



دراسة تداوليه لتأثير خطب المرجع الديني الاعلى السيد السيستاني على المجتمع العراقي  
(٢٠١٤-٢٠١٦)

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**الخلاصة :**

تتناول الدراسة الحالية تأثير خطب المرجع الديني الاعلى السيد السيستاني على المجتمع العراقي (٢٠١٤-٢٠١٦) دراسة تحليلية تداولية. تهدف الدراسة الى توضيح فعالية وتأثير هذه الخطب على اعادة تاهيل المجتمع العراقي لتحقيق اهداف هذه الدراسة هنالك عدد من الفرضيات التي تم افتراضها . احد هذه الفرضيات هي ان هذه الخطب الدينيه لها تأثير واسع على المجتمعات في جميع مجالات الحياة ولا سيما المجتمعات الاسلاميه مثل المجتمع العراقي. استخدمت الدراسة مساهمات سيرل لافعال . الكلام ١٩٦٩ و كذلك تصنيفه لانواع افعال الكلام ١٩٧٥ انموذجا في الجانب التحليلي وحققت الدراسة الاهداف المنشودةفيها

**كلمات مفتاحيه :** خطبة . ديني . صلاة الضهر . المرجع الديني



## **A Pragmatic Study of the Impact of Congregational Sermons of the Grand Ayatollah AL- Sistani on Iraqi Society (2014-2016)**

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### **Abstract**

This study investigates the impact of the congregational sermons of the Grand Ayatollah Al:Sistani on Iraqi society 2014-2016 , by using a pragmatic analysis. It aims to investigate how these sermons are influential and affective in the society reformation. In order to achieve this study, there are certain hypotheses that have been hypothesized to get a clear idea about the study presented. One of these hypotheses is that congregational sermons have a great impact on societies in all aspects of life, particularly the Islamic societies. This study is carried out by using Searle's contributions to speech act theory

presented by felicity conditions (1969) and the classification of speech act types (1975).

Keywords: Sermon, religious, Dhuhur prayer, Marja



## 1- Introduction

Language is defined as a means to convey messages whether written or spoken in the same language or in different languages. The speaker intends his messages to be conveyed by using an influential language such as that of sermons or khutbahs . He also uses a particular order for his preaching in order to persuade audience (Dijk ,2000). Language is the expression and communication of emotions, ideas or thoughts between human beings by means of speaking and hearing. It refers to the sounds spoken and heard being systematized and confirmed by usage among a given people over a period of time (Morris, 1938). By using particular vocabularies and phraseologies, religious beliefs were transferred and retained from generation to generation in the form of oral literature, the spoken tradition of a society. This tradition continues, but since the invention of writing, the oral religious tradition has been supplemented by the perpetuation of religious information in the form of sacred religious texts to commentaries on them (Crapo,2002). When a language becomes associated with religious worship, its believers often ascribe virtues to the language of worship that they would not give to other language even their native tongues. Religious or sacred language is vested with a solemnity and dignity that ordinary languages lacks (Campbell, 2009).

Religion fills an important position in the human life. It is believed that religion is spiritual in Man. All aspects of society including social, economic, cultural and political regions are directed and guided by it. It formulates human behavior, in terms of morality. When the society obeys rules of religion, all bad things will vanish and the society will live peacefully. Religious language is referred to as a language consistently used with religion or within religious domains of language uses (Radhakrishnan,1947).



In this sense, Fasold (1987) states that religious language is a kind of language specifically reserved for religious activities, except perhaps for school subjects, literary works and scholarly languages. Howell (1994) refers to the religious speeches as speeches that occur in situations where some assumptions must be met, these assumptions are represented by the context such as the speaker, the listener, place, time, the current events, the relationship between them.

Baker (2000) states that religious language is chiefly intended to allow the learners, the writers or the scholars to participate in religious customs. According to Akpowowo (2002), religious language exhibits certain features that make it highly interesting field for linguists, the language of religion has different purposes for asserting religious truth. one of the greatly effective aspects lies in the power it arouses and influences to emotions and attitudes. The language of religion involves the language of prayer, sermons, and greetings in religious contexts. As a genre of religious language, sermons are usually characterized by certain distinct features that keep it as being a distinct genre. He also observes that sermons aim to reveal the basic truths to humans (the audience) with the hope to utilize these truths.

Olanrewaju (2004 ) observes that the language of sermonic discourse is a distinct form of the spoken language as it is noted to be marked with some peculiar features such as the use of Quranic quotations, theological terms, prophetic utterances , impersonal statements, interruptions, paralinguistic codes, repetitions, metaphors, paradox and euphony.

## **2. An Overview of Pragmatics**

Generally speaking, there are different definitions by different authors for pragmatics. In relation to the context, Leech (1983) defines pragmatics as the study of how certain utterances have meaning in certain situations. This definition means that pragmatics distinguishes between



the real meaning of the sentences and the intended meaning of the speaker according to the situation. Kasper and Blum-Kulka (1993) also relate pragmatics to the context when they point out that pragmatics is the study of people's comprehension and production of linguistic action in context. So, pragmatics studies how people comprehend and produce a communicative act or speech act in a conversation. Cutting (2002) defines pragmatics as a way to study language and contextual background feature.

Horn and Ward (2006) confirm that pragmatics studies the context dependent aspects of meaning which are systematically abstracted away from in the construction of content or logical form. Birner (2013) defines pragmatics as the study of language use in context-as opposite to semantics which is the study of literal meaning independently on context. Rosa (2017) gives similar opinion by viewing pragmatics as the study of meaning as connected by the speaker or the writer and construed by the listener or the reader.

A distinction has been made to distinguish between sentence and utterance is that Sentences are linguistic units that consist of formal elements, whereas utterances are regarded as situated sentences, pragmatic units of communication. It is possible that two or more sentences uttered to make a single illocution. A number of sentences can form one single statement or a piece of information, a recommendation, or even a piece of advice that can be so complicated and difficult to express in one single sentence (Trosborg, 1995). An utterance is a spoken word or string of spoken words. At the simplest level, to utter is simply to say a word with no particular forethought or intention to communicate a meaning ( Searle ,2002).

### **3. Methodology**

#### **3.1 Data Collection**



The data used in this research collected from the Grand ayatollah Al Sistani's official website (<http://www.sistani.org/arabic/archive/24925/>). The data are restricted to the sermons presented by the Marja 's representatives in the holy Shrine of Imam Hussein (peace be upon him) in the holy Karbala'a from 2014 to 2016 since this period, in particular, the Iraqi society faced highly dangerous conditions that is why the sermons which are delivered in this period are highly significant and they were regarded as a very useful guide for the society to overcome that dilemma.

### 3.2. Theoretical Framework

The adopted model of analysis in the current study is presented by Searle's (1969) and (1975) contributions to the speech act theory. This model is chosen since it is seen sufficient to investigate the illocutionary act of the specified extracts. Searle states that the understanding of the speaker's intention is an essential factor to capture the meaning. Without the speaker's intention, It is impossible to understand the words as a speech act. Saeed (1997) declares that to understand language, one must understand the speaker's intention since "part of the meaning of an utterance is its intended social function. hearers have to coordinate linguistic and non-linguistic (social) knowledge to interpret a speaker's intended meaning. (p.204)"

Since the intention in this study is to investigate the illocutionary acts of the sermons depending on understanding the speaker's intention, which is essential for capturing the meaning , the researcher prefers to adopt Searle's felicity conditions and speech acts classification as a model for this study.

Searle' (1969) sets out a significant contribution to the SAT represented by FCs . For Searle , felicity conditions are a group of conditions necessary for the performance of any act .



If those conditions are all present , the act will be performed successfully. He classifies the FCs into four types:

**1.Propositional Content Conditions (PCCs):** These conditions can express the proposition of the sentence. They are regarded as the expressions of the psychological state.

**2.Preparatory Conditions (PCs):** They indicate the intention and knowledge of speakers and hearers. They show what speakers imply in the performance of an act. In the performance of the illocutionary act, the speaker denotes that the preparatory conditions of that act are satisfied.

**3.Sincerity Conditions (SCs):** They tell about what the speaker believes, intends, and desires in the performance of the act. For instanc, one cannot greet another person insincerely, but one can state or give a promise insincerely.

**4.Essential Conditions (ECs):** They are the constitutive rules that determine the type of IA. For example; in making a promise, the speaker intends the utterance to 'count as' a promise, etc., and the hearer should know that intention of the speaker.

Searle finds that these conditions are more or less crucial to the successful performance of any act. They are collectively important for the performance of an IA . they enable the speaker to achieve the force of the utterance to the hearer.

In his contribution of FCs to SAT, Searle gives abbreviations to the items required for every utterance in oder for that utterance to be a speech act .He abbreviated them as follows:

- A act
- E event
- H hearer
- P proposition
- S speaker



Searle (1975) classified speech acts into five classes, each class includes certain type of verbs depending on the illocutionary force or how the participants cooperate in terms of using those types of speech acts.

### **1. Assertives (Representatives) :**

They have a truth value, show words-to-world fit, and they express the speaker's belief in proposition. e.g., statements. The goal of this class of the speech acts is to "commit the speaker (in varying degrees) to something's being the case, to the truth of the expressed proposition" (p.12). Assertives have a word-to-world direction that the speakers fit their words to the world to express a belief throughout the established proposition. Verbs such as state, assert, complain, report, conclude are classified under this class.

### **2. Directives :**

They are attempts to get hearers to do something . they show world-to-words fit , and they express speaker's wish or desire that hearer does A. The illocutionary force is to direct the hearer forwards doing (or not doing) something, thus they choose a world-to-words direction of fit. A speaker wishes or wants a hearer to do (or not to do) something. Verbs such as; request, ask, order, demand, warn and advise are classified under this class.

### **3. Commissives :**

They commit the speaker to some future action. they show world-to-words fit, and the speaker expresses the intention that Speaker do A. Commissives are speech acts by which a speaker is committed to some future action. The promiser tries to make the world fit to his words. The promiser intends to do an action or something by uttering his words that. The speaker commits himself to a certain course of action: Verbs such as promise, threaten, vow, commit, pledge are classified under this class.





#### 4. Expressives :

They express the speaker's attitude to a certain state of affairs specified in the propositional content (e.g., I apologize for stepping on your toe). There is no direction of fit; a variety of different psychological states and propositional content must be related to the speaker or the hearer . e.g., congratulations . Expressives are regarded as speech acts that express the psychological state in the sincerity condition about the state of affairs in the propositional content. In other words, expressives express the speaker's psychological state such as sorrow, pleasure, likes, dislikes or , pain. There is no direction of fit by which a range of feelings and attitudes is expressed through the propositional content. Verbs such as thank, apologize, condole, congratulate, welcome are classified under this class.

#### 5. Declarations:

They bring about the correspondence between the propositional content and the world ; thus direction of fit is both words-to-world and world-to-words. Searle recognizes no psychological state for declarations. e.g., an excommunication. This class of speech act brings into existence a state described in a proposition. They have both a world-to-words direction of fit and a words-to-world , therefore, they change the world via their utterances. There is no psychological state to be expressed by a declaration. Verbs such as declare, quit, appoint, nominate, name are classified under this class.

#### 4. Data Analysis

##### Exteact 1

إن العراق وشعبه يواجه تحدياً كبيراً وخطراً عظيماً وإن الارهابيين لا يهدفون إلى السيطرة على بعض المحافظات كنيوى  
وصلاح الدين فقط بل صرحوا بأنهم يستهدفون جميع المحافظات ولا سيما بغداد وكربلاء المقدسة والنجف الأشرف ، فهم  
**Iraq and its people are facing a great and dangerous** يستهدفون كل العراقيين وفي جميع مناطقهم



**challenge that terrorists do not aim to control some of the provinces as Ninawa and Salah ul - Din only , but they said they are targeting all provinces , especially Baghdad and Karbala and Najaf, they are targeting all Iraqis in all their areas" 13, June , 2014 .**

In this extract, al Karbalai from the holy shrine of imam Hussein( peace be upon him) in al Dhuhur prayer in the holy Karbala addresses the whole Iraqi society to tell them that the country is in front of a great real danger represented by the militant savage groups whose aim is to control not only on some provinces but they are planning to control on the whole country , particularly those holy places as the holy shrines in Baghdad , Karbala and Najaf . in this extract, there is a speech act of warning . The illocutionary force here, is that the speaker is to make people realize the danger and the aim of the enemy.He tries to make people ready to face and defeat their enemy.

Here we can apply the rules of warning, (Searle, 1969).

**1.The Propositional Content Rule:** Future event or state, etc., *E*

**2.The Preparatory Rules:**

a. H has a reason to believe that E will occur and is not in H's interest.

b. It is not obvious to both S and H that E will occur.

**3.The Sincerity Rule:** S believes that E is not in H's best interest.

**4.The Essential Rule:** the utterance counts as an undertaking that E is not in H's best interest.

The felicity conditions in this speech are the following:-

**1.Propositional Content Conditions (PCCs):** .) the Mrja'a expresses his proposition of warning that Iraqis must realize the danger of this attack.



**2.Preparatory Conditions (PCs):** Hearers are believers in the speaker's proposition and they have a reason to believe that this warning is true and will not be in hearers' interest.

The speaker knows that hearers are able to obey this warning.

**3.Sincerity Conditions (SCs):** the Marja' wants hearers to obey him.He wants them obey the warning

**4.Essential Conditions (ECs):** the Marja' intends to make hearers recognizes that disregarding this warning is going to be harmful to them.

The type of speech act in this extract is referred to as directive speech act. It attempts to get hearers to do something. The speaker wishes or wants the hearers to know that there is a plan by the extremists to control on all holly sites in Iraq.The speaker intends the hearers to realize the utterance as a warning.

## Extract 2

وفي الوقت الذي تؤكد فيه المرجعية الدينية العليا دعمها واسنادها لكم فانها تحثكم على التحلي بالشجاعة والبسالة " **While** والثبات والصبر وتؤكد على إن من يضحي بنفسه منكم في سبيل الدفاع عن بلده وأهله وأعراضهم فإنه يكون شهيداً **the supreme religious authority confirms its support and attribution to you, it urges you to show courage, fortitude and patience and emphasizes that a sacrifice of oneself in order to defend his country, his family and honored to be a martyr " 13, June, 2014 .**

In this extract , al Karbalai from the holy shrine of imam Hussein( peace be upon him) in al Dhuhur prayer in the holy Karbala confirms the Iraqis that supreme religious authority represented by the grand ayatollah al Sistani supports their contribution of facing the terrorism represented by Da'aish. The speaker conveys a message from the marja to the Iraqis to show courage in defending their families, honour and their country sacrificing themselves. There is a speech act of promise. The illocutionary force is that the speaker promises the Iraqis to sacrifice



everything to save their country to the extent that they sacrifice themselves to reach higher position that is to be a martyr.

Searle's (1969) rules of promising are applicable here:

**1.The Propositional Content Rules:**

a.S expresses in the proposition of the promise.

b.S predicates a future A to do.

**2.The Preparatory Rules:**

a.S believes that doing A is in H's best interest.

b. H believes that S is in a position to give this promise.

**3.The Sincerity Rule:** S must intend the truth and will be responsible for his promised A.

**4.The Essential Rule:** The utterance counts as an obligation to S to perform A.

The felicity conditions in this speech are the following: -

**1.Propositional Content Conditions (PCCs):** The Marja' expresses his proposition of promising those who scarifies their souls for the sake of their country are rewarded by God.

**2.Preparatory Conditions (PCs):** Hearers are the followers of the Marja' who believe in him and in the ability of God to fulfill what promises them.

**3.Sincerity Conditions (SCs):** The Marja' is sincere in his intention when he promises them on behalf of God that the action will be performed.

**4.Essential Conditions (ECs):** This proposition is considered as an obligation expressed in God's name by the Marja' to fulfill this promise.

The type of speech act in this extract is referred to as Commissive speech act . This type of speech act commits the speaker to some future action .The speaker expresses the



intention that he or she does an act. The promiser here intends to promise the hearers in half of God to be in heaven when killed for the sake of their religion, holy sites and get martyr by uttering his words. The speaker wants to guarantee to the fighters that they are in heaven if they are killed for the sake of their country, holy sites and honour and he wants them to perceive the utterance as a promise.

### Extract 3

" اجعلوا قصدكم ونيتكم ودافعكم هو الدفاع عن حرمت العراق ووحدته وحفظ الأمن للمواطنين وصيانة المقدسات من الجريح **Make your will, your intention and your motivation is to defend the sanctity of Iraq and its unity and to protect the security of citizens and the preservation of sanctities of your hatred and the pushing of evil away from this country and its wounded people**" 13, June , 2014 .

In this extract, al Karbalai from the holy shrine of imam Hussein (peace be upon him) in al Dhuhur prayer in the holy karbala addresses the Iraqis to keep their sanctity and their unity. He stresses that it is very necessary to protect the life of Iraqis leaving all those misunderstanding between the sections or between political parties, putting the security and unity of the society as a prior target and above all. There is a speech act of advice. The illocutionary force in this extract is to advice Iraqis to defend themselves to get themselves in security and never to give a chance to their enemies whether those inside or those outside to break the unity of Iraqi society. He also stresses on the participation of all to save the wounded people and the oppressed society in order for getting up again and live normally.

Here we can apply Searle's rules of advice, (1969).

**1.The Propositional Content Rule:** Future act A of H.

**2.The Preparatory Rules:**



a.S has some reason to believe A will benefit H.

b.It is not obvious to both S and H that H will do A in the normal course of events.

**3. The Sincerity Rule:** S believes A will benefit H.

**4.The Essential Rule:** Counts as an undertaking to the effect that A is in H's best interest.

The felicity conditions in this speech are the following :-

**1.Propositional Content Conditions (PCCs):** The Marja expresses the proposition of advice to his audience that whatever men do to others, the others would do the same to them.

**2.Preparatory Conditions (PCs):** The Marja believes that hearers will benefit from this advice.

**3.Sincerity Conditions (SCs):** The Marja believes that in respecting this advice, his followers will benefit a lot.

**4.Essential Conditions (ECs):** The Marja believes that this piece of advice will benefit his followers and it is in their interest.

The type of speech act in this extract is referred to as directive speech act. It attempts to get hearers to perceive something. The speaker advises the hearers to defend their country and keep unity and never to leave a chance for their enemy. The speaker intends the hearers to realize the utterance as an advice.

#### **Extract 4**

يفترض بالمسؤولين من مختلف الدرجات والأصناف الحضور الميداني في تجمعات النازحين و معسكرات " **It is** المقاتلين لمعايشة الواقع والاطلاع المباشر على احتياجاتهم والسعي لتلبيتها والاسراع في صرف التخصيصات المالية لهم **required that official from different levels and categories be present on the ground with the**



**displaced communities and camps of fighters to experience the reality and get a firsthand view of their needs, and strive to fulfil these needs " 9, July , 2014.**

In this extract, al Karbalai from the holy shrine of imam Hussein (peace be upon him) in al Dhuhur prayer in the holy Karbala asks the people responsible for the country to be present with displaced communities and families in the camps to help and support them. They have to do their best to fill full their needs till they overcome the crisis and the difficult situation the country faces. There is a speech act of ordering. The speaker orders the government to experience the reality in order to show that they are all responsible for defending the country regardless their different levels and categories

Here we can apply Searle's rules (1969) of order are:

**1.The Propositional Content Rule:** Future act A of H.

**2.The Preparatory Rules:**

a-H is able to do A. S believes H is able to do A.

b-It is not obvious to both S and H that H will do A in the normal course of events of his own accord.

c-S must be in a position of authority over H.

**3.The Sincerity Rule:** S wants H to do A.

**4.The Essential Rule:** Counts as an attempt to get H to do A by virtue of the authority of S over H.

The felicity conditions in this speech are the following :-



**1.Propositional Content Conditions (PCCs):** The Marja' expresses a proposition of ordering the officials to support displaced communities

**2.Preparatory Conditions (PCs):** The Marja' has an authority over hearers. Therefore, he is in a position of giving orders to hearers. Hearers are ready to respect this order and will actually respect it.

**3.Sincerity Conditions (SCs):** The Marja' wants the hearers to consider this order and adhere to it.

**4.Essential Conditions (ECs):** The Marja' tends to make hearers respects the ordered act in virtue of his authority on hearers.

The type of speech act in this extract is referred to as directive speech act. It attempts to get hearers to perceive something. The speaker orders the hearers of the officials to be present with the displaced people to experience the events in order to do their best to lessen from the problems that the families live and to fulfill their needs. The speaker intends the hearers to realize the utterance as an order.

#### Extract 5

في سبيل إصلاح مؤسسات الدولة ، فيسعى في تعيين الشخص المناسب في المكان المناسب وإن لم يكن منتمياً إلى أيّ " **In order to reform the institutions of the state, seeking to appoint the right person in the right place, if not belonging to any of the parties of power and regardless of sectarian or ethnic affiliation."** 7 , August , 2015.

In this extract , al Safi from the holy shrine of imam Hussein( peace be upon him) in al Dhuhur prayer in the holy Karbala asserts that in the process of reforming the new government , there must be district rules for choosing the persons who occupy the sensitive positions in the





government. The prime minister has to be away from the sectarian and ethnic quotas in the appointing. He must remove those not suitable to the position they are in even if they were supported with political forces . the speaker asserts the prime minister to appoint the right person in the right position regardless the sectarian and ethnic affiliation . there is a speech act of assertion in this speech. the illocutionary force is that the speaker asserts that in the new government , there must be no place to those who make use of their political and sectarian force for their personal benefits .

Here we can apply rules of assertion by (Searle, 1969) .

**1.The Propositional Content Rule:** Any proposition P

**2.The Preparatory Rules:**

a-S has evidence (reasons, etc.) for the truth of P.

b-It is not obvious to both S and H that H knows (does not need to be reminded of, etc.)

P.

**3.The Sincerity Rule:** S believes P.

**4.The Essential Rule:** Counts as an undertaking to the effect that P represents an actual state of affairs.

The felicity conditions in this speech are the following :-

**1.Propositional Content Conditions (PCCs):** The Marja' expresses the proposition of assertion.

He states that the government must choose the right person in the right position

**2.Preparatory Conditions (PCs):** The Marja' is quite confident of the truth of this proposition and has reason for this confidence.



**3.Sincerity Conditions (SCs):** The Marja' believes in this proposition.

**4.Essential Conditions (ECs):** The Marja' expresses an actual state of affairs.

The type of speech act in this extract is referred to as Assertive speech act. Assertives have a word-to-world direction that the speakers fit their words to the world to express a belief throughout the established proposition. Here, the speaker expresses his belief that the new formation of the government must be free from the sectarian or ethnic affiliation. He stresses that they have to choose the right person in the sensitive position.



## 5. Conclusions

It is concluded that the language of congregational sermons of sayid al Sistani is highly affective, it is full of speech acts in spite of its implicitness. The language of sermons were characterised by different speech acts particularly those commissives, directives and assertives to focus on the illocutionary force of advice, assertion, promise, order and warning. All extracts analysed contain implicit speech act and that proves that the religious language of the selected sermons is a distinct language by the messages it conveys. It is also concluded that religious figures such as sayid al Sistani and his congregational sermons can widely impact on the behaviour of individuals to convey purposes. They have a great influence in inspiring, directing, guiding and instructing the individuals not only in the religious issues but also in all aspects of life such as those religious, social, political ones.



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