Dresser (1981).

A detailed table of analysis from PACOP shows the frequency and contextual usage of figurative language features.

Below is a synthesized thematic analysis based on the data file:

Metaphors

Table 1

Metaphors in PACOP

A metaphor is a figure of speech that describes an object or action by comparing it to another, which helps to conceptually abstract ideas through symbolic similarities. Metaphors shaped how we see and experience the world (Lakoff & Johnson, 1980).

Line	Context	Theme	Frequency
ہم تصویر ہیں، فولاد ہیں، ہزار ہیں	Self as art/steel/artist	National pride, strength, cultural identity	5
ہستی کے کاغذوں پر دستخط	Life as a document, self as signatory	Historical contribution, identity	1
روئے زمیں پر مانند گرد باد	Self as storm element	Dynamism, omnipresence	1
آتش کدہ کا دریا	Homeland as a burning river	Threat, destruction, defense	1
گلستانِ محبت	The nation as a garden of love	Optimism, peaceful vision	1
شع کے پروانے	Nation as flame, people as moths	Sacrifice, patriotic love	2
تمہیں سے جہاں کا ثبات ہے	Fighters as basis of global stability	Strength, national survival	1
نخل طاق کی نمو	Nation as a growing tree	Sacrifice for growth	1
خون = زکوٰۃ	Blood as a national/religious tax	Martyrdom, sacrifice	1
مشعلِ وفا	Loyalty as a torch	Devotion, guidance	1
دھرتی ہے ماں	Homeland as mother	Emotional-national identity	2
تو ہے میرا وطن	Nation as beloved	National pride, devotion	6
زندگی ہوش میں ہے	Life as aware	National revival	1
دل میں پاکستان کھتا ہے	Heart as symbolic nation-space	Emotional bond	1
وطن ہے ہم سے، ہم وطن سے	Mutual identity metaphor	Belonging, unity	1

Line	Context	Theme	Frequency
پرچم کو دل سے لگایا	Flag as object of affection	Symbolic nationalism	1
چنبے دی بوٹی	Sufi wisdom as sacred plant	Mystical unity	1
کوہِ گراں، روٹی کی طرح	Tyranny as heavy mountain turned cotton	Fragility of oppression	1
آسمان کو چھونا	Sky as a metaphor for ambition	Aspiration, success	1
نور آنکھوں کا، خاکِ وطن کی	Soil = light of eyes	Reverence, sacredness	1

Key metaphors such as "دھرتی ماں ہے" (Dhartī Maañ Hai - the land is mother) and "تو میرا وطن ہے" (Tū Merā Watan Hai - you are my homeland) establish an emotional closeness between citizens and the nation. These familial metaphors elicit loyalty and foster a sense of protection and sacrifice, in line with Lakoff and Johnson's notion that metaphors influence thought and experience (Lakoff & Johnson, 2003). Metaphors like "خون = زکوٰۃ" (Khūn = Zakāt - blood as zakat) contextualize martyrdom in religious terms, framing sacrifice as a spiritual duty. This spiritual aspect connects national identity with Islamic values. Additional metaphors, such as "نخل" (Nakhl-e Tāq kī Numū - nation as a growing tree), incorporate agricultural and organic imagery to imply progress through sacrifice. Moreover, numerous metaphors highlight threats "آتشِ کدہ کا دریا" - Ātish Kada Kā Daryā - river of the fire-temple/burning place), celebrate resilience ("فولاد" - Fūlād - steel), and encourage unity "وہ وطن ہے ہم سے، ہم وطن سے" - Watan Hai Ham Se, Ham Watan Se - the homeland is from us, we are from the homeland). Altogether, the metaphors in PACOP not only enhance the language but also root nationalism in emotional, religious, and ethical dimensions.

Similes

Table 2

Similes in PACOP

A simile compares two unlike things using “like” or “as,” helping to clarify or intensify meaning by creating vivid images (Wales, 2014).

Line	Context	Theme	Frequency
مانندِ گردِ باد	Self as a tornado	Dynamism, omnipresence	1
تیرے درِ گلو کی پیارا نہیں	Nation as unique love	Uniqueness, emotional attachment	1
مادِ وطن کو مثلِ نور کریں گے	Homeland as radiant light	Purity, spiritual aspiration	1
دل اس شاخ کی مانند	Heart as a branch under pressure	Emotional burden of patriotism	1
ظلم و ستم کے کوہِ گراں، روٹی کی طرح اڑ جائیں گے	Tyranny as a mountain, collapsing like cotton	Triumph of justice over oppression	1

Similes in PACOP are limited in quantity but rich in thematic significance. Each simile amplifies the concept of patriotism through analogy. For instance, "مانتہ گرد باد" (like a tornado) portrays the self as formidable and ever-present, indicating an unyielding patriotic energy. In a similar vein, "تیرے درگاہ کوئی پیارا نہیں" (no one as beloved as you) idealizes the nation, creating a metaphor where love is portrayed as ultimate and sacred. The phrase "مثل نور" (like light) metaphorically elevates the homeland to a state of spiritual purity, reflecting the Islamic aesthetic appreciation of light as divine direction. The simile "دل اُس شاخ کی مانند" (heart like a tense branch) conveys the internal turmoil and emotional burden associated with patriotism, an expressive depiction of personal strife in relation to nationhood. Similes like "روٹی کی طرح" (like cotton), utilized to illustrate crumbling tyranny, are lyrical representations of hope and resistance. Despite their scarcity, these rhetorical devices are powerful in their emotional and symbolic roles, reinforcing the themes of love, hardship, and perseverance within patriotic discourse.

Symbolism

Table 3

Symbolism in PACOP

Symbolism uses objects, figures, or events to represent abstract ideas, adding emotional and ideological layers to the text (Abrams & Harpham, 2011).

Line	Context	Theme	Frequency
ہستی کے کاغذ، دستخط ہمارے	Life = document, signature = legacy	National legacy, identity	1
نولاد، حداد	Steel/smith as a symbolic strength	Resilience, hard work	1
پرچم تلے ہم ایک ہیں	Flag as a unity symbol	National unity	5
گلستانِ محبت	The garden is a symbol of peace and love	Peace, love	1
شمع و پروانے	Flame and moth imagery	Sacrifice, emotional devotion	2
زکوة، لہو	Blood as a sacred religious duty	Martyrdom, spiritual nationalism	2
مشعلِ وفا	Torch of loyalty	Light, devotion	1

Line	Context	Theme	Frequency
دھرتی، ماں	Earth as mother	Emotional-national identity	4
گیت، نام، پرچم	Cultural symbols (song, name, flag)	Identity, expression	5
صبحِ جمال	Dawn as a metaphor for national rebirth	Hope, renewal	1
سبز پرچم	Green flag	Islam, pride, sovereignty	2
خلقِ خدا راج کرے گی	People as divine agents	Empowerment, justice	1
شہادت کا جام	Cup of martyrdom	Spiritual sacrifice, religious honor	1
پھول، سہاگ، چمن	Floral family symbols	Harmony, familial nationalism	2
کوہِ گراں، روئی	Oppression as a crumbling mountain	Collapse of tyranny	1
چنبے دی بوٹی	Sufi wisdom as a sacred plant	Mystical unity, spiritual heritage	1
خاکِ بلوچستان، دکھن پنجاب...	Provinces as body parts	Unity in diversity	2
دل میں پاکستان لکھا ہے	Nation inscribed in heart	Internalized national identity	1
نیا انسان، نیا مکان	New human as rebirth	Post-independence hope	1
دکھن چاند، تیرا ستارہ	Moon/star as national emblems	Beauty, national pride	1

Symbolism within PACOP emphasizes themes of togetherness, sacrifice, and a sense of sacred responsibility. The key symbolic elements include the flag, soil, torch, and blood, all closely linked to both national and religious ideals. For instance, the phrase “پرچم تلے ہم ایک ہیں” (We are one under the flag) conveys

political unity through a potent national emblem. The recurring motif of the mother (دھرتی، ماں) presents the land in a maternal and nurturing light, reflecting traditional concepts of emotional nationalism (Charteris-Black, 2004). The green hue of the flag (سبز پرچم) represents Islamic pride and sovereignty, connecting political unity with religious identity. Floral and garden imagery like “گلستانِ محبت” and “پھول، چمن” depicts the nation as a peaceful and harmonious whole. In contrast, symbols such as “شہادت کا جام” (cup of martyrdom) imbue death with spirituality, elevating it as a divine reward, thus crafting a moral narrative around war and sacrifice. These symbolic connections render anthems emotionally compelling and ideologically influential instruments of collective identity.

Hyperbole

Table 4

Hyperbole in PACOP

Hyperbole involves exaggerated expressions used for emphasis or dramatic effect, often signaling strong emotional involvement (Claridge, 2011).

Line	Context	Theme	Frequency
ہم تصویر ہیں، فولاد ہیں، بہزاد ہیں	Self as art/steel/artist	National pride, strength, cultural identity	5
ہستی کے کانڈوں پر دستخط	Life as a document, self as signatory	Historical contribution, identity	1
روئے زمیں پر مانند گرد باد	Self as storm element	Dynamism, omnipresence	1
آتش کدہ کا دریا	Homeland as a burning river	Threat, destruction, defense	1
گلستانِ محبت	The nation as a garden of love	Optimism, peaceful vision	1
شع کے پروانے	Nation as flame, people as moths	Sacrifice, patriotic love	2
تمہیں سے جہاں کا ثبات ہے	Fighters as basis of global stability	Strength, national survival	1
نخل طاق کی نمو	Nation as a growing tree	Sacrifice for growth	1

Line	Context	Theme	Frequency
خون=زکوۃ	Blood as a national/religious tax	Martyrdom, sacrifice	1
مشعل وفا	Loyalty as a torch	Devotion, guidance	1
دھرتی ہے ماں	Homeland as mother	Emotional-national identity	2
تو ہے میرا وطن	Nation as beloved	National pride, devotion	6
زندگی ہوش میں ہے	Life as aware	National revival	1
دل میں پاکستان لکھا ہے	Heart as symbolic nation-space	Emotional bond	1
وطن ہے ہم سے، ہم وطن سے	Mutual identity metaphor	Belonging, unity	1
پرچم کو دل سے لگایا	Flag as object of affection	Symbolic nationalism	1
چنبے دی بوٹی	Sufi wisdom as sacred plant	Mystical unity	1
کوہِ گراں، روئی کی طرح	Tyranny as heavy mountain turned cotton	Fragility of oppression	1
آسمان کو چھونا	Sky as a metaphor for ambition	Aspiration, success	1
نور آنکھوں کا، خاکِ وطن کی	Soil = light of eyes	Reverence, sacredness	1
ہستی کے کاغذ، دستخط ہمارے	Life = document, signature = legacy	National legacy, identity	1
فولاد، حداد	Steel/smith as a symbolic strength	Resilience, hard work	1
پرچم تلے ہم ایک ہیں	Flag as a unity symbol	National unity	5

Line	Context	Theme	Frequency
گلستانِ محبت	The garden is a symbol of peace and love	Peace, love	1
شمع و پروانے	Flame and moth imagery	Sacrifice, emotional devotion	2
زکوة، لہو	Blood as a sacred religious duty	Martyrdom, spiritual nationalism	2
مشعلِ وفا	Torch of loyalty	Light, devotion	1
دھرتی، ماں	Earth as mother	Emotional-national identity	4
گیت، نام، پرچم	Cultural symbols (song, name, flag)	Identity, expression	5
صبحِ جمال	Dawn as a metaphor for national rebirth	Hope, renewal	1
سبز پرچم	Green flag	Islam, pride, sovereignty	2
خلقِ خدا راج کرے گی	People as divine agents	Empowerment, justice	1
شہادت کا جام	Cup of martyrdom	Spiritual sacrifice, religious honor	1
پھول، سہاگ، چمن	Floral family symbols	Harmony, familial nationalism	2
کوہِ گراں، روئی	Oppression as a crumbling mountain	Collapse of tyranny	1
چنبے دی بوٹی	Sufi wisdom as a sacred plant	Mystical unity, spiritual heritage	1
... خاکِ بلوچستان، پنجاب	Provinces as body parts	Unity in diversity	2
دل میں پاکستان لکھا ہے	Nation inscribed in heart	Internalized national identity	1

Line	Context	Theme	Frequency
نیا انسان، نیا امکان	New human as rebirth	Post-independence hope	1
دلکش چاند، تیرا ستارہ	Moon/star as national emblems	Beauty, national pride	1
سب ہے ہنر ہمارا	All skill belongs to us	National pride, exaggerated excellence	1
کتھے جاواں گاتینوں چھڑ کے بھلا	Cannot leave you (the nation)	Unshakable loyalty	1
یہ تن بدن ہے وار دیا	Sacrificing entire body	Intensity of devotion	4
کٹیں جو چند گرد نیں تو قوم میں ہو زندگی	Death of a few gives life to the nation	Martyrdom, extreme sacrifice	1
وقار اس کا کبھی نہ کم ہو	Nation's dignity never fades	Idealism, pride	1
ہر گھڑی تیار و کامران ہیں ہم	Always ready and victorious	Military preparedness	1
ہر مرحلے عبور کریں گے	Crossing every obstacle	Limitless determination	1
سوا عشق کے کوئی چارہ نہ ہو	Only love can save	Spiritual unity, ultimate solution	1
دنیا ساری کہے گی تو نے پاکستان دیا	Whole world will praise	Global recognition, grandeur	1
دل میں پاکستان لکھا ہے، چیر کے دیکھ لو	Heart engraved with Pakistan	Deep emotional bond	1

Line	Context	Theme	Frequency
جان لیوں پر آجائے تو پھر بھی کہہ دیں گے	Even at death's door, we'll speak	Undying patriotism	1
جان، دل قربان ہے	Heart and life sacrificed	Extreme national devotion	3
ہم اڑیں گے اُس آسمان میں	We will fly in the sky	Limitless ambition	1

Hyperbole in PACOP anthems heightens emotional depth and elevates the concept of national sacrifice. Phrases like “وار دیباں تن بدن” (the body fully dedicated) and “دل میں پاکستان لکھا ہے” (Pakistan written in the heart) exemplify absolute devotion to the nation. These statements contribute to a legendary portrayal of the citizen as a willing martyr.

Expressions such as “ہر مرطلے عبور کریں گے” (we'll overcome every challenge) suggest boundless potential and triumph, reinforcing themes of invincibility and discipline, especially within military settings. This idealization, although overstated, fulfills the anthems' persuasive purpose: to evoke pride, bravery, and unity. Hyperbolic expressions are also employed to immortalize the nation's dignity (“ہو وقار اس کا کبھی نہ کم”) and depict patriotism as steadfast, even in death (“...جان لیوں پر آجائے”). This stylistic approach shapes public perception and aligns with the traditional use of hyperbole found in classical Urdu nationalist poetry.

Personification

Table 5

Personification in PACOP

Personification gives human traits to non-human entities, making abstract concepts more relatable and emotionally resonant (Preminger & Brogan, 1993).

Line	Context	Theme	Frequency
مہکی فضا ہے	Fragrant atmosphere	Homeland as sensory, living being	4
زندگی ہوش میں ہے	Life as conscious and alert	National revival, reawakening	1
ظلم و نفرت کا تماشا	Tyranny/hate is portrayed as spectacle	Social injustice dramatized	1

وطن کی ہوائیں سلام کہتی ہیں	Winds saluting the martyrs	Nature honoring patriots	1
چمن کی فضا میں سلام کہتی ہیں	Breezes of homeland saluting	Natural world aligned with nationalism	1
غم کا سایہ، تو نے مٹایا	Homeland as remover of sorrow	Nation as healer	1
راتیں دُعا سے آلودہ	Nights filled with loyalty	Time personified for emotional value	1
خاک پاک = اپنی عزت، اپنی عظمت	Soil linked to dignity	Nation as a spiritual moral force	1
تاریکیاں گم ہو جائیں	Darkness as removable actor	End of oppression	1
زندگی دکھائے منزلیں	Life as guide	Empowerment, direction	1
سیلاب، زلزلے جائیں لپٹے ہیں	Natural disasters as killers	Urgency, heroism	1
آندھری سے لڑتے رہیں	Storms as enemies	Struggle, perseverance	1
منظر آسمان پہ کھلتا ہے	Scene opening in the sky	Poetic national pride	1
خاک کو جاگوں پہ رکھنا	Soil treated like a conscious entity	Reverence for land	1

Personification in national anthems breathes life into abstract notions and lifeless entities such as nature, soil, wind, and even grief, making them emotionally impactful. A common personified figure is the homeland, portrayed as a healer, guide, or mourner. For example, "غم کا سایہ، تو نے مٹایا" (you erased sorrow's shadow) presents the nation as a source of solace, whereas "ہیں وطن کی ہوائیں سلام کہتی" (winds salute martyrs) depicts nature as an active participant in patriotism. These illustrations support Verdonk's stylistic theory, which states that personification enhances emotional responses by bridging the gap between abstract ideals and human experiences (Verdonk, 2002). Nature is employed to honor, comfort, or alert, creating a poetic ambiance surrounding nationalism. This dramatization merges the tangible homeland with its symbolic consciousness, enabling patriotism to resonate on profoundly emotional levels.

Imagery

Table 6

Imagery in PACOP

Imagery appeals to the senses through descriptive language, helping readers visualize scenes and enhance emotional experience (Perrine & Arp, 2008).

Line	Context	Theme	Frequency
ہستی کے کاغذ، دستخط	Signing on existence's paper	Contribution, historical identity	1
فولاد، حداد	Steel and blacksmith visuals	Labor, strength	1
گردباد، باد، خاک	Swirling natural elements	Omnipresence, motion	1
مہکی فضا، دلنشین سرزمین	Sensory depiction of homeland	Beauty, sacredness	5
گلستانِ محبت	Garden of love	Harmony, future optimism	1
مشعلِ وفا، شرارے، ستارے	Torches, sparks, stars as visuals	Devotion, hope	3
چمکے سدا ہے	Ever-shining homeland	Eternal glory	1
صبحِ جمال، نئی مسافتیں	Dawn and new journeys	Hope, renewal	2
روشن دیے تیرے شبستانوں میں	Lamps glowing in homeland's dwellings	Security, peace	1
شاہِ راہیں بناتے ہیں	Roads cutting through land	Progress, resilience	1
چاند، ستارہ، آسمان کا منظر	Celestial visuals tied to flag	National beauty, identity	2
دھڑکن دھڑکن بزدل	Beating green heart	Emotional rhythm of patriotism	1
تاریکیاں گم ہو جائیں	Darkness is imagined as fading	Liberation	1
چنبے دی بوٹی	Sacred Sufi plant	Mystical nationalism	1
آشیانہ، شعلے، پھول، چمن	Nest, flame, flowers, garden	Nurture, warmth, homeland	3

The imagery found in PACOP songs creates a striking and emotional representation of national

experiences. The use of visual and sensory language, such as “مہکی فضا” (fragrant air), “روشن دیے” (glowing lamps), and “آسمان کا منظر” (sky view), brings the abstract concepts of patriotism to life in a way that is both tangible and memorable. Common themes include light (torches, dawn, stars), which signify hope, direction, and divine blessing. The landscapes are frequently depicted as gardens, nests, and pathways, symbolizing both safety and progress. These images ground the idea of patriotism in both physical landscapes and spiritual realms. Imagery amplifies the connection to one’s homeland by transforming it into a tangible, almost sacred space. This parallels Barthes’ notion of mythologized imagery in national narratives, where poetic visuals nurture profound loyalty (Barthes, 1972).

Alliteration

Table 7

Alliteration in PACOP

Alliteration is the repetition of initial consonant sounds in nearby words, enhancing rhythm and memorability in poetic language (Leech, 1969).

Line	Context	Theme	Frequency
فولاد... حداد	Repetition of the "د" (Dāl) sound	Strength, craftsmanship	1
ہم ہیں... ہم ہیں	Repetitive "ہ" (Heh) sound	Unity, rhythm	4
تو، تیرے، تھیوں، تن بدن	Repetition of "ت" (Tē) and "ن" (Nūn) sounds	Sacrifice emphasis	3
زندگی ہوش میں ہے، جوش ہے ایمانوں میں	“ش” (Shīn) sound repeated	Passion, rhythm	1
دل دھڑکن دھڑکن بزدل	“د” (Dāl) and “ز” (Zāl) sound repetition	Emotional heartbeat of patriotism	1
پرچم جھلایا، دل سے لگایا	"ل" (Lām) sound repetition	Reverence, lyrical tone	1
قائد کی جیتی جاگتی تصویر	"ج" (Jīm) sound repetition	National leadership	1

Line	Context	Theme	Frequency
ہم آں، ہم شان، ہم جان	“ہم” (Ham) repetition	Identity, pride	1
دم مٹکوں مٹکوں کرے سائیں	Zikr rhythm pattern	Sufi mysticism	1
کڑکڑکڑکے گی، دھڑدھڑکے گی	Thunder and heartbeat mimic	Power, revolution	2

The use of alliteration in PACOP boosts the lyrical musicality and enhances the memory recall of the words. The repetition of consonant sounds (e.g., "ہم آں، ہم شان، ہم جان") highlights central patriotic concepts such as identity and sacrifice. Urdu phonetic structures like "کڑکڑ" and "دھڑدھڑ" replicate natural and bodily sounds, instilling a sense of urgency and rhythm that resonates with the revolutionary spirit. This stylistic choice aids in creating poetic unity and ensures that the chants are easily remembered, essential for public performance and widespread appeal.

Repetition

Table 8

Repetition in PACOP

Repetition is the deliberate reuse of words or phrases for emphasis, cohesion, and rhetorical strength in both spoken and written texts (Tannen, 1989).

Line	Context	Theme	Frequency
ہم ہیں... ہم ہیں...	Structural repetition	Collective identity, unity	4
یہ تن بدن ہے واردیا	Bodily sacrifice	Martyrdom, intensity	2
تو ہی میرا ہے سوہنا وطن	Homeland as beloved refrain	National love, devotion	5
ہم آں، ہم شان، ہم جان ہیں	Pronoun-identity repetition	Pride, identity	1
ہم پاکستان ہیں	Declarative refrain	Patriotism, belonging	1

Line	Context	Theme	Frequency
ہر لمحہ... ہر لمحہ	Structural repetition	Continuous devotion	1
ہم دیکھیں گے	Revolutionary chant	Certainty, resistance	1
خیال رکھنا	Moral reminder	Responsibility, care	1
دل، جان قربان ہے	Emotional repetition	Loyalty, self-offering	4
دم مٹکوں مٹکوں کرے سائیں	Sufi spiritual refrain	Devotion, unity	1

Repetition serves as a fundamental rhetorical element in PACOP, highlighting crucial messages and fostering collective memory. Phrases such as “ہم ہیں... ہم ہیں” generate an anthem-like rhythmic resonance of national identity. The use of religious repetition (e.g., “دم مٹکوں”) adds spiritual and emotional depth to the message. Through recurring statements of sacrifice and declarations, the anthems strengthen an unwavering love for the homeland. This mirrors the oral poetic traditions found in South Asia, where refrains and chants enhance communal connection and ritualistic fervor.

Allusion

Table 9

Allusion in PACOP

Allusion is an indirect reference to a person, event, or literary work, which enriches a text by invoking shared cultural or historical understanding (Abrams & Harpham, 2011).

Line	Context	Theme	Frequency
ہزار ہیں تو ہم ہیں	Allusion to Persian artist Behzad	Cultural pride	1
شہادت کا جام، رسولؐ نے ہاتھوں میں لیا	Prophet ﷺ and martyrdom imagery	Spiritual reward, faith	1
علیؑ، حسینؑ، فاطمہؑ...	Prophet’s family	Moral legitimacy	1
نبی پاک دی جگنی جی	Sufi praise of Prophet ﷺ	Mystical nationalism	1
کلمہ نبی دا پڑھے سائیں	Islamic creed	Unity through faith	1

Line	Context	Theme	Frequency
خواب ہے اقبال کا	Reference to Allama Iqbal	Ideological vision	1
قائد کی جیتی جاگتی تصویر	Quaid-e-Azam	Leadership, identity	1
مشرق کے خوابوں کی حسین تعبیر	Fulfillment of Eastern vision	Postcolonial triumph	1
جذبہ جہاد	Islamic struggle	Spiritualized patriotism	1
لوح ازل میں لکھا ہے	Quranic allusion to fate	Destiny, divine will	1
انا الحق کا نعرہ	Sufi martyr Al-Hallaj	Defiance, mystical union	1

The allusions found in PACOP are abundant with references to Islamic, historical, and cultural themes. They establish a connection between the past and the present, linking patriotism with figures like Iqbal and Quaid-e-Azam, along with religious icons such as Imam Hussain and Hazrat Ali. By incorporating the concept of martyrdom alongside Prophet Muhammad ﷺ and the Islamic creed (کلمہ), the texts infuse the national struggle with a sense of spiritual importance. These references offer historical context and religious endorsement to the anthems. Additionally, they serve as foundational elements of identity, uniting cultural pride with the moral authority that is essential for Pakistani nationalist discussions.

Euphemism

Table 10

Euphemism in PACOP

Euphemism replaces harsh or blunt expressions with softer ones, often reflecting cultural norms and sensitivity to taboo topics (Allan & Burridge, 2006).

Line	Context	Theme	Frequency
تیرے صدقے میں جان درواگیا	Giving life for you	Reverent sacrifice	1
جان فدا ہے	Life offered softly	Emotional devotion	3

Line	Context	Theme	Frequency
شہادت کا جام پی کر	Martyrdom as spiritual drink	Glorified death	1
فرمان دیا	Divine order	Spiritual obedience	1
کلمہ پڑھے سائیں	Unity expressed religiously	Peaceful nationalism	1
جان لیوں پر آجائے ...	Implied death without saying it	Poetic nobility	1
جاگوں پہ خاک رکھوں	Soil on eyelids	Reverent love	1

Euphemism in PACOP cushions the harsh truths of war and sacrifice, substituting direct mentions of death or violence with lyrical and spiritual imagery. Phrases such as “شہادت کا جام” (cup of martyrdom) and “جان فداء ہے” (life is offered) elevate death into something noble and meaningful. This is indicative of South Asian poetic customs where the concept of sacrifice is glorified and imbued with spirituality, particularly within Sufi and Islamic contexts. Euphemism enables the lyrics to approach delicate subjects such as grief and hardship with a sense of honor, turning suffering into a source of national pride.

Discussion

Metaphors found in the chosen anthems depict the nation as a cherished figure, a nurturing mother, an illuminating flame, or a revered object. These metaphors strengthen the emotional bond between the people and their homeland. For example, the phrase “دھرتی ہے ماں” (Mother Earth) conveys nurturing and familial qualities, portraying the homeland as deserving of loyalty and sacrifice. Likewise, “خون = زکوٰۃ” (blood as alms) intertwines religious and national sacrifice, creating a sacred representation of martyrdom (Jeffries & McIntyre, 2010). Simile Expressions such as “مانند گردباد” (similar to a tornado) and “مثل نور” (resembling light) highlight strength, motion, and spiritual clarity. These analogies enable abstract concepts like freedom and love to be more tangible and vivid, making them emotionally impactful for the audience. (Leech & Short, 2007). The repeated motifs of flag, earth, sacrifice, and sunrise represent togetherness, loss, and optimism. The phrase “پرچم تلے ہم ایک ہیں” (we are one under the flag) connects love for the country with communal unity. These symbols act as ideological pillars that strengthen social harmony and national pride (Halliday, 1994). Exaggerated phrases such as “سب کچھ قربان” (everything sacrificed) and “ساری دنیا کہے گی” (the entire world will say) serve to heighten the expression of devotion and commitment. This enhancement of patriotic fervor is in harmony with conventional Urdu poetic methods that emotionally invigorate nationalistic discourse (De Beaugrande & Dressler, 1981).

Exaggerated phrases such as “سب کچھ قربان” (everything sacrificed) and “ساری دنیا کہے گی” (the entire world will say) serve to heighten the expression of devotion and commitment. This enhancement of patriotic fervor is in harmony with conventional Urdu poetic methods that emotionally invigorate nationalistic discourse.

(Verdonk, 2002). Vivid visual and sensory descriptions, such as "چھبے دی بوٹی" (sacred Sufi plant) and "آسمان پہ منظر" (scene in the sky), create a strong bond between the land and its inhabitants. This style of language activates the imagination and instills a sense of national pride through sensory experiences. (Jeffries & McIntyre, 2010). The recurrence of consonant sounds (for example, "ہم شان، ہم جان، ہم آن، ہم آں") elevates the lyrical quality of the anthems and aids in their retention. This stylistic element also highlights important emotional themes, increasing audience involvement through its rhythmic charm. (Leech & Short, 2007). Repetition serves as an important aesthetic and rhetorical device. Phrases such as "ہم ہیں... ہم ہیں" and "دل قربان ہے" echo fundamental patriotic principles and strengthen a sense of communal belonging. This repetitive structure helps these concepts attain greater mental significance and emotional reinforcement. (Verdonk, 2002).

Cultural and religious references to prominent figures like Allama Iqbal, Quaid-e-Azam, and Prophet Muhammad (PBUH) tie the concept of national identity to its spiritual and ideological roots. For instance, "اقبال کا خواب" associates the anthem's message with the philosophical aspirations that shaped the nation's foundation. (Arslan & Rasool, 2022). Euphemisms such as "شہادت کا جام" (cup of martyrdom) alleviate the severity of death, reframing it as a dignified, even festive event. These linguistic strategies resonate with religious beliefs that glorify the concept of martyrdom, promoting a shared endorsement of sacrifice. (Jeffries & McIntyre, 2010).

Conclusion

The analysis of PACOP based on a corpus reveals that patriotic songs from Pakistan utilize a diverse range of figurative language and rhetorical techniques to forge a shared national identity founded on love, unity, sacrifice, and nationalism. Every stylistic feature enhances emotional connection and ideological dedication to the nation. This research not only adds depth to the field of stylistics but also highlights the significant influence of language in the process of nation-building.

References

- Abrams, M. H., & Harpham, G. G. (2011). *A glossary of literary terms* (10th ed.). Cengage Learning.
- Adhikary, D. (2025). Metaphoric language and nationalism: A stylistic study of national anthems of SAARC nations. *Revue Congo Research Papers*.
- Al-Dirwish, H. M. O. (2022). Patriotic connotations in the national anthem of the Republic of Yemen. *Albaydha University Journal*.
- Allan, K., & Burridge, K. (2006). *Forbidden words: Taboo and the censoring of language*. Cambridge University Press.
- Arslan, F., & Rasool, A. (2022). Stylistic and textual analysis of Pakistani national anthem. *Journal of Social Sciences and Humanities*, 1(2), 21–29. <https://doi.org/10.53057/josh/2021.1.2.3>
- Astapova-Vyazmina, O. I. (2022). A national anthem as a construct of the mental space of national identity. *Epistemological Studies in Philosophy, Social and Political Sciences*.
- Bobić, M., & Kantorowicz, J. (2019). Mapping sentiment: National anthems and interstate war. *Journal of Regional Security*.
- Brunn, S. D. (2022). Reading and mapping the worldviews of island states through national anthems. *Miscellanea Geographica*, 26, 160–168.
- De Beaugrande, R. A., & Dressler, W. U. (1981). *Introduction to text linguistics*. Longman.
- Erden, Y. J. (2019). National anthems as unifying tools: A comparative analysis of selected Western national anthems. *Journal of Language and Literature Studies*, 1, 44–50.

- Halliday, M. A. K. (1994). *An introduction to functional grammar* (2nd ed.). Edward Arnold.
- Jeffries, L., & McIntyre, D. (2010). *Stylistics*. Cambridge University Press.
- Lakoff, G., & Johnson, M. (1980). *Metaphors we live by*. University of Chicago Press.
- Leech, G. N. (1969). *A linguistic guide to English poetry*. Longman.
- Leech, G. N., & Short, M. H. (2007). *Style in fiction: A linguistic introduction to English fictional prose* (2nd ed.). Pearson Education.
- Mirza, P. G. (2019). Recurrent themes and iconographic national symbols: A formalist approach. *Comparative Literary Studies*, 1, 51–56.
- Oyeyemi, A. S. (2018). The Nigeria's national anthem: A text linguistic exploration. *International Journal of English Language and Linguistics Research*, 6(1), 31–38.*
- Perrine, L., & Arp, T. R. (2008). *Literature: Structure, sound, and sense* (10th ed.). Wadsworth Cengage Learning.
- Preminger, A., & Brogan, T. V. F. (1993). *The new Princeton encyclopedia of poetry and poetics*. Princeton University Press.
- Rahimi, A. (2015). *Corpus study of world national anthems*. <https://www.researchgate.net>
- Tannen, D. (1989). *Talking voices: Repetition, dialogue, and imagery in conversational discourse*. Cambridge University Press.
- Verdonk, P. (2002). *Stylistics*. Oxford University Press.
- Wales, K. (2014). *A dictionary of stylistics* (3rd ed.). Routledge.
- Waterman, S. (2019). National anthems and national symbolism: Singing the nation. In S. Brunn (Ed.), *Handbook of the changing world language map*. Springer.