

Micro and Macro Pragmatic Analysis of Ayatollah Al-Sistani's Guidelines to

Fighters against ISIS

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Abstract

The present paper is an analysis of the language of Ayatollah al Sistani's guidelines to fighters against ISIS from micro and macro pragmatic perspective. It aims to detect the micro pragmatic components namely implicature and politeness utilized in this discourse and show how they convey in their layers the speaker's intentions. In addition, it aims to reveal the spiritual and moral values offered in these guidelines. The researchers follow a qualitative method of analysis based on Grice's model (1989) of implicature, Brown and Levinson's (1987) theory of politeness, and Cap's model of macro pragmatics. The paper concludes that speaker dedicates the conventional and conversational implicatures to express the idea of fighters' rights and the necessity of the government's support. Besides employing positive politeness strategies like establishing common ground and using nicknames, he devotes the negative politeness strategies such as hedging and apologies for maintaining harmony within the listeners. Further, analyzing the discourse from macro-pragmatic perspective reveals various honorable themes like religious and patriotic duty, sacrifice and ethical conduct in warfare.

Key Terms: Micro pragmatics, Macro pragmatics, 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 language of Ayatollah al Sistani's guidelines from micro and macro pragmatic perspective. It aims to examine various micro pragmatic components utilized in this discourse and show how they convey in their layers the speaker's intentions. Therefore, 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- Which positive politeness strategies does Ayatollah al-Sistani use to build rapport and trust with the fighters?
- 2-How does Ayatollah al-Sistani utilize negative politeness to minimize threat to the fighters' self-image?
- 3-What types of implicatures are present in Ayatollah al-Sistani's guidelines and how they contribute to the overall pragmatic influence of his message?
- 4- What are the moral and religious values that Ayatollah al-Sistani's guidelines convey?

1.1 Aims of The Study

Along with the questions mentioned above, the following aims are stated:

- 1- Identifying the positive politeness strategies that Ayatollah al Sistani employs for shaping a relationship with fighters against ISIS.
- 2- Finding out the way of applying negative politeness by Ayatollah al Sistani to lessen the fighters' self-esteem.
- 3- Pinpointing the types of implicature that Ayatollah al Sistani's language contains and showing their impact in conveying his message.
- 4- Exposing the major moral and spiritual values that Ayatollah al Sistani offers in his guidelines.

1.2 Hypotheses of The Study

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

1. Ayatollah al-Sistani utilizes various positive politeness strategies such as nicknames and in-group membership for creating an association with fighters.

- 2- Using indirect requests and hedges in the guidelines for reducing threat to the fighters' self-respect.
- 3- Both sets of implicature are existent in the scrutinized data and they convey additional meanings of the speaker's message.
- 4- Ayatollah al Sistani's guidelines deliver in their layers various honorable moralities like sacrifice and unity.

2.Literature Review

2.1 Micro and Macro 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). Like other branches of linguistics, pragmatics has several facets. It has a broader macro face and a narrower micro face. Combining macro and micro perspectives is seen as a critical step in the development of intercultural pragmatics. (Trosborg, 2010, p. 28). According to Cap (2010), micro pragmatics is “the study of illocutionary force at the utterance level, which is traditionally assumed to reside in the speech act (s) that carry out a particular function of the utterance” (p.199). He (2010, p. 199) adds that macro pragmatics places more emphasis on the utterances that make up a discourse and they are regarded as a sign of the speaker's overall intentionality as well as the creators of intricate effects. Thus, the field of macro pragmatics draws inspiration from adjacent fields like sociology, anthropology, and ethnology.

2.2 Implicature

The philosopher Grice (1981, p.117), who established the theory of Cooperative Principle, produces the term implicature. Yule (1996, p.35) says that implicature is a meaning that is conveyed in addition to the main meaning. Moreover, Levinson (1983, p.97) concedes that implicature provides a clear record of how something can be interpreted to indicate something other than what is actually expressed. Grice (1981, p.119) states that the cooperative principle implies that the speaker and listener cooperate and seek relevance. In fact, a speaker can imply a meaning implicitly, supposing that the listener will recognize it. If one of the four Gricean maxims is flouted by the speaker/writer, the hearer/reader may try to predict the intended meaning and this would ultimately lead to implicature. Grice (1989, p.25) distinguishes two kinds of implicature, the conventional and the conversational. According to Osinsanwo (2008, p.93), conventional type of implicature is determined by the conventional sense of words. In addition, Mey (2001, p.50) observes that conventional implicatures are independent of the contextual factors in which they are used. Davis (2010, p.27) expresses

that conventional implicature is more semantic than pragmatic since it has a direct relation with standard meaning of the sentence. Concerning the conversational type of implicature, it consists of inferences which are based on the content of what has been stated as well as some specific assumptions regarding the cooperative character of ordinary verbal contact, rather than semantic judgments (Levinson, 1983, p.104). It is divided into generalized and particularized conversational implicatures. Unlike particularized conversational type of implicature which needs a particular contextual factors for its existence, generalized conversational type of implicature is not restricted to a particular context (Crystal, 1991, p.172).

2.3 Politeness

Politeness denotes the choices that are made in language use; the linguistic expressions that give people space and show a friendly attitude to them (Cutting, 2008, pp. 44 -5). Different theories have tackled the task of theorizing linguistic politeness. However, Brown and Levinson's (1987) theory is viewed as "the most influential work" (p.16) wherein they define politeness "as a complex system for softening face threats" (p.1). Brown and Levinson's (1987) theory is based on Goffman's notion of 'face'. For them, face refers to "the public self-image that every member [of society] wants to claim for himself" (p. 61). As such, the notion of face is categorized into two types: negative face that means "the basic claim to territories, personal preserves, rights to non-distraction, i.e. to freedom of action and freedom from imposition" (p. 61). Positive face, on the other hand, refers to "the positive consistent self-image or 'personality' (crucially including the desire that this self-image be appreciated and approved of) claimed by interactants" (p. 61). For Brown and Levinson (1987), when people behave in contrast with face needs, Face-Threatening Acts (henceforth FTAs) will constitute. They define FTAs as "those acts that by their nature run contrary to the face wants of the addressee and /or of the speaker" (p. 65). In addition, these acts can be used to threaten the negative face wants when the speaker (henceforth S) "does not intend to avoid impeding hearer's [the addressee] freedom of action" (p. 65) such as orders, requests, threats, reminding, and the like. Positive face wants can also be threatened when the S "does not care about the addressee's feelings, wants, etc." (p. 66). For instance, challenges, disagreements, disapprovals, and so forth. As such, Brown and Levinson (1987) propose five politeness super-strategies in order to avoid or minimize FTAs. These strategies pose different degrees of risk to S's or hearer's (henceforth H) face as "the most impolite politeness strategy is 'bald on record' and the most polite is 'Do not do FTA'" (Sa'd & Mohammadi, 2014, p. 36).

3- Methodology

3.1 Data Description

The data is one of Friday prayer sermons delivered in the Holy Husseini Shrine by Sayyid Ahmed Al-Safi who is the representative of the Supreme Authority in Najaf Al-Ashraf, Ayatollah al-Sistani. The selected

sermon includes 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.

3.2 Method of Analysis

The researchers utilize qualitative method to investigate guidelines from a pragmatic perspective that covers both micro face and macro one. This aids in achieving a full comprehension of three aspects: the notion of guidelines, how guidance is manifested via language, and the purpose of these guidelines. Implicature and politeness are the micro components that are explored in this paper. The former is scrutinized according to Grice's model (1989) and the latter is analyzed following Brown and Levinson's (1987) theory. Cap's concept (2010) of macro pragmatics is employed for this part of analysis.

4- Data Analysis and Discussion

4.1 Micro Pragmatic Analysis

A- Implicature

1- Conventional Implicatures

The first three matters in the text do not contain explicit conventional implicatures (See Appendix 1) but the fourth matter does. The conventional implicatures noticed in the fourth matter are stated in table (1) below:

Table 1

Conventional Implicatures in The Text

No	The Sentence	Conventional Implicature
1.	<i>No fighter defending the country "should be deprived of their rights</i> وعدم بخس حق كل من قاتل ويقاثل في سبيل الدفاع عن البلد	It conveys the idea that these rights are fundamental and non-negotiable. It implies that any violation of these rights is unacceptable.
2.	<i>The unjustifiable delay in "providing them with military and material assistance is unacceptable</i> فضلاً عن تأخر المساعدات العسكرية والمادية لهم وهذا التأخر لا نجد له مبرراً أصلاً	It indicates that there is a clear expectation for timely action. It implies that any delay without valid reasons is unreasonable.
3.	<i>given their all, sacrificed "everything, left their families</i> أعطوا كل ما عندهم وبذلوا الغالي والنفيس وتركوا عوائلهم	It implies that fighters' commitment and sacrifice deserve recognition and support.
4.	<i>Therefore, it is the state's duty to "fully support them".</i> لذا كان واجباً على الدولة أن تنهض برعاية أمورهم	The text asserts that it is the state's duty to fully support these volunteer brothers. The word "duty" implies a moral obligation.

2- Conversational Implicature

The text presents both generalized and particularized conversational implicatures. These implicatures arise from the speaker's expectations about shared knowledge, as well as contextual inferences that the audience needs to interpret the speaker's implied meaning beyond what is explicitly stated. In the table below, number of generalised conversational implicatures are identified :

Table 2

Generalized Conversational Implicatures in Text 1

No	GCI	
	The sentence	The implicature
5.	<p><i>"First, the threat of terrorism and terrorists cannot be underestimated".</i></p> <p>إن خطر الإرهاب والإرهابيين مما لا يجوز التهاون تجاهه</p>	<p>This implies the urgency. It is reflected through the speaker's emphasis on not underestimating the danger posed by terrorism.</p>
6.	<p><i>"We must unite and join forces with our righteous citizens".</i></p> <p>ولابد من رص الصفوف وتكاتف القوى الخيرة من أبنائنا البررة</p>	<p>This implies the issue of relying on the good forces of fighters who belong to various governorates, sects, and religions.</p>
7.	<p><i>"Second: This battle requires steadfastness and resilience from the army, security forces, and popular mobilization forces".</i></p> <p>إنَّ المعركة تتطلب رباطة جأش وثبات قدم من قبل أفراد الجيش والقوات الأمنية والحشد الشعبي</p>	<p>In the second matter, he tackles composure and steadfastness to reveal implicitly the spirit of terror that the misleading media is trying to impart in the fighters' depths.</p>
8.	<p><i>"It is a sacred and noble mission to defend dear Iraq and all Iraqis, regardless of their ethnicity or sect. We must not allow our resolve to weaken or our souls to falter".</i></p> <p>أنَّ المهمة مقدسة ونبيلة وهي الدفاع عن العراق العزيز وعن العراقيين جميعاً، بلا فرق بين قومياتهم وطوائفهم لذا فلا بد أن لا تضعف الهمم ولا تمل النفوس فقليل من الصبر ومن الجهد ومن المراقبة</p>	<p>The speaker once again emphasizes the importance of unity and class organization</p>

9.	<p><i>"It is essential for officers, from all military ranks and branches, to be present in the field with their fellow soldiers".</i></p> <p>على الإخوة الضباط خاصة ومن جميع الأصناف وجميع الرتب أن يكونوا ميدانيين ومع إخوانهم الجنود والمراتب</p>	<p>The speaker asks officers to be present in the field with their fellow soldiers and ensure the necessary supplies for sustained combat. This implies a sense of accountability</p>
10.	<p><i>"Commanders who are present on the battlefield are better equipped to make the right decisions".</i></p> <p>أن القائد كلما كان ميدانياً كان أقدر على اتخاذ القرار المناسب</p>	<p>Those leaders refrain from engaging in the battlefield. This is due to their apprehension towards conflict and confrontation. This effectively distances them from the actualities of combat, resulting in erroneous and imprecise decision-making, ultimately resulting in significant casualties and equipment losses.</p>
11.	<p><i>"government authorities must shoulder their responsibility towards the volunteer brothers who have rushed to defend the country for months and continue to do so".</i></p> <p>على الجهات الحكومية أن تتحمل مسؤوليتها تجاه الإخوة المتطوعين الذين هبوا للدفاع عن البلد منذ أشهر وما زالوا</p>	<p>The speaker's directive for government authorities to provide the needs of volunteer brothers and ensure they are not deprived of their rights implies a sense of government responsibility.</p>

Concerning the particularized implicatures, table 3 below displays those noticed in the text :

Table 3

Particularized Conversational Implicatures

No	PCI	
	<i>The sentence</i>	<i>The implicature</i>
12.	<p><i>"We must unite and join forces with our righteous citizens".</i></p> <p>ولابد من رص الصفوف وتكاتف القوى الخيرة من أبنائنا البررة</p>	<p>The use of "righteous" implies that some citizens are acting in morally correct ways while others may not be supportive.</p> <p>Implication: not everyone is contributing or aligning with the national cause, and unity is being stressed as critical.</p>
13.	<p><i>"This battle requires steadfastness and resilience"</i></p> <p>قدم إنَّ المعركة تتطلب رباطة جأش وثبات</p>	<p>The words imply that there may be a lack of these qualities, or at least a concern that people may falter.</p> <p>Implication: the army and security forces may have been facing difficulties or morale issues, and this is a call to remain strong in the face of challenges.</p>
14.	<p><i>"It is a sacred and noble mission to defend dear Iraq and all Iraqis, regardless of their ethnicity or sect"</i></p> <p>أَنَّ المهمة مقدسة ونبيلة وهي الدفاع عن العراق العزيز وعن العراقيين جميعاً، بلا فرق بين قومياتهم وطوائفهم</p>	<p>The phrase "express our full support" implies that there may have been doubts or wavering support, but this is a reaffirmation of commitment.</p> <p>Implication: there may have been concerns about unity or loyalty among different forces, which are being addressed.</p>
15.	<p><i>"We cannot allow our resolve to weaken or our souls to falter"</i></p>	<p>This implies that there is a risk of losing determination or becoming demoralized.</p>

	لذا فلا بد أن لا تضعف الهمم ولا تمل النفوس	Implication: the speaker addresses concerns that some people might be wavering in their commitment to the fight, urging them to remain resolute.
16.	<i>"Commanders who are present on the battlefield are better equipped to make the right decisions"</i> أن القائد كلما كان ميدانياً كان أقدر على اتخاذ القرار المناسب	<p>This statement implies that some commanders may not have been present, and this absence has led to poor decision-making.</p> <p>Implication: commanders are being subtly criticized for not being on the battlefield, and they are urged to lead by example.</p>
17.	<i>"We cannot tolerate negligence from anyone, regardless of their position"</i> مع التشديد على عدم التهاون مع كل من يثبت تقصيره مهما كان موقعه	<p>This implies that there has been negligence from individuals in power, and it has had serious consequences.</p> <p>Implication: there is a specific, serious issue with negligence that is affecting military performance, and this needs to be corrected immediately.</p>
18.	<i>"We are aware that some individuals – albeit few – have not fulfilled their responsibilities"</i> إن بعض المعلومات التي تصل إلينا يومياً تؤكد وجود بعض – وإن كان قليلاً – من الذين لم يتحملوا المسؤولية	<p>This implies that while the number of negligent individuals may be small, their lack of responsibility has had significant consequences.</p> <p>Implication: certain individuals in positions of authority are being subtly blamed for failures, and this is being addressed in a careful manner to avoid direct confrontation.</p>
19.	<i>"While promises have been made, very little has been achieved"</i> وقد سمعنا وعوداً من أكثر من جهة لكن إلى الآن لم يتحقق إلا الشيء اليسير	<p>This implies disappointment or frustration with the slow pace of progress in supporting the fighters.</p> <p>Implication: the authorities have not delivered on their promises, leading to dissatisfaction among the forces.</p>

B. Politeness

There are two strategies of politeness: positive and negative. Through the use of positive type, it is possible to avoid creating offence by utilising an excessive amount of lightening. It is characterised by the juxtaposition of criticism through the utilisation of a collection of phrases, including but not limited to: complement, building common ground, and the utilisation of jokes, nicknames, honorifics, tag questions, special discourse markers such as (please). Negative politeness is intended to avoid offense with the aid of displaying difference. It consists of questioning, hedging, and presenting disagreements.

Positive Politeness Strategies

Various positive strategies are noticed in the text. These are the following:

- **Juxtaposing Criticism with Compliments:** the text begins by acknowledging the “*unfortunate security and military setbacks*”. Then, it is followed by a praise for the “*courageous defenders*” who are protecting the country. This is a clear example of juxtaposing criticism with compliments as it is shown in the first paragraph “*In recent days, unfortunate security and military setbacks have led to the martyrdom and injury of several of our courageous defenders who valiantly protect our country from the scourge of terrorism*”. Additionally, the text implies an indirect criticism of those who have not fulfilled their responsibilities. It is criticism to the officers who are present in the field, sharing hardships, and boosting morale as it is revealed in the third matter “*It is essential for officers, from all military ranks and branches, to be present in the field with their fellow soldiers, sharing their hardships, carrying their burdens, defending alongside them, and boosting their morale*”.

Further, the speaker criticizes the government authorities for their delay in providing military and material assistance to the volunteer brothers. This criticism is juxtaposed with compliments to the volunteer brothers who have “*rushed to defend the country*” and “*sacrificed everything*” as it is represented in the third matter “*Government authorities must shoulder their responsibility towards the volunteer brothers who have rushed to defend the country for months and continue to do so. These brothers have given their all, sacrificed everything, left their families, and rushed to defend Iraq alongside their brothers in the armed forces*”.

-**Establishing Common Ground:**in stating “ *We must unite and join forces with our righteous citizens to repel and confront this threat, providing all available resources and overcoming obstacles to achieve this goal*” , the speaker calls for unity among all citizens, emphasizing that the fight against terrorism is a collective responsibility. It establishes common ground by appealing to shared values and the common

goal of defending the country “*full support to the loyal members of the security forces, the Iraqi Army, and our volunteer brothers*”. This establishes a common ground of shared loyalty and commitment to the country as noticed in the first paragraph “*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*”.

Another common ground is shown when the speaker emphasizes the shared mission of all Iraqis, regardless of their ethnicity or sect, to defend their country as reflected in the second matter “*It is a sacred and noble mission to defend dear Iraq and all Iraqis, regardless of their ethnicity or sect*”. The author establishes common ground by focusing on the shared mission of all officers, regardless of their rank, to be present in the field with their fellow soldiers as revealed in the third matter: “*It is essential for officers, from all military ranks and branches, to be present in the field with their fellow soldiers, sharing their hardships, carrying their burdens, defending alongside them, and boosting their morale*”. A further common ground is achieved by highlighting the shared mission of the government authorities and the volunteer brothers to defend the country “*With patience, effort, and perseverance, victory will be ours, God willing*”. This statement appeals to shared beliefs and hopes for victory, encouraging everyone to remain steadfast and work together. It creates a shared outlook and optimism for the future. Finally, Government authorities must “shoulder their responsibility towards the volunteer brothers who have rushed to defend the country for months and continue to do so”. Here, common ground is established between the government and the volunteer fighters. It emphasizes the shared duty of both to support and defend the country, reinforcing the idea that both sides are working towards the same goal.

-Using Nicknames and Honorifics: the expression “*Sayyid*” is an honorific title used for descendants of the Prophet Muhammad. Similarly, “*may his glory endure*” is an honorific phrase. Stating phrases like “*our volunteer brothers*” and “*loyal members*” is a form of nickname or term of endearment, signaling familiarity and respect as shown in the first paragraph “*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*”. Similarly, the term “*volunteer brothers*” in the fourth matter “*Government authorities must shoulder their responsibility towards the volunteer brothers who have rushed to defend the country for months and continue to do so*” is used as a form of nickname, signaling familiarity and respect. More instances are “*Our courageous defenders*” and “*Our dear sons*” that are employed for showing respect to the fighters for the country.

- Using In-group Jargon and Slang: all four matters contain terms like “*martyrdom, scourge of terrorism, righteous citizens, Popular mobilization forces, steadfastness resilience, sacred battle, sustained combat,*

necessary supplies, military and material assistance, official legal channels”. These terms are jargon as they relate to military and security issues.

Negative Politeness Strategies

Similar to any military leader who speaks with security forces, the speaker employs several negative politeness strategies to mitigate potential threats to the listeners’ autonomy and to maintain harmony. Below are some:

- **Hedging:** in the fourth matter, the speaker uses phrases and sentences like *“unfortunate security and military setbacks”*, *“we must not allow our resolve weaken or our souls to falter”*, *“We are aware that some individuals – albeit few – have not fulfilled their responsibilities”*, and *“While promises have been made, very little has been achieved”* in order to lessen the impact of the negative news and the call to action. Lastly, using the expression *“God willing”* introduces a sense of uncertainty and reliance on divine will, implying that while victory is hoped for, it is not guaranteed and depends on factors beyond human control.

- **Indirectness:** in the first matter, the speaker indirectly addresses the setbacks and challenges faced by the security forces and the army. Instead of directly stating the problems, they are referred to as *“unfortunate security and military setbacks”*. Moreover, in the third matter, the speaker indirectly addresses the issue of negligence and the need for officers to be present on the battlefield. He does not directly accuse them but it is clear what is expected. Further indirectness is noticed in the fourth matter *“While promises have been made, very little has been achieved”* , *“We must unite and join forces with our righteous citizens to repel and confront this threat”* when the speaker indirectly addresses the issue of the government’s responsibility towards the volunteer brothers and the delay in providing them with necessary assistance. The speaker here indirectly calls for collective action, rather than explicitly states that some are not contributing to the cause.

- **Apologies:** while not explicit in the first matter *“As we express our full support to the loyal members of the security forces, the Iraqi Army, and our volunteer brothers”*, the speaker’s expression of full support and acknowledgement of the sacrifices made by the security forces and the army is considered to be a form of apology for the setbacks. Another apology is existent in third matter *“This includes any failure to provide the necessary supplies for sustained combat, including food, drink, and weapons”*. The speaker’s acknowledgement of the hardships faced by the soldiers and the failures in providing necessary supplies is a form of apology.

-Impersonalizing the Actor: the speaker often uses the impersonal “we” in the first matter “*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*” to distribute responsibility and mitigate the imposition on any individual or group. The sermon contains several instances of impersonalizing the actor, where the responsibility for actions or issues is generalized or the specific actor is not directly identified. These include: “*The threat of terrorism and terrorists cannot be underestimated*”. Here, the statement addresses the threat without directly naming who should not underestimate it, making it a general call to all parties involved. “*This battle requires steadfastness and resilience from the army, security forces, and popular mobilization forces*”. The demand for resilience is directed at groups (the army, security forces, and popular mobilization forces) rather than specifying individual actors within these groups. “*Commanders who are present on the battlefield are better equipped to make the right decisions*”. The phrase avoids naming specific commanders, making the statement more general. “*We cannot tolerate negligence from anyone, regardless of their position, especially when their negligence results in the martyrdom or injury of our dear sons.*” The actor responsible for negligence is not specified but instead broadly referred to as “anyone”, impersonalizing the criticism. In stating “some individuals” in “*We are aware that some individuals – albeit few – have not fulfilled their responsibilities given the gravity of the danger we face*”, the speaker avoids directly naming the people who are at fault. In saying “*Promises have been made, very little has been achieved*”, the actor making promises and failing to achieve results is not directly identified and this makes the statement be more impersonal.

- Formality and Politeness: the speaker uses formal language and respectful terms in the first matter “*our courageous defenders, loyal members of the security forces, our volunteer brothers*” to show deference and respect to the listeners. Again, the speaker in the third and fourth matters maintains a formal tone and uses respectful terms “officers, fellow soldiers, our dear sons, volunteer brothers, fighter defending the country” to reveal deference and respect to the listeners.

- Optimism: the speaker utilizes optimistic language in the second as well as the third matters. Such language is represented in phrases like “*With patience, effort, and perseverance, victory will be ours, God willing, Commanders are better equipped*” to mitigate the imposition of the call to action. These strategies help the speaker to deliver potentially sensitive or difficult messages in a way that respects the listeners’ autonomy and maintains harmony within the group. They are crucial in this context, where the speaker needs to motivate and unite the listeners to face significant challenges.

4.2 Macro-pragmatic Analysis

In analyzing the Friday sermon selected for this study, a macro-pragmatic approach is essential to understand the broader communicative strategies employed to address the nation's urgent needs during times of war and conflict. The text emphasizes the importance of unity, moral duty, and government accountability in the context of national defense. It calls for collective responsibility and social solidarity in the fight against terrorism, urging all Iraqis to unite in order to protect the country. Additionally, the text highlights the moral significance of defense, describing it as a sacred and noble mission that requires courage, patience, and moral fortitude. The guidance also addresses institutional expectations and leadership accountability within the military. It calls for leaders to actively participate alongside their troops, sharing burdens and making field-based decisions to strengthen the morale and effectiveness of the forces. Moreover, the text concentrates on the government's duty towards volunteer fighters, critiquing the "unjustifiable delay" in providing military and material assistance to these volunteers. This insistence on institutional support for volunteers reflects a cultural expectation that the state must reward and recognize the sacrifices made by citizens in times of crisis, reinforcing the social and moral values of the nation. The moral and spiritual themes that the text covers are presented next:

- **Unity and Moral Responsibility**

The theme of **unity and moral** responsibility is central in the sermons, where the religious authority emphasizes the collective responsibility of the community, urging them to stand united in the face of adversity. The sermons often portray unity as a moral duty, which binds individuals together in the common cause of justice and peace.

Example: *"We must unite and join forces with our righteous citizens to repel and confront this threat, providing all available resources and overcoming obstacles to achieve this goal."*

- **Religious and Patriotic Duty**

The religious and patriotic duty is heavily stressed, as the sermons draw a connection between faith and national responsibility. The religious leader calls on individuals to serve both God and their country, viewing their efforts as a form of worship and devotion.

Example: *"This battle requires steadfastness and resilience from the army, security forces, and popular mobilization forces. They must embody courage and patience in fighting these criminals and must not abandon their positions regardless of the circumstances."*

- **Ethical Conduct in Warfare**

Ethical conduct in warfare is addressed by the religious leader, who emphasizes the importance of maintaining moral integrity even in times of conflict. The idea of protecting the innocent and fighting justly is consistently underlined.

Example: *“It is a sacred and noble mission to defend dear Iraq and all Iraqis, regardless of their ethnicity or sect. We must not allow our resolve to weaken or our souls to falter.”*

- **Role Models and Sacrifice**

The concept of role models and sacrifice is highlighted through the stories of individuals who have made great personal sacrifices for the greater good. These figures are presented as models of virtue, inspiring others to follow their path.

Example: *“These brothers have given their all, sacrificed everything, left their families, and rushed to defend Iraq alongside their brothers in the armed forces.”*

- **Unity, Reconstruction, and Hope**

Unity, reconstruction, and hope are recurring themes in the sermons, particularly in the context of post-conflict recovery. The religious authority calls for collective efforts to rebuild the nation and renew hope for a brighter future, despite the challenges ahead.

Example: *“We must unite and join forces with our righteous citizens to repel and confront this threat, providing all available resources and overcoming obstacles to achieve this goal”.*

Conclusion

In the light of the qualitative analysis of the selected data, the researchers conclude that Ayatollah Al-Sistani's guidelines witnesses the presence of both types of implicature namely: conventional and conversational. The speaker utilizes conventional implicature to reveal notions that relate to fighters such as their rights including supporting them spiritually and substantially. On the other hand, generalized and particularized conversational implicatures are employed to show the importance of unity and class organization in addition to express the government responsibility towards fighters. More over, the speaker utilizes positive politeness strategies like *juxtaposing criticism with compliments*, *establishing common ground*, *using nicknames and honorifics*, and finally using *In-group jargon and slang*. *Hedging*, *Indirectness*, *Apologies*, *Impersonalizing the Actor*, *Formality and Politeness*, and *Optimism* are the negative politeness strategies noticed in the selected data. These strategies assist in conveying sensitive messages in a way that maintains harmony within the listeners. Further, macro-pragmatic analysis of the text reveals various moral themes like sacrifice, unity, moral responsibility, religious and patriotic duty, and ethical conduct in warfare.

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Appendix (1)

The Text : Important Guidance for Security Forces

The following are the guidelines mentioned in the Friday sermon on the twenty sixth of September, 2014 in the Holy Hussein Shrine:

In recent days, unfortunate security and military setbacks have led to the martyrdom and injury of several of our courageous defenders who valiantly protect our country from the scourge of terrorism. 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:

First: *The threat of terrorism and terrorists cannot be underestimated. We must unite and join forces with our righteous citizens to repel and confront this threat, providing all available resources and overcoming obstacles to achieve this goal.*

Second: *This battle requires steadfastness and resilience from the army, security forces, and popular mobilization forces. They must embody courage and patience in fighting these criminals and must not abandon their positions regardless of the circumstances. Their fight must be imbued with strength and bravery. It is a sacred and noble mission to defend dear Iraq and all Iraqis, regardless of their ethnicity or sect. We must not allow our resolve weaken or our souls to falter. With patience, effort, and perseverance, victory will be ours, God willing. Those who fight this sacred battle must maintain strong and high morale. We cannot allow intimidation or cowardice to have any place among them.*

Third: It is essential for officers, from all military ranks and branches, to be present in the field with their fellow soldiers, sharing their hardships, carrying their burdens, defending alongside them, and boosting their morale. Commanders who are present on the battlefield are better equipped to make the right decisions. We emphasize the importance of relying on accurate information, as neglecting it can lead to great tragedies. We cannot tolerate negligence from anyone, regardless of their position, especially when their negligence results in the martyrdom or injury of our dear sons. This includes any failure to provide the necessary supplies for sustained combat, including food, drink, and weapons. We are aware that some individuals – albeit few – have not fulfilled their responsibilities given the gravity of the danger we face. We must address this serious matter decisively.

Fourth: Government authorities must shoulder their responsibility towards the volunteer brothers who have rushed to defend the country for months and continue to do so. They must provide them with their needs through official legal channels. No fighter defending the country should be deprived of their rights. We know that the relevant authorities have yet to organize the affairs of many volunteer brothers in a way that preserves their rights and the rights of their families. The unjustifiable delay in providing them with military and material assistance is unacceptable. These brothers have given their all, sacrificed everything, left their families, and rushed to defend Iraq alongside their brothers in the armed forces. Therefore, it is the state's duty to fully support them. While promises have been made, very little has been achieved. This is a matter of utmost importance.

الملخص

تتناول هذه الدراسة من منظور براغماتي كلي وجزئي لغة خطب الجمعة للمرجع الديني السيد علي السيستاني التي تتضمن توجيهاته للمقاتلين ضد داعش، إذ تهدف إلى تحديد العناصر البراغماتية الجزئية، مثل الإحياء الحواري والمجاملة، المستعملة في هذا الخطاب، وتوضيح الكيفية التي تعكس فيها هذه العناصر مقاصد المتحدث. وتسعى الدراسة إضافة إلى ذلك، إلى الكشف عن القيم الروحية والأخلاقية المتضمنة في هذه التوجيهات. تتبع الدراسة منهجاً نوعياً في التحليل، مستندة إلى نموذج الإحياء الحواري لغرايس (1989)، ونظرية المجاملة لبراون وليفينسون (1987)، وإطار كاب في البراغماتية الكلية. تشير النتائج إلى أن المتحدث يوظف الإحياءات الحوارية التقليدية والمحدثات للتعبير عن حقوق المقاتلين والتأكيد على ضرورة دعم الحكومة. علاوة على ذلك، يتم استخدام استراتيجيات المجاملة الإيجابية، مثل إيجاد أرضية مشتركة واستخدام الألقاب المحببة، إلى جانب استراتيجيات المجاملة السلبية، مثل التحوط والاعتذار، للحفاظ على الانسجام بين المستمعين. ومن منظور براغماتي كلي، تكشف التحليل عن موضوعات شريفة متعددة، مثل الواجب الديني والوطني، والتضحية، والسلوك الأخلاقي في الحرب.

المصطلحات الرئيسية: التداولية الجزئية، التداولية الكلية، الإرشادات، آية الله السيستاني