The Pragmatic Function of Deixis in Ayatollah Al-Sistani's Guidelines to Fighters against ISIS

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Abstract:

The present paper is an analysis of the micro pragmatic component namely deixis utilized in Ayatollah al Sistani's guidelines to fighters against ISIS. It aims to identify the categories of deixis that Ayatollah al Sistani employs for shaping a relationship with fighters against ISIS and expose the most current one .In addition, it aims to show the impact of utilizing deixis in conveying the speaker's intentions. The researchers follow a qualitative and quantitative method of analysis. The qualitative analysis is based on Levinson's (1983) classification of deixis. Chi square is utilized as a statistical tool for the quantitative analysis. The study concludes that Ayatollah al-Sistani's guidelines witness the presence of the five categories of deixis namely: personal, temporal, spatial, social, and discourse. However, they occur with different scattering and a dominance of personal deixis across sermons (48.97%) signifying a focus on participants in the speech event. Elevated percentage of personal type shows the speaker's aim to personally involve the audience, personalizing sermons and cultivating a feeling of inclusion or accountability.

Key Terms: Deixis, Personal deixis, Guidelines, Ayatollah al Sistani

1- Introduction

In 2014 Iraq confronted terrorists' invasion aimed to occupy Iraq. ISIS (a terrorist organization) through forty-eight hours invaded Mosul governorate, the second biggest city after Baghdad in Iraq. The government was under shock and lost control of the country, and declared the state of emergency all over the country. The international coalition was on the sidelines. All of sudden Ayatollah al-Sistani issued a religious edict (fatwa) to Iraqi citizens which asks them to defend Iraq, the honor of Iraqi citizens as well as its sacred places. Considering Ayatollah al Sistani the spiritual leader for most Iraqi people, the fatwa is headed. This fatwa represents the starting point for shaping an actually loyal army with a well – defined policy. Through period of war that starts from July, 2014 and ends in December, 2017, Ayatollah al-Sistani delivers several guidelines that are directed to all fighters on the battle grounds. For the vital impact these guidelines have on fighters against ISIS, it is expected to find moral, political, religious, and human aspects in their language. Accordingly, the current study is conducted to examine the pragmatic function of deixis in language of Ayatollah al Sistani's guidelines. Thus, the study fills the gap of research in this particular type of discourse and adds more to the field of pragmatics

as, to the best of the researchers' knowledge, no previous study has tackled this discourse pragmatically. To achieve this purpose, the study raises some questions, that guide the current study:

1- What are the categories of deixis recognized in al Sistani's guidelines to fighters against ISIS?

2- What is the most frequent type of deixis employed in guidelines discourse? Why?

3- What is the pragmatic part of deixis in this discourse?

Hypotheses of The Study

In order to answer the questions of this study, the following hypotheses are stated:

1. Ayatollah al-Sistani utilizes various deixis for creating an association with fighters.

2- Personal deixis are more frequent than other types.

2.Literature Review

2.1 Pragmatics

Pragmatics is the study of language from the viewpoint of the users, specifically the decisions they make, the limitations they encounter when using language in various social contexts, and the impacts their language has on other participants in a communication act (Crystal, 2008, p. 379). Pragmatics is the study of 'speaker meaning', or what speakers mean. It is, in many senses, the study of the 'invisible' meaning, or the ability to understand meaning even in the absence of explicit words or written language. For it to occur, when speakers or writers attempt to communicate, they need to be able to rely on a great deal of common presumptions and expectations. Pragmatics, according to Yule (1996, p. 3), denotes the study of meaning as it is conveyed by a speaker and understood by a listener. As a result, pragmatic studies are more concerned with the meaning that individuals convey via the use of certain utterances than they are with the meaning that individual words may have.

2.2 Deixis

Deixis denotes a method of reference contingent upon the speaker's context. The primary contrast exists between proximal (near the speaker) and distal (far from the speaker) expressions. Proximal words in English include "this," "here," and "now," while distal phrases comprise "that," "there," and "then." Proximal phrases are often interpreted about the speaker's position or the deictic center. For example, "now" often denotes a particular point or duration in time focused on the instant of the speaker's expression (Yule, 1996). Lyons (1977, p.637) defines deixis as the reference to the context and the embodiment of individuals, things, events, manners, and acts. Furthermore, it signifies the temporal and spatial context maintained by both the speaker and the listener throughout the act of

speech. The word "deixis" is etymologically derived from ancient Greek, meaning "to exhibit or point out". Deixis belongs to the field of pragmatics since it directly addresses the link between linguistic structure and its contextual use. Thus, deixis refers to a continual reference made via an expression whose significance relies on the extra linguistic context of the utterance, including the speaker, the time of speaking, and the location of speaking (Levinson, 1983, p. 54). He further categorizes deixis into five fundamental types:

2.2.1 Person Deixis

For Lyons (1974, p.276), person deixis relates to the personality of the participating individuals in such act of communication, and it highlights the link between the speaker and the listener. Person deixis, in Levinson's view (1983,p. 62), is a deictic reference to a referent's participatory role, such as the speaker, the addressee, and referents who are neither speaker nor addressee. The pronouns *me, you, them*, etc are instances of articulation, which are utilized to point to first, second and third person respectively (Trask,1999, p.68).

2.2.2 Place Deixis

The spatial deixis encodes the location of utterances (here, come, there, go, etc.) (Verschueren,1999, p.18). Place deixis is deictic expression, which refers to a point with respect to the location of a participant in the speech event, usually the speaker (Levinson,1983,p.62). Place deixis emphasizes the speaker's connection to the objects. Thus, it has a direct relationship to the idea of distance (Fillmore,1997,p.27).

2.2.3. Time Deixis

The temporal deixis (verb tenses, adverbs and aspects) refers to the time of utterance (Verschueren,1999, p.18). The term "time deixis" denotes a reference to time that is made in relation to a temporal reference point. This is usually the point at which something is said (Levinson,1983, P.54). Time deictic tense indicators are common on verbs. Past denotes a period of time before the utterance, whereas present continuous denotes a period of time encompassing the utterance, and future denotes a period of time following the utterance (Goatly, 2012, p.203). Time deixis concerns the encoding of worldly focuses as shown by the time at which articulation is spoken. It is a common grammatical time modifier, such as *yesterday, today, tomorrow*, and so on (Yule,1996, p.14).

2.2.4. Discourse Deixis

The discourse deixis situates the current discourse in relation to the entire discourse (Verschueren,1999, p.18). The appointment of terms in an utterance for shaping to certain elements of

the discourse which involves that utterance is known as discourse deixis (Levinson,1983,p.85). Discourse deixis can be divided into two types: anaphoric reference, which alludes to previously informed discourse, and cataphoric reference, which alludes to previously unsaid discourse (Lyons,1977, p.636).

2.2.5. Societal Deixis

Societal or social referencing expressions refer to the social features of the distinguishing points between the participating characters or referents in a speech event (Levinson, 1983, p.63). The most important thing to understand is the social relationship between participants. This relationship determines whether the conversation is friendly, hostile, or offensive. It is concerned with employing the societal distinguishing points that are comparable to the member' jobs (Hatch,1992, p.220).

3- Methodology

3.1 Data Description

The data is seven Friday prayer sermons delivered in the Holy Husseini Shrine by Sayyid Ahmed Al-Safi or Sheikh Abdul Mahdi Al-Karbalai who is the representative of the Supreme Authority in Najaf Al-Ashraf, Ayatollah al-Sistani. The selected sermons include guidelines to fighters against ISIS. Generally, Friday sermons are religious discourses delivered during congregational prayers and they typically focus on religious, moral, and social issues providing guidance to the Muslim community. Table (1) below offers the titles of these guidelines as well as their dates.

Table (1): Data Description

NO	Title	Date
1	Important Guidance for Security Forces	30 Dhu al Qi'dah, 1435 A.H., corresponding to September 26, 2014 CE
2	Caution against Media Propaganda kening Fighters' Morale; the Necessity of	22 Dhu al Hajah, 1435 A.H., corresponding to October 17, 2014 CE

	orting Volunteers and Prioritizing Displaced viduals	
3	Celebrating Iraqi Victories and Clarifying the ard of Battlefront Fighters	14 Safar, 1437 A.H., corresponding to 27 November, 2015 CE
4	Guidance for Fighters	11 Ramadan, 1437 A.H., corresponding to 17 January, 2016 CE
5	The Virtue of the Mujahideen: The Story of a yr	24 Shawwal 1437 A.H., corresponding to July 29, 2016 CE
6	Important Words about Security Forces and nteers	19 Muharram, 1438 A.H., corresponding to October 21, 2016 CE
7	Glorious Tribute to the Heroic Fighters	26 Jumada al-Awwal, 1438 A.H., corresponding to February 24, 2017 CE

3.2 Method of Analysis

The researchers utilize qualitative as well as quantitative method of analysis to investigate deixis in guidelines. Levinson's (1983) classification of deixis is adopted in the qualitative analysis. Regarding the quantitative one, Chis square is applied. The analysis is conducted to all seven sermons but only some samples are presented from different texts.

4- Data Analysis and Discussion

4.1 Qualitative Analysis

Generally speaking, deixis plays a crucial role in shaping the meaning of the text by anchoring it to specific times, places, and individuals. It allows the audience to interpret the guidance within its relevant context. The speaker's choice of deictic expressions helps convey his message effectively. Below, the table shows them as they are used in text 1:

Table 2

Types of Deixis in Text 1

No	Sentences	Deictic Words				
		Personal	Temporal	Spatial	Social	Discousre
1.	"As **we** express our full support to the **loyal members of the security forces**, the Iraqi Army, and **our volunteer brothers**, **we** would like to highlight the following matters:" ونحن في الوقت الذي نشدّ على أيادي المخلصين من أبناء القوات الأمنية والجيش العراقي والإخوة المتطوعين نذكر بالأمور التالية	We we	____	____	loyal members of the security forces. Our volunteer brothers The Iraqi Army	____
2.	**"We** must unite and join forces with **our** righteous citizens to repel and confront **this** threat" لابد من رص الصفوف وتكاتف القوى الخيرة من أبنائنا البررة لغرض صدّ ودفع هذا الخطر	We our this	____	____	____	____
3.	**"We** must not allow **our** resolve weaken or **our** souls to falter". فلابد أن لا تضعف الهمم ولا تمل النفوس	We our our	____	____	____	____

| 4. | **"We** cannot allow intimidation or cowardice to have any place among **them"**.

وروحه لا ترهب ولا تعرف للجبن مكاناً | We
them | ____ | ____ | ____ | among them |

Table 3

Types of Deixis in Text 2

No.	Sentences	Deictic Words				
		Personal	Temporal	Spatial	Social	discourse
1.	"Here, **we** would like to emphasize to all citizens the need to exercise extreme caution and fully understand the real motives of **this propaganda**." وهنا نود أن نؤكد على المواطنين جميعاً بأن يكونوا على حذر ووعي تام من الأهداف الحقيقية التي تقف خلف هذه الحملة الإعلامية، وأهمها هو إدخال الخوف والرعب في النفوس وإضعاف معنويات	We	___	___	Citizens	This propaganda
2.	**"There are several examples of cities** like **Amerli** and **Al-Dhuluiyah**, **which were of** limited weapons and	We	months	cities Amerli	___	___

	equipment, but withstood heavily armed terrorists for **months** due to **their** battle management, steadfastness, and trust in God and **their** national capabilities." هناك أمثلة لمدن كما ذكرنا كآمرلي والضلوعية كانت محاصرة لعدة أشهر ولم تكن تملك إلا القليل من السلاح والعتاد والأرزاق، لكن بفعل الإرادة والعزيمة إرادة القتال والثقة بالله والثقة بالنفس	Their Their		Al-Dhuluiyah		
3.	**"We** appeal to the authentic Iraqi tribes, especially those in western Iraq who have endured ISIS's brutal campaign, to remain resolute*."* وإننا نهيب بالعشائر العراقية الأصيلة وبالخصوص في المناطق الغربية من العراق التي تتعرّض منذ أشهر إلى حملة شرسة من عصابات داعش أن تعقد العزم	We	___	western Iraq	Iraqi tribes	___
4.	"While **we** appreciate the support of **friendly countries**, Iraqis must first and foremost rely on themselves*."* وهذا لا يعني عدم استثمار مواقف طيبة لدول شقيقة وصديقة لدعم العراق في محنته الراهنة ولكن لا	We	___	___	Friendly countries	___

يكون الاعتماد بالدرجة الأساس إلا على العراقيين أنفسهم.					

Table 4

Types of Deixis in Text 3

No.	Sentences	Deictic Words				
		Personal	Temporal	Spatial	Social	Discourse
1.	"The Iraqi political forces are called upon to unify **their** discourse and positions on **this** crucial issue and to set aside **their** disagreements on other matters". والقوى السياسية العراقية مطالبة بأن توحد خطابها ومواقفها في هذه القضية المصيرية وتترك جانباً خلافاتها في قضايا أخرى	We Their Their	___	___	Iraqi political forces	First Second This critical issue
2.	"However, it requires further support for **our** fighting forces in all **their** divisions and formations, and establishing a plan that gains the support of local populations in areas still suffering under the oppression and injustice of terrorists".	Our Their	___	in areas still under terrorist oppression	___	To achieve this

| 3. | "from **around the world** participate in the Arbaeen pilgrimage **to his holy shrine**, **we would like to clarify the following"**

من مختلف أنحاء العالم في الزيارة الأربعينية لمرقده الطاهر نود أن نوضح الأمور التالية | His

We | _____ | around the world

to his holy shrine | ___ | we would like to clarify the following |
| 4. | "In these difficult circumstances that **our** country, Iraq, and **the entire region** face against ISIS terrorism"

في الظروف العصيبة التي يعيشها بلدنا العراق والمنطقة برمتها وهي تواجه الإرهاب الداعشي | Our | In these difficult circumstances | the entire region | ___ | _____ |

Table 5

Types of Deixis in Text 4

No.	Sentences	Deictic Words				
		Personal	Temporal	Spatial	Social	discourse
1.	"**Firstly**: Fear God and keep **Him** in view regarding the sanctities of those who fight **you**." أولاً: الله الله في حرمات عامة الناس ممن لم يقاتلوكم	you him	Firstly	___	___	Firstly
2.	"**You** are All-Hearing, All Answering." إنك سميع مجيب	you	___	___	___	

3.	"**Our** brave fighters, writing heroic stories of sacrifice in the pages of **modern** Iraqi history" من الضروري لمقاتلينا الأبطال الذين يسطرون ملاحم البطولة والتضحية في صفحات تاريخ العراق الحديث	our	modern	___	Our brave fighters	___
4.	"May God support **our** armed forces, volunteers, and the brave sons of **our** tribes with a decisive victory, frustrate the schemes of **our** enemies, and grant **us** ease by **Your** grace." اللهم انصر قواتنا المسلحة والمتطوّعين والغيارى من أبناء العشائر نصر عزيز مقتدر، ورد كيد أعدائنا في نحورهم، وغيّر سوء حالنا بحسن حالك	Our Our Our Your Us	___	___	___	___

Table 6

Types of Deixis in Text 5

No.	Sentences	Deictic Words				
		Personal	Temporal	Spatial	Social	discourse
1.	"Dear brothers and sisters, **I** would like to share with **you** the story of a martyr, a man who fought in defense of **Iraq and its sanctities.**" أيها الإخوة الأعزاء والأخوات الكريمات أود أن أقص على مسامعكم حكاية رجل من رجال معركة الجهاد للدفاع عن العراق ومقدساته	I You		Iraq and its sanctities	Dear brothers and sisters	The story of a martyr
2.	"**He left his home** with a heavy heart, burdened with worries, and set out **for the battlefield.**"	He	___	He left his home		

	خرج من داره حاملاً هموماً أثقلت كاهله متوجّها الى ساحات القتال			for the battlefields		
3.	"when **he** is killed in the cause of Allah, there is no act of righteousness greater than that." حتى يقتل في سبيل الله، فإذا قُتل في سبيل الله فليس فوقه بر	He		___		___
4.	"**He** (peace be upon **him**) further said" وعن أمير المؤمنين عليه السلام قوله	He Him				

Table 7

Types of Deixis in Text 6

No.	Sentences	Deictic Words				
		Personal	Temporal	Spatial	Social	discourse
1.	"O honorable heroes, **we** are so proud of **you**" أيها الأبطال الميامين.. يا من ليس لنا من نفتخر بهم غيرُكم	You	___	___	O honorable heroes	___
2.	"In the darkest and most difficult circumstances for over two years, **you** have shouldered the responsibility of defending Iraq, its people, and its sanctities." لقد تحمّلتم مسؤولية الدفاع عن العراق وشعبه ومقدساته في أحلك الظروف وأصعبها منذ ما يزيد على عامين	You	For over two years	___	___	___

| 3. | "By God, **you** have not grown weary in fulfilling this great responsibility."

فكنتم ـ وأيم الله ـ على هذه المسؤولية العظيمة لم تملوا ولم تكلّوا في القيام بمتطلباتها | You | ___ | ___ | ___ | ___ |
| 4. | **"You** have given **your** lives, shed **your** blood, and offered tens of thousands of martyrs and wounded in this path, writing glorious epics of heroism and sacrifice on **the battlefields**."

فاسترخصتم الأرواح وبذلتم الدماء وقدّمتم عشرات الآلاف من الشهداء والجرحى في هذا السبيل وسطرتم ولا زلتم تسطرون أروع ملاحم البطولة والفداء في سوح الوغى | You
Your
Your | ___ | battlefiel ds | martyrs and wounded | ___ |

Table 8

Types of Deixis in Text 7

N o.	**Sentences**	**Deictic Words**				
		Personal	Temporal	Spatial	Social	discourse
1.	*"**We** begin by saluting **our** heroic fighters, striving to liberate the last of Mosul and its surroundings from the hands of ISIS terrorists."* في البداية ينبغي أن نحيي أعزاءنا المقاتلين الأبطال الذين يُجاهدون لتخليص ما تبقى من مدينة الموصل الحدباء والمناطق المحيطة بها من رجس الإرهاب الداعشي	We Our	We begin by saluting	Mosul and its surrounding s the hands of ISIS terrorists	Heroic fighters	___
2.	"**We** salute **them** with profound respect, appreciate **their** immense	We		___	___	___

	sacrifices, and congratulate **them** on **their** magnificent victories." نحييهم بإجلال وإكبار ونشدّ على أياديهم الطاهرة ونقدّر عالياً تضحياتهم العظيمة ونبارك انتصاراتهم الرائعة	Them Their Them Their				
3.	"**We** pray to God Almighty for **their** decisive victory over **their** enemies – the enemies of Iraq and all humanity." متضرعين الى الله العلي القدير أن ينصرهم على أعدائهم ـ أعداء العراق والإنسانية ـ نصراً قريباً مؤزّراً	We Their Their			Enemies of Iraq and all humanity	
4.	"On this occasion, **we** must once again remind **our** beloved fighters that **they** face a cruel enemy who disregards basic ethics." وفي هذه المناسبة نؤكد مرّةً أخرى على جميع أحبتنا المقاتلين وهم يُواجهون عدوّاً ظالماً لا يُراعي أدنى المعايير الأخلاقية في حربه معهم	We Our They	On this occasion			On this occasion once again

Apparently, the pronoun "we" refers to source of the sermon, ayatollah Al-Sistani and the audience, emphasizing collective unity as in the examples 1,2,3 (text 1). The second personal pronoun noticed in the text is "**our**" which indicates possession or belonging, connecting the speaker and the audience . Moreover, in sentence (3) the deictic expression *we* in the English version corresponds to the Arabic version with the prefix, ن, at the beginning of the verb, ننهض, which has the plural first-person reference. Additionally, the pronouns "their, your, he, yourselves" are utilized to point to specific groups of people involved in the battle against terrorism. That is, they assist in establishing the roles, relationships, and shared responsibilities of different individuals within the context.

4.2 Quantitative Analysis

The second level of analysis is presented in this part in order to get further inferences. The chi-square test is used to compare the seven sermons in two levels. Vertically, at level of 0.05 and a degree of freedom of 6 if the p. value is less than or equal to 0.05. Horizontally, i.e. within the sermon itself, at a

significance level of 0.05 and a degree of freedom of 4. Throughout this analysis, it is noticed that there are statistical significant differences in utilizing deixis in the analyzed data because p. value is less than or equal to 0.05. There are differences in favor of personal deixis in all sermons as it is shown in table (9) and figure (1). This indicates the focus on participants in the speech event. Elevated percentage of personal type shows the speaker's aim to personally involve the audience, personalizing sermons and cultivating a feeling of inclusion or accountability.
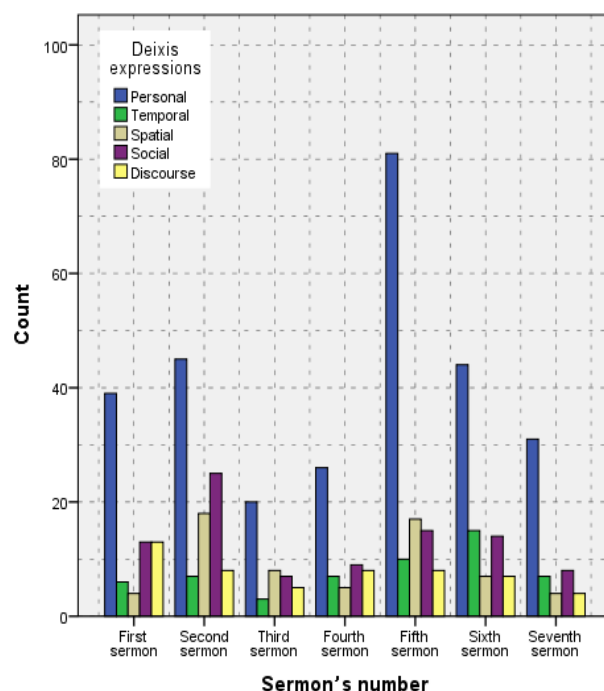
Table 9

Quantitative Variance of **Deixis** *in Guidelines*

Sermon's number		Deixis expressions					Total	chi & p.v
		Personal	Temporal	Spatial	Social	Discourse		
First sermon	Count	39	6	4	13	13	75	52.40
	% within Sermon's number	52.0%	8.0%	5.3%	17.3%	17.3%	100.0%	0.00
	% within Deixis expressions	13.6%	10.9%	6.3%	14.3%	24.5%	13.7%	
Second sermon	Count	45	7	18	25	8	103	46.85
	% within Sermon's number	43.7%	6.8%	17.5%	24.3%	7.8%	100.0%	0.00
	% within Deixis expressions	15.7%	12.7%	28.6%	27.5%	15.1%	18.8%	
Third sermon	Count	20	3	8	7	5	43	20.61
	% within Sermon's number	46.5%	7.0%	18.6%	16.3%	11.6%	100.0%	0.00
	% within Deixis expressions	7.0%	5.5%	12.7%	7.7%	9.4%	7.8%	
Fourth sermon	Count	26	7	5	9	8	55	26.36
	% within Sermon's number	47.3%	12.7%	9.1%	16.4%	14.5%	100.0%	0.00
	% within Deixis expressions	9.1%	12.7%	7.9%	9.9%	15.1%	10.0%	
Fifth sermon	Count	81	10	17	15	8	131	145.30
	% within Sermon's number	61.8%	7.6%	13.0%	11.5%	6.1%	100.0%	0.00
	% within Deixis expressions	28.3%	18.2%	27.0%	16.5%	15.1%	23.9%	
Sixth sermon	Count	44	15	7	14	7	87	54.09
	% within Sermon's number	50.6%	17.2%	8.0%	16.1%	8.0%	100.0%	0.00
	% within Deixis expressions	15.4%	27.3%	11.1%	15.4%	13.2%	15.9%	
Seventh sermon	Count	31	7	4	8	4	54	48.41
	% within Sermon's number	57.4%	13.0%	7.4%	14.8%	7.4%	100.0%	0.00
	% within Deixis expressions	10.8%	12.7%	6.3%	8.8%	7.5%	9.9%	
Total	Count	286	55	63	91	53	548	
chi		58.62	10.80	24.00	17.39	6.57		
p.v		0.00	0.09	0.00	0.01	0.36		

Figure 1

The scope of Deixis in The Guidelines

The analysis exposes the following results:

1- Personal deixis, such as *I, we, you, they...* , has a high percentage 52.18% in the sermons because it plays a central part in founding a connection between the speaker (Ayatollah al- al-Sistani) and his audience. Sermons are naturally interactive, even if they are delivered as monologues, because they aim to engage, influence, and guide listeners. The frequent use of *we* foster a sense of unity and shared responsibility, supporting the speaker with his audience and presenting their struggles or duties as collective. For instance, phrases like "We must stand firm against terrorism" emphasize solidarity and create an inclusive tone. Meanwhile, the direct use of you calls the audience to action, making the sermon's moral and spiritual guidance feel personal and immediate. By intertwining these pronouns, the sermons blend leadership, community, and personal engagement, which is essential for influencing the audience effectively.

2- Temporal deixis has low precentage 10.03% in sermons because they often focus on eternal and timeless truths, rather than specific instances. They aim to impart moral and spiritual principles that are universal and timeless by reducing chronological allusions. For example, instead of stating "Today we face challenges," the speaker generalizes to emphasize an ongoing struggle. This technique ensures the message transcends the current moment and remains relevant in any context. However, the use of temporal deixis can generate urgency or underscore pressing current

problems, as demonstrated by phrases like "Now is the time to act." This minimal dependence on temporal deixis indicates the sermons' emphasis on lasting moral instruction rather than transient circumstances.

3- Spatial deixis, a term used in sermons, is a tool that connects moral teachings to real-world contexts, particularly when addressing issues like conflict or displacement. It can be used metaphorically to convey spiritual positions or moral states, such as "Here, in our hearts, is where faith must reside." This moderate presence in sermons is due to its dual function of literal and metaphorical meaning. Some sermons, like the second one, show a higher percentage of spatial deixis 11.49% due to their reference to specific regions impacted by crises, reinforcing the need for action and placing moral responsibilities within a concrete setting.

4- Social deixis, a form of language that reflects social roles and relationships, is crucial for maintaining authority and fostering communal bonds. It is often used in religious sermons to acknowledge the speaker's spiritual leadership and address the audience as a unified community. The use of terms like "O believers" or "brothers and sisters" reinforces shared identity and purpose, creating a sense of moral and spiritual togetherness. Their Percentage is 16.60%.This balance between hierarchy and inclusivity allows sermons to resonate with listeners on both spiritual and social levels, strengthening the relational dynamic between the speaker and audience.

5- Discourse deixis are essential for their coherence organization and clarity of religious discourse. It assists in directing intricate issues and emphasizes the fundamental points of the sermon. Expressions such as "As previously indicated" or "This truth is undeniable" link several sections of the speech, emphasizing essential arguments and moral or spiritual themes. These references assist listeners in tracking the development of ideas and guarantee that essential notions are not disregarded. The speaker maintains a coherent progression and captivates the audience by using phrases such as "Let us transition to another significant issue." The measured use of discourse deixis indicates the organized and systematic character of these sermons, whereby concepts are interrelated to ensure clarity and amplify the message's effectiveness

Conclusion

Ayatollah al-Sistani's guidelines witness the presence of the five categories of deixis namely: personal, temporal, spatial, social, and discourse. However, they occur with different scattering. Personal deixis dominates across sermons (48.97%), signifying a focus on participants in the speech event. Elevated percentage of personal type shows the speaker's aim to personally involve the audience, personalizing sermons and cultivating a feeling of inclusion or accountability. The

distribution of social deixis that highlights relationships and hierarchies is (15.58%), illustrating the sermon's focus on roles, respect, and societal conventions. Spatial deixis is less common than the personal and social groups (10.78%) suggesting fewer references to location. This little incidence indicates an emphasis on abstract concepts rather than tangible locales. The regularity of temporal deixis is (9.41%) and this refers to the fact that the sermon is supposed to concentrate on eternal truths or ideals rather than temporal limits. Instead of directing the listeners through the sermon's framework, Ayatollah al-Sistani prefers to direct listeners through promoting this sense of involvement. This explains why discourse category is the least current one (9.07%) in his guidelines.

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