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A Discourse Study of Persuasion Strategies in Kurdish Friday Sermons

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Abstract

Islamic preachers, like preachers of other religions, employ copious persuasive techniques to convince mosquegoers and adherents of other religions to embrace the tenets, ideas, and concepts they cleave to. This paper examined the techniques used in one of the Kurdish Friday sermons and explained the reasons why these techniques were utilized. Further, the study cast light on the frequency of the persuasive strategies and identified which technique was used most or least often. To accomplish this, a 33-minute Kurdish sermon delivered by a well-known Kurdish preacher called Mullah Mohammad Faeq Sharazoori was investigated using the framework provided by Johnstone (1989). As the analysis revealed, Sharazoori heavily employed two distinct strategies: quasilogical and presentational strategies, with the analogical strategy being the third most prevalent persuasive strategy used in the sermon. The findings also showed that the deixis technique, which is subsumed under the category of presentational strategy, was the most widely employed, aimed at arousing a sense of inclusion and solidarity with the listeners. Rhetorical questions and hypophora, two techniques of the quasilogical strategy, were the second most incorporated techniques in the

sermon utilized by the aforesaid preacher to draw his audience's attention to cogitate on their deeds as well as the significance of making supplication to God. The preacher resorted to applying these techniques to build an intimate relationship with the mosquegoers, aiming to convince them to embrace the messages presented in the sermon. Emotional appeal, logical reasoning, and the use of old narratives and traditional wisdom were important strategies utilized for building the intended relationship and delivering the message.

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التحليل الخطابى لآستراتيجيات الإقناع فى خطب الجمعة باللغة الكردية

ژیار عثمان حمدامین

جامعة صلاح الدین / كلية اللغات / قسم اللغة الإنجلیزیه – أربیل ، العراق

المخلص	معلومات الارشفة
يستخدم الدعاة الإسلاميون، مثل بقية دعاة الديانات الأخرى، أساليب إقناع عديدة، لإقناع مرتادي المساجد وأتباع الديانات الأخرى لتبني المعتقدات والأفكار والمفاهيم التي يؤمنون بها. تناولت هذه الدراسة التقنيات المستخدمة في إحدى خطب الجمعة باللغة الكردية، وشرحت أسباب استخدام هذه التقنيات، إضافة إلى ذلك، ألقت الدراسة الضوء على تكرار استراتيجيات الإقناع وحددت التقنية التي تم استخدامها بأعلى نسبة وبأقلها. ولتحقيق ذلك، تمت دراسة خطبة باللغة الكردية مدتها ٣٣ دقيقة ألقاها واعظ كردي معروف يدعى الملا (محمد فائق الشهرزوري)، باستخدام الإطار الذي قدمه جونستون (١٩٨٩م). وكما كشف التحليل، استخدام الشهرزوري استراتيجيتين متميزتين بصورة متكررة: الاستراتيجيتان هما: الأسلوب شبه المنطقي والأسلوب الحضورى، حيث كانت الاستراتيجية التناظرية ثالث أكثر الاستراتيجيات المقنعة انتشاراً في الخطبة. وأظهرت النتائج أيضاً أن تقنية الرجعية اللفظية، التي تندرج تحت فئة الأسلوب شبه المنطقي، كانت الأكثر استخداماً عند الخطيب، وهي تهدف إلى إثارة الشعور بالاندماج والتضامن مع المستمعين. وكانت كذلك الأسئلة البلاغية والهايفورا، وهما أسلوبان من تقنيات والأسلوب الحضورى، ثاني أكثر التقنيات دمجاً في الخطبة التي استخدمها الداعية المذكور لجذب انتباه جمهوره للتفكير في أفعالهم، وكذلك أهمية الدعاء إلى الله. ولجأ الخطيب إلى تطبيق هذه التقنيات لبناء علاقة ودية مع مرتادي المسجد، بهدف إقناعهم بتبني الرسائل الواردة في الخطبة. إذ كانت الجاذبية العاطفية والتفكير المنطقي واستخدام الروايات القديمة والحكمة التقليدية من الاستراتيجيات المهمة المستخدمة لبناء العلاقة وإيصال الرسالة المقصودة.	تاريخ الاستلام : ٢٠٢٤/٧/٢٤ تاريخ المراجعة : ٢٠٢٤/٨/١٦ تاريخ القبول : ٢٠٢٤/٨/٢٧ تاريخ النشر : ٢٠٢٥/٦/١
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1. Introduction

Persuasion, which is regarded as an intellectual art, is the process by which speakers attempt to deliberately persuade their audience to accept specific beliefs, attitudes, or viewpoints (Abu Rumman, 2019; Razzaq, 2023). Politicians and religious leaders purposefully build convincing narratives by offering questions, using logic, metaphors, images, reacting to claims, and refuting arguments (Abu Rumman, 2019; Cameron, 2017; Mortensen, 2009; Smith, 2015). Language is regarded as the most powerful weapon in religious discourse used to leave spiritual imprints on audiences and guide them down the desired path. It is the only tool that effectively allows believers to cleave to their respective beliefs and bridge the gap between this world and the afterlife (Adam, 2017; Chillton & Schäffner, 2012; Razzaq, 2023).

Furthermore, religious discourse is not haphazard; rather, it is painstakingly crafted to match with the teachings, tenets and beliefs of a religion. The words written in a persuasive religious text are not merely stated; they are meticulously incorporated into the fabric of religion, underscoring a society's ideals and discourse (Alamgir et al., 2023; Alkhodari & Habil, 2019; Al-Saqqaf, 2015; Cameron, 2017). In other words, the strong bond that exists between language and belief goes beyond mere semantics; it is also a continuous process that logically and emotionally impacts followers' views, opinions, and attitudes (Banks, 2014; Brinton, 2008; Jaspal, 2016; Smith, 2015; Tannen, 1999). It is, basically, the link between the inexpressible secrets of spirituality and the visible manifestations of religious practice, a bridge that keeps the unbreakable links between devotees and their religious traditions (Banks, 2014; Brinton, 2008; Jaspal, 2016; Smith, 2015; Tannen, 1999).

Studies on religious discourse have unquestionably received a fair share of attention (Alamgir et al., 2023; Al-Ali, 2010; Cameron, 2017; Johnson, 2012; Razzaq, 2023; Suleiman, 2006), albeit not quite on the same scale as political discourse, which has attracted the greatest attention. The difference in attention could be attributed to the inherent sensitivity associated with religious discourse (Kim, 2016). Furthermore, writers and researchers may be cautious to thoroughly investigate religious discourse because doing so often leads to potentially controversial reinterpretations (Ijtihad) of religious rules, tenets, convictions, and teachings (Smock, 2004), a prospect that certain communities may regard as sacrilege.

Previous research on persuasion in religious discourse or sermons in the Islamic context has primarily focused on the Arabic language. There has been relatively little research regarding the employment of persuasive strategies in Kurdish Friday sermons, particularly when these strategies are classified according to Johnston's framework. Thus, this study aims to use Johnstone's framework of persuasion strategies to identify

and analyze the main persuasion techniques used in one of Mullah Mohammad Faeq Sharazoori's Friday sermons, in which he discusses the importance of praying to God and what Muslims should do to ensure that their prayers are answered by God. In other words, the study investigates the techniques Sharazoori employs in his sermons and why he uses them to persuade his audience. The study also seeks to determine which persuasion techniques are used more or less frequently in the Friday sermon in question.

2. Literature Review

2.1. Persuasion in Religious and Political Discourse

Religious leaders or preachers, similar to politicians, utilize various persuasive techniques or crafted rhetoric in an endeavor to persuade their targeted audience to believe their opinions, ideologies, attitudes, etc. (Abu Rumman, 2019; Johnstone, 2008; Kim, 2016; Razzaq, 2023). For this reason, investigations into unveiling these assiduously or unconsciously crafted techniques in political discourse have, for decades, garnered a lot of attention, whereas studies on persuasion in religious discourse, particularly Islamic discourse, have not received as much attention. The sensitivity associated with religion might have led to such a gap in research focus (Alhamshary, 2019; Kim, 2016). In the last decade, several studies, however, have been conducted documenting the way language and persuasive strategies are used in religious discourse to shape and promulgate religious beliefs and ideologies (Abdulraheem & Emike, 2015; Alhamshary, 2019; Badr, 2022; El-Sharif, 2011; Holíčková, 2019; Kim, 2016; Muchick, 2005; Munazil & Rababah, 2022; Neuman et al., 2001; Noor et al., 2018; Sharaf Eldin, 2014; Singh & Thuraisingam, 2011; Szudrowicz-Garstka, 2012).

A general consensus exists among researchers that persuasive techniques, whether consciously or unconsciously crafted, are common attributes of religious discourse. For example, Neuman et al. (2001) investigated the underlying persuasive strategies used in one of Rabbi Yitzchak's missionary speeches. The findings revealed that Rabbi Yitzchak utilized a number of well-crafted persuasive techniques, namely "watermelon" metaphor, "*pro ommaton poein*", irony, word repetition, and humor (p. 562), in an attempt to persuade those Jews who were not orthodox to cleave to an "ultra-Orthodox lifestyle" (p. 554). Similarly, El-Sharif (2011) examined metaphors that are widely used in the Prophet Muhammad's hadiths (traditions), utilizing George Lakoff and Mark Johnson's cognitive theory of metaphor. The study, in line with Neuman et al.'s (2001), discovered that the Prophet Muhammad's traditions are teeming with metaphors intended to serve persuasive purposes. The metaphors, as the study found, also contain such persuasive devices as rhymes, repetition, contrast, and parallelism.

Muchnik (2005) conducted a study on Rabbi Amnon Itzhak's speeches, who is one of the most prominent Jewish preachers. The results of this study, dissimilar to those of Neuman et al. (2005) and El-Sharif (2011), showed that Rabbi Amnon Itzhak relied largely on quasi-scientific arguments and mocked his opponents' standpoints and arguments. The Rabbi's speeches were also imbued with such persuasive devices as alliteration, stress, rhythm, metathesis, and syllable lengthening.

Sharaf Eldim (2014) in his study investigated some selected sermons delivered by Amr Khalid, an Egyptian preacher, to identify the use and effectiveness of persuasive strategies in uncovering the underlying ideologies embedded in his sermons. The results of the study revealed that Amr Khalid in his sermons relied largely on such persuasive techniques as rhetorical questions, repetition, metaphor, modality, quasilogical strategy, presentational strategy, and Aristotle's pathos. The purpose behind employing the aforesaid strategies, as the author maintains, was to develop a specific vision of Islam, which is particularly concerned with the importance of society and individual responsibility. Abdulraheem and Emike (2015), in the same vein, utilized the Communicative Model stylistic theory to investigate elements pertaining to stylistics and their purposes in 20 utterances from both Christians and Muslims. They discovered that various syntactic patterns, conjunctions, sequencing, repetitions, allusions, and analogies are common linguistic devices employed in both Christian and Islamic sermons.

Previous studies not only investigate persuasive devices shown in the above-cited research but also revolve around Aristotle's three means of persuasion: ethos, logos, and pathos (Adam, 2017; Al-Nasher, 2010; Abu Rumman, 2019). For example, Al-Nasher (2010) conducted a study on 30 essays from Deedat's *The Choice: Islam and Christianity*. The findings revealed that Deedat hinged largely upon logos (appeal to reasoning or logic), whereas pathos, which is a persuasive technique employed to arouse listeners' emotions, was utilized the least. The findings of this study are in alignment with those of Abu Rumman (2019), who employed Connor and Lauer's (1985) model to examine some of Dr. Mohammad Rateb Al-Nabulsi's selected sermons. The study concluded that Dr. Al-Nabulsi mostly resorted to logical arguments to persuade his audience, followed by pathos and ethos, also known as affective and credibility, respectively. Moreover, Adam (2017) investigated some of the Christian sermons in an attempt to identify Aristotle's persuasive rhetoric: ethos, pathos, and logos. The findings, contrary to what the aforesaid studies found, discovered that Christian preachers tended to utilize the pathos technique more than the other two strategies to arouse emotions in the targeted audience. Further, the study revealed that Christian preachers tend to resort to employing humor in their sermons in an endeavor

to better connect with the audience and make the persuasive message more approachable.

Moreover, a multitude of existing studies in the broader literature have examined how and why persuasive techniques are employed in political discourse. However, religious discourse, in comparison with political discourse, has received less attention in the academic world, possibly owing to the sensitivity associated with the topic (AbuAlhuda & Alshboul, 2022; Sharif & Abdullah, 2014; Alkhirbash, 2010; Darweesh & Mehdi, 2019; Faris et al., 2016; Halmari, 2005; Loudenslager, 2013). For instance, Faris et al. (2016) utilized Johnstone's framework to investigate the persuasive techniques used in *No Easy Walk to Freedom*, a speech delivered by Nelson Mandela. The results discovered that this speech was replete with persuasive techniques, with Mandela hinging largely upon quasilogical and presentational strategies to deliver his messages. However, Mandela relied less on the analogical strategies; meaning the techniques that are subsumed under the category of analogical strategy were not common attributes of his speech. Several other studies, akin to the aforesaid study, have utilized the framework provided by Johnstone to investigate the persuasive techniques assiduously crafted in political discourse. Among these studies is the one conducted by AbuAlhuda and Alshboul (2022), whose results are consistent with those of the previously mentioned research. In this study, two speeches delivered by King Abdullah of Saudi Arabia were examined to discover why and how persuasive techniques were utilized in the speeches. The quasilogical and presentation strategies were observed as the most used strategies, with the analogical strategy being employed the least. Similarly, Darweesh and Mehdi (2019) used Johnstone's framework to identify the use of rhetorical strategies in three speeches made by Hillary Clinton in an election campaign. The results, similar to the findings of the studies previously mentioned, revealed that Hillary Clinton relied largely on quasi-logical and presentational techniques, followed by analogical strategy.

Despite several reviews in the literature that address the use and importance of persuasive techniques in political and religious discourse, none of the recently published articles have used Johnstone's framework of persuasive strategies in Kurdish Friday sermons. Thus, the aim of this study is to employ Johnstone's framework of persuasive strategies to pinpoint and analyze the key persuasive strategies used in one of Mullah Mohammad Faeq Sharazoori's Friday sermons, in which he speaks of the significance of praying to God and what Muslims should do to ensure that their prayers are answered by God. In other words, the study investigates the techniques Sharazoori employs in his sermons and why he employs them to persuade his audience. Further, the study attempts to unveil which persuasive strategies are employed more and less frequently in the aforementioned Friday sermon.

2.2. Persuasive Strategies

Humans frequently employ numerous persuasion strategies to convince others to share their views, ideologies, attitudes, and other points of view (AbuAlhuda & Alshboul, 2022; Darweesh & Mehdi, 2019; Faris et al., 2016; Gass & Seiter, 2003; Johnstone, 2008; Sharif & Abdullah, 2014). These persuasion techniques, whether designed purposefully or inadvertently, differ from one culture to another (Albert, 1972; Johnstone, 2008). Politicians and religious preachers, for instance, in the US, tend to depend on logic and reasons, as people think that overreliance on emotions denotes trickery and manipulation and obscures the debater's genuine motives (Johnstone, 2008). However, in Burundi, they typically rely on arousing emotions in the audience, and appeals to pathos are common features of their orations (Albert, 1972; Johnstone, 2008). Johnstone (1989) categorizes persuasive strategies into three types: quasilogical, presentational, and analogical.

Table 1. Persuasive Strategies and Techniques

Persuasive Strategies	Techniques
Quasilogical Strategies (This term, which was first utilized by Perelman and Olbrechts-Tyteca (1969), refers to the arguments that are based on logic)	The quasilogical strategies include the following techniques: <ul style="list-style-type: none"> a) informal use of Mathematical notion of transitivity or syllogistic reasoning in constructing argument, b) logical connectives, such as “thus”, “hence”, “therefore”, “accordingly”, “consequently, etc., c) subordinate clauses that relate premises to conclusions, such as “conditional clauses” and “cause clauses”, d) enthymeme, and e) rhetorical questions to arrive at a valid logical conclusion.
Presentational Strategy (arguments based on involvement)	The arguer can arouse audience's consciousness by using the following techniques: <ul style="list-style-type: none"> a) rhythmical flow of sounds or poetic alliteration, b) rhythmical flow of words, c) imagery, d) parallelism, e) repeating claims, paraphrasing them, and calling attention to them, f) visual metaphors (“look”, “see”, “behold”), g) deixis, such as “here”, “now”, “this”, etc.,

	h) simile
Analogical Strategy (arguments based on teaching using narrative)	<p>Analogical arguer constructs his argument based on:</p> <ul style="list-style-type: none"> a) calling to mind a traditional wisdom in the mode of storytelling, b) reminding audience of the time-tested values, c) making use of formulaic language, such as “that reminds me of...”, “you know that what they say”, d) employing the words and proverbs of the ancestors, and e) referring to the timeless past events, such as “once upon a time”.

(Modified and adapted from Johnstone, 2008, pp. 245-246-247; Johnstone, 1989, p. 145; also cited in Darweesh & Mehdi, 2019; pp.77-78; Farish et al., 2016, pp.194-195).

3. Methodology

3.1. Research Problem and Questions

Previous studies on persuasion have centered on religious discourse or sermons within the Islamic context, on the Arabic language in particular. There has been, nonetheless, relatively little research tackling religious discourse in Kurdish with regard to the employment of persuasive strategies in Kurdish Friday sermons. Particularly when these strategies are analyzed and outlined through a taxonomy put forward by Johnston's framework.

This study, therefore, attempts to draw upon Johnstone's framework for persuasion strategies to identify and analyze the main persuasion techniques used in one of Mullah Mohammad Faeq Sharazoori's Friday sermons. In particular, the selected sermon revolves around the importance of praying to God and what Muslims should do to ensure that their prayers are answered by God. In other words, the study investigates the techniques which Sharazoori had employed in his sermons and why he used them to persuade his audience. The study also seeks to determine which persuasion technique was more or less frequently used in the Friday sermon in question.

3.2. Data Collection

The data in question was collected based on a YouTube video lasting approximately 33 minutes and 44 seconds, which was uploaded on November 12, 2021, and accessed on January 10, 2023. The content entailed a Friday sermon delivered by the most-celebrated Kurdish preacher (Mullah) among the Kurdish society, named

Mohammad Faeq Sharazoori, wherein he addressed the notion of supplication (Do'a), its significance, and what should be done as a prerequisite to be accepted by God. The video selection was, therefore, based on the idea that supplication is the most discussed topic in Islamic Friday sermons, where persuasive preaching techniques utilized by Kurdish preachers are considerably ubiquitous. The second reason was attributable to the fact that Sharazoori has been, and still is, a well-known Kurdish preacher who can be regarded as a prototypical Kurdish Mullah.

The Kurdish data, however, is composed of 44 selected excerpts of the sermon, among which Sharazoori extensively employed persuasive strategies. Any outlier text, nonetheless, that the researcher deemed unnecessary and redundant was excluded for the purposes of brevity and relevance. The video content was, then, rendered into a transcript written in Kurdish orthography provided in Appendix A, all of which are numbered for ease of reference. Next to each number are the minutes and seconds showing when these excerpts were spoken by the preacher in the video. The selected excerpts were later translated into English as provided in Appendix B, following the same numbering. In Appendix C, the selected excerpts were broken down and classified as per Johnston's framework, where each strategy is assigned to the excerpt it is utilized in. However, owing to the length of the appendices, which includes 30 pages, the appendices are not encompassed in the research for the purpose of the brevity. However, anyone who wants to see them can email the researcher to request a copy.

3.3. Research Method

The method applied in this research is mixed, where the analyst sought to use both quantitative and qualitative approaches in order to elucidate each excerpt and strategy employed in the sermon. First, the percentages of each persuasive strategy were illustrated in pie charts, and then their subclassified techniques were also recorded in terms of their usage in the sermon. In the qualitative approach, samples of persuasive strategies were displayed, then extensively analyzed vis-à-vis their premises, upon which the conclusions are drawn in addition to the implications that the preacher's utterances may convey.

Section Four

4. Results and Discussions

4.1 Results

This study has made an attempt to use Johnstone's framework of persuasion strategy to analyze and identify the main persuasion techniques employed in one of Mullah Mohammad Faeq Sharazoori's Friday sermons, in which he discussed the significance of praying to God and what Muslims should do to make sure their prayers are answered by God. In other words, the research looked into the strategies Sharazoori used in his sermon and why he utilized them to persuade his audience. The study also aimed to identify which persuasion techniques were utilized more or less frequently in the aforementioned Friday sermon.

4.1.1. The Percentage of the Three Persuasive Strategies

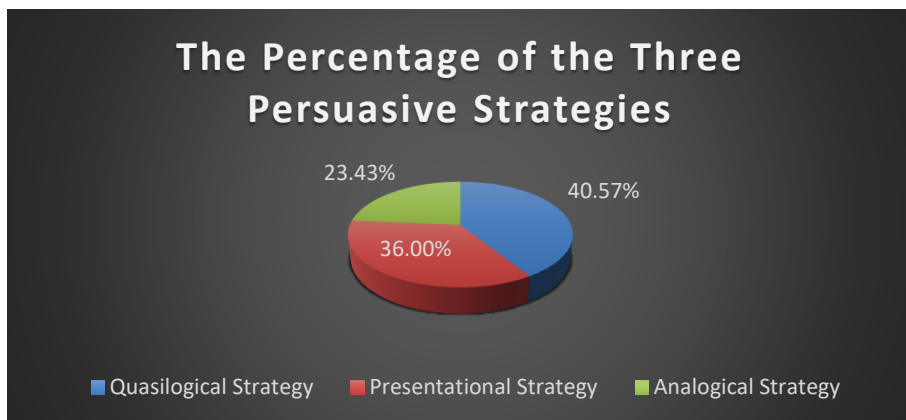


Figure I: The Percentage of the Three Persuasive Strategies

As can be observed, the preacher employs the quasilogical technique the most, accounting for 40.57% in total. This is followed by the presentational strategy, which makes up around 36.00% of all strategies. The analogical strategy, which constitutes 23.43% percent of total techniques, is the preacher's least utilized strategy.

4.1.2. The Percentages of each Specific Technique within their Respective Strategies

The following pie charts show the percentage of every technique within their corresponding strategy: the quasilogical strategy, the presentational strategy, and the analogical strategy.

4.1.2.1. Quasilogical Strategy

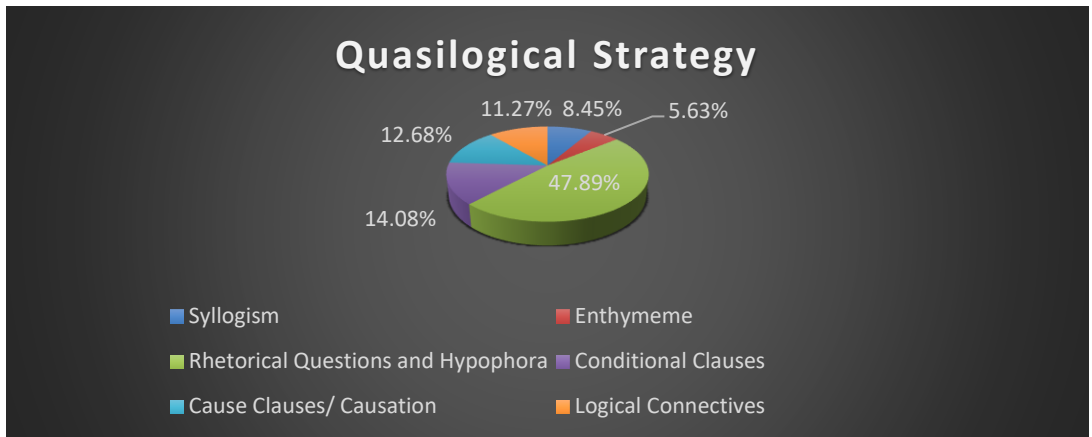


Figure 2: Quasilogical Strategy

As illustrated above, within the quasilogical strategy, rhetorical questions/hypophora, which account for 47.89% of the total quasilogical techniques, represent the largest component of the overall quasilogical techniques. This is followed by conditional clauses, which comprise 14.08%. Following the conditional clauses technique are syllogism and cause clauses, which represent 8.45% and 12.68%, respectively. The pie chart shows that the preacher employs the least amount of enthymeme, constituting 5.63%.

4.1.2.2. Presentational Strategy

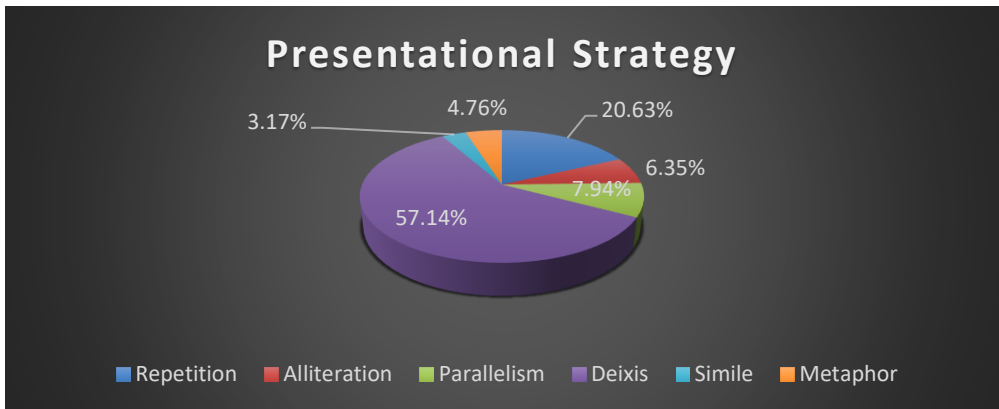


Figure 3: Presentational Strategy

The pie chart shows that the preacher most utilizes the deixis technique in the presentational strategy, comprising 57.14%, followed by repetition, which accounts for around 20.63%. Following the two aforementioned techniques are parallelism and alliteration, which constitute 7.94% and 6.35%, respectively. Metaphors and similes are the least frequently employed techniques within this strategy, amounting to approximately 4.76% and 3.17% respectively.

4.1.2.3. Analogical Strategy



Figure 4: Analogical Strategy

Within the analogical strategy, hadiths stand out as the most prominent technique, accounting for 48.78% of all the techniques. The words and proverbs of ancestors are close behind at approximately 26.83%, demonstrating their prominent role. The qur'anic verses technique accounts for 24.39% of the total, which is smaller than the two aforesaid techniques.

4.1.3. Distribution of Persuasive Techniques within all Techniques

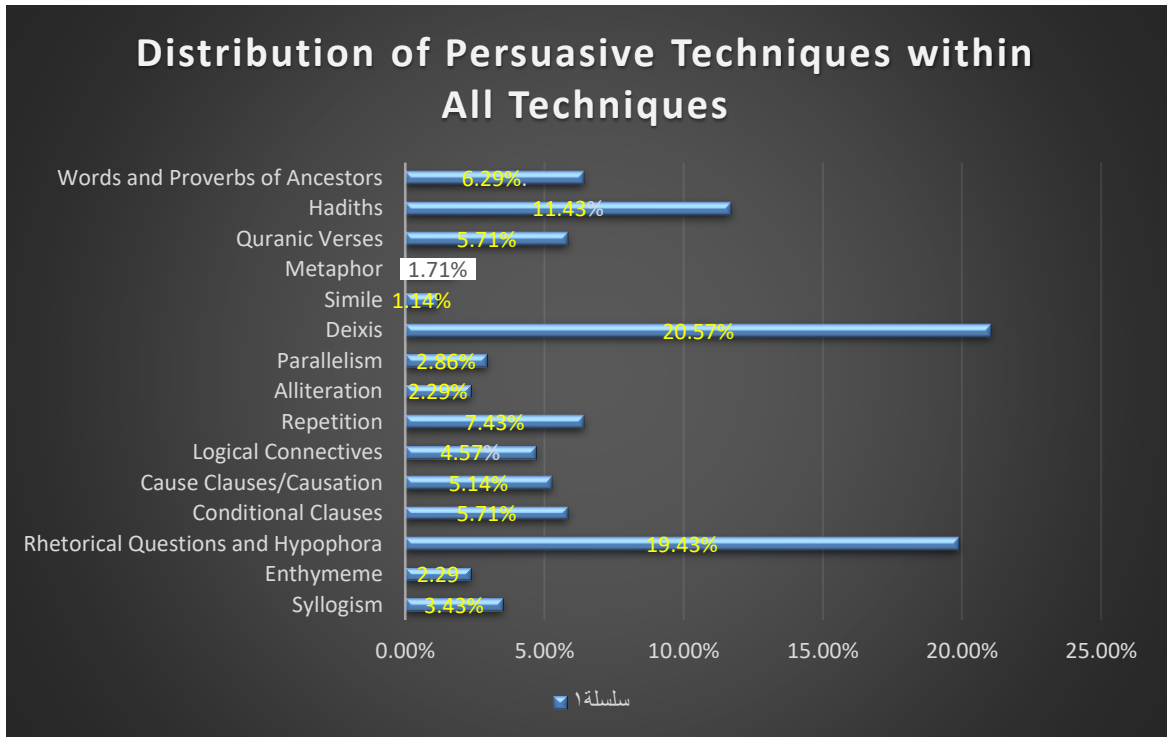


Figure 5: Distribution of Persuasive Techniques within all Techniques

The pie chart shows the distribution of all the techniques in persuasive strategy and reveals that deixis is the most commonly utilized technique, accounting for 20.57% of all techniques. This is followed by rhetorical questions/hypophora and hadiths, constituting 19.48% and 11.43%, respectively.

In contrast, the preacher uses similes and metaphors the least, amounting to 1.14% and 1.71%, respectively. Syllogism, enthymeme, alliteration, and parallelism are slightly more common than similes and metaphors, making up 3.43%, 2.29%, 2.29%, and 2.86%, respectively. A closer examination reveals that the percentage of the aforementioned strategies is all less than five percent.

Surprisingly, the preacher has given identical weight to Quranic verses and conditional clauses, which both have 5.71%. Similarly, alliteration and enthymeme are used equally, each with 1.71%.

Further, repetition, cause clauses, logical connectives, and words and proverbs of ancestors are used moderately, each constituting 7.43%, 5.14%, and 4.57%, and 6.29%, respectively.

4.1.4. Analysis of the Persuasive Strategies

4.1.4.1. Quasilogical Strategy

In this sermon, the preacher utilizes such quasilogical strategies as syllogism, enthymeme, rhetorical question, hypophora, causation, conditional clauses, and logical connectives to emphasize the importance of saying prayers in Islam. It is worth noting that the excerpts provided represent examples that are inclusive, yet not exhaustive, of every incidence of quasilogical strategy that the preacher has utilized in his sermon, as there could be other extracts where the same strategy can be used. The researcher here, therefore, confines his analysis to one to three excerpts for each strategy for the purpose of space optimization. For further examples, see Appendix C.

4.1.4.1.1 Syllogism

A syllogism is a sort of argument that encompasses two stated premises and one explicit conclusion. The premises, of which one is major and the other minor, support the conclusion (Axelord, 2007; Faris et al., 2016; Johnstone, 2008)

Example 1:

٩. ئەتەوئ دۆعات قەبول؟ تەوبە بکە. تۆ ئەزانى مەلەفت پەرە لەچی؟ حەقى خەلک بدەوه، خۆت
بەلورع یقەل الله الدعاء، بە خۆپاراستن لەگوناھو: لەحەرام بپاریزە، وەک ئیمامى عمر دەفەرموئ
تاوان خواى گەوره دۆعا لە مەرووف قەبول دەکات. یحای کورى معاز دەفەرموئ: لاتستبیطى الإجابة،
وقد سددت طرقها بالمعاصي. بۆ دەلێی دۆعاکانم دواکەوتووە لەکاتیکیدا تۆ نیوانى خۆت و خوات
پەرکردووە لە تاوان. هێندە گوانەهەکانت زۆرە رێگا نادا دۆعاکانت بەرزبیتووە بۆ لای خواى گەوره

Would you like your supplications to be accepted? Then, repent. You know not what you have wronged? Fulfill people's rights. Avoid forbidden things, as Imam Omar says: "God will accept prayers from the pious". Yahya ibn Maaz says: "Answers to prayers are never delayed unless they are impeded by your sins".

In this sermon, Sharazoori sheds light on the reason God refuses to answer certain people's prayers: because they consume forbidden food, carry out crimes, and commit sins. Sharazoori offers two premises and one conclusion in an endeavor to syllogistically persuade his audience that saying prayers should be done under certain Islamic conditions. The two premises and the conclusion are hypothetically based on causation, which begin with the words "چونکه" (because) and "بۆیه" (therefore):

First Premise: چونکه گونا و تاوان و حرام و خراپی بهر بهستن له بهردم قهبولونی دّعا

Because sins, transgressions, haram and negativity prevent supplication from being accepted,

Second Premise: چونکه دّعا پیویستی به توبه و پاکی و دلّیکی باش همیه

and because supplications necessitate repentance, purity, and a compassionate heart,

Conclusion: بۆیه توبه بکه و خۆت پاک کمرموه له گونا و هه‌ل‌آخۆر به

Therefore, repent, purify yourself from sins, and consume halal food.

Sharazoori, in this example, presents a major premise that demands Muslims avoid committing sins, consuming forbidden food, and performing evil deeds. This premise is followed by a minor one that emphasizes the significance of repentance, eating halal food, and seeking purity before praying. The use of a syllogism presents the audience with a clear picture that one step is a prerequisite to the other and makes it easier to show how the premises—such as the consequences of sin and self-purification—connect logically with the conclusion, such as the actions to take to guarantee that prayers are answered.

Example 2:

ئەزانى بۆ دّعاكانت دوا ده‌كه‌وى؟ يه‌كه‌م: تاقىت ده‌كانه‌وه، دوو: بۆ ئه‌وه‌ى سنورى خۆت بزانى ٣٥. كه‌ تۆ عه‌بدى؛ دواى ده‌خا له‌به‌ر ئه‌وه‌ى ئه‌و له‌ تۆ زانائره‌، ئه‌و خۆى ده‌زانى چى چاكه‌ و كه‌ى چاكه‌ و چۆن چاكه‌، دواى ده‌خا، چونكه‌ دلّنيايه‌ ئه‌گه‌ر ئه‌وه‌ى جه‌نايت داواكت كردوه‌، بتداتى رسوا ده‌بى،

سەر شۆر دەبی.... ئهوهی خوا دواى دهمخا خهیر و لهکوم، ئهوپهری خێر و مهسلحههتی تۆی تیایه.
دواى دهمخا تا بهخۆت دا بچیتهوه

Do you ever wonder why there is a delay in responding to your prayers? Because, first, for you to know that you are a mere follower. He delays answering your prayers because He is wiser than you. He knows what is good, when it is good and how it is good. He delays because He knows that if He gives you what you have asked for, it will lead to your humiliation. Whatever God postpones is always in your best interest. He delays your prayers so that you reflect upon yourself.

First Premise: چونکه خدا عالمه و دزمانی بهندهی خۆی چۆنه و چی باشه یا خراپه بۆی

Because God is the wisest of all and knows what is most optimal for his followers and what is not,

Second Premise: چونکه ههموو موسلمانێک دهبی بزانیته که بهندهکانی خوا ههمیشه له تاقیکردنهوهدان

and because every Muslim must know that God's followers are in a perpetual test,

Conclusion: بۆیه، خدا به ئههقهست زۆر جار دوعا و داواکارییهکانی بهندهی دواهمخا

Therefore, on numerous occasions God deliberately delays answering his followers' supplications.

The preacher presents the first premise by emphasizing that Muslims should understand the concept that God is in possession of omniscience. The divine knowledge, which is profound and extensive, allows God to know what is good or harmful for all human beings. The second premise, which focuses on an Islamic doctrine, stresses that all Muslims should be aware that they are constantly tested and face numerous challenges in this life. These two premises create the foundation for the stated conclusion that "God often purposefully delays answering His followers' prayers." This syllogism is used in an endeavor to exhort believers to exercise patience and confidence in God even when their prayers don't seem to be accepted. In other words, the preacher tries to give Muslims a theological justification to encounter difficulties in life and accept the fact that sometimes prayers might be purposefully delayed or rejected.

Example 3:

بُوَ يَنْغَمِبِر يُونَسَ خَوَا رِزْكَارِي كَرْد؟ فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسْتَجِيبِينَ (٣٧: ١٤٣). بَيشْتَر نَمُو 38
هَمَمُو دَوَّعا و پاراناوه و نزا و زكړه‌ی نه‌بوايه، خوا فريای نه‌دكه‌موت له‌كاتي موسيبيته‌كه‌يا. من سره
ئهن يستجيب نأله له عند نالشداد و الكرب فليکسر نالدا في نالرخا. هس كه‌سيك بيخو‌پشه له كاته
سه‌خت و دژوارمه‌كاندا خودا دَوَّعاي قه‌بوْل بكات، بَيش كاته سه‌خت و دژوارمه‌كان فمومو دَوَّعا بكه
بُو نَموه‌ي له تنگانميه [دَوَّعات قه‌بوْل بكات]

Why did God rescue the Prophet Jonah? "Had he not constantly glorified Allah" (The Quran 37: 143). If he had not been someone who continuously prayed and supplicated, then God would not have come to his rescue during times of necessity. Those who wish for their supplications to be accepted by God in the times of hardship, they should supplicate during times of ease to ensure that in dire situations, He answers your prayers.

First Premise: چونکه هَمَمُو موسلمانتيك دمبي له كاته ناساييه‌كان دَوَّعا زَوْر بكات.

Because every Muslim must pray a lot during times of ease,

Second Premise: چونکه يَنْغَمِبِر يُونَس له كاته ناساييه‌كان دا زَوْر زكړ و دَوَّعاي ده‌كرد

Because the Prophet Jonah used to supplicate and remember God a lot during times of ease;

Conclusion: بُوَيه خودا له كاتي موسيبيته‌كه و له ناو سكي نه‌هه‌گ دَوَّعاي يَنْغَمِبِر يُونَسِي
قه‌بوْل كړد و فرياي كه‌موت

Therefore, God accepted the Prophet Johan's supplications during dire situations.

The first premise encourages all Muslims to constantly pray during times of ease so that these supplications can help them strengthen their relationship with God in preparation for challenging times. The second premise refers to the Prophet Jonah (Yunis in Islam) to show how he, through constant prayers and supplications, built his strong connection with God during peaceful moments. These two premises lead logically to the conclusion that the Prophet Jonah's prayers were heard during his dreadful situation inside the whale's stomach because he had been consistently praying during times of ease. Sharazoori employs syllogism to persuade his audience to follow the Prophet Jonah's footsteps and constantly recall God during times of peace, as this can help them deepen and strengthen their relationship with God, who, in turn, provides them with divine support during dire situations.

4.1.4.1.2. Rhetorical Questions and Hypophora

Sharazoori also employs rhetorical questions and hypophora to convince his audience that supplication is of significant importance in Islam and is a direct way to speak to God. A rhetorical question is a type of question asked to make a point and generate an impact on the audience without expecting an answer (Harris, 2018), whereas a hypophora is a query that requires an answer, which is referred to as anthypophora (Harris, 2018):

Example 1: Rhetorical Questions

سهلی توستوری ئهفهرموئ: من اكل الحلال، اجيببت دعوته، ئهه كهمهه هلالخور بئيت 11
راستهه خو دوعاكهه قهيو له. له بهر ئهوه ئاگات له ماكل و مشرب و ملبس و مسكن و مركب و ههتا
دوايه بئ. نهو سهياريهه به چي كړيوه، كاكه؟ نهو جلهه له بهرتايه چوون دهستت كهوت؟ نهو
(Emphasis mine) نانهه پهيدات كرد له كوئوه پهيا كرا؟

Sahl ibin Tusturi says: "Whoever ingests halal food, their prayers will be answered". Therefore, it's important to be mindful of your food, drinks, clothes, home, and car. How did you buy your car, Kaka? How did you obtain the clothes you're wearing? Where did the food supply come from?

Sharazoori recounts Sahl ibin Tusturi as saying that consuming halal food, which represents all that believers own, results in God promptly answering believers' prayers. Following the quote, he poses three rhetorical questions to appeal to their logic and prompt them to consider whether or not their possessions and food were obtained through forbidden means, as their possessions, if acquired through permitted means, allow their prayers to traverse the earthly realm to the divine one. Sharazoori does not ask the questions to elicit information from his audience about how they obtained their food, car, and clothes; rather, he attempts to persuade them that the choices people make in their lives, whether virtuous or not, can have an impact on their spiritual outcomes, which, in turn, determine whether or not their prayers are answered.

Example 2: Hypophora

که تو کاتیک به دهنگی نزم دؤعا دهکهی، دهزانی یه عنی چی؟ یه عنی خوا زۆر 27
نزیکه زۆر. من زۆر بچوکم، ئهو زۆر گهورمیه، پپوێسته زۆر به ئهدهب بم

When you pray in hushed tones, do you realize what this means? It means that God is so very near, it means I am very small in His presence; He is the greatest. Thus, I must be extremely polite.

Sharazoori asks a question known as a hypophora, to which four distinct responses are given. The question serves as a rhetorical device, causing the listeners to pause for a moment to consider why they need to whisper to God rather than shout when making supplications. The question and the answers appeal to the listeners' emotion that whispering to supplicate emphasizes the strong bond existent between believers and God, enabling the audience to visualize the intimate relation they can create with God via whispering. In other words, Sharazoori aims to underscore the idea that prayers should be said in hushed tones in order to make believers aware of God's close presence and serve as a reminder of how small they are in comparison to His majesty.

Example 3:

29. ابن عباس دهفهرموئ پئغه مبهه (د.خ) که چووه دهر بو ئهوهی دؤعاى ئهوه بکات باران ببارئ، .
چۆن رویشته؟ به فهخر و فیز و سوعیته و پیکه نینهوه رۆی؟ خرچ مبهتلا، متسکینا، متواضعا،
متضرعا، به جلیکی سادموه، زۆر به کزۆلهیهوه ئهرویی، له دؤعاکانیا زۆر به خو کهمزانییهوه، زۆر
به کزۆلهیهوه داواى دهکرد له خواى گهوره، بویه خواى گهورهش دؤعاکهی بو جئ بهجیکرد
)Emphasis mine(

Ibn Abbas narrates “When the prophet (peace be upon him) stepped out to pray for rain, in what matter did he go? Did he go arrogantly and with mirth? No, he wore a simple outfit, and walked with humility. He supplicated to God with humility and modesty. Thus, God answered his supplication.

Sharazoori poses a question to the audience to consider if the Prophet walked out arrogantly and lightheartedly to pray for rain. The questions and answers center on the Prophet's power of humility and honesty, which enabled his prayers to win divine acceptance. The preacher uses hypophora to convince the audience that praying with humility, self-deprecation, and sincerity are essential aspects of supplication and allow

their prayers to traverse the earthly realm to the divine one. By employing hypophora, the preacher allows the audience to reflect on their prayer practices and compare the Prophet's actions with their spiritual routines.

4.1.4.1.3. Enthymeme

An enthymeme is a rhetorical device that refers to a type of argument in which one of the premises or the conclusion is purposely omitted since the unsaid premise or conclusion can easily be deduced and assumed by the listeners (Axelord, 2007; Burnyeat, 1994; Faris et al., 2016; Fredal, 2018).

Example 1:

خوا زۆری پیناخۆشه کروزانهوه بکهیت بۆ لای خهڵک. شکات دهکهی له خوا لای خهڵک. وه لا 15 بازار وهستاوه. یانی خوا زالمه و زولمی لیکردین و نانی براندوینه، ئهو شکاته روکهره خوا.... شکات له یهکێک دهکهیت لای خهڵکانیک که دهلی ئوخهش که وات لیهات.

God disapproves of those who lay their problems and worries before others or who complain about a frail economy to others. This means God has oppressed us, or He is an oppressor. Alternatively, it means God has cut out our sustenance. Lay your problems or worries before God because uttering your problems to people brings them joy. When you lament, some people get happy because they lack compassion.

Sharazoori employs enthymeme in this paragraph to argue that sincerity and seeking refuge in God are both prerequisites for prayers to be accepted. The following are two stated premises and an implicit conclusion:

First Premise: چونکه گلهیی حالی خۆت لای خهڵک دهکهیت که به رحم نین

Because you lay you problems and worries before people who may not be merciful,

Second Premise: چونکه هانا نابهییت بۆ خودا که به رحمه

Because you don't seek refuge in God who is merciful.

Unstated Conclusion: بۆیه، ههر چ دۆعایهک دهیکهیت قهبول نابێ.

Therefore, your supplications go unanswered.

The first premise is used by Sharazoori to remind his audience of a fundamental Islamic concept that emphasizes how all Muslims are obligated to lay their problems and worries before God. The preacher then leaps to the second premise, which exhorts Muslims to refrain from asking for sympathy or support from others since they might not be as forgiving or helpful as God. The two premises inevitably lead to the *implicit* conclusion that God does not hear the prayers of those who, instead of God, turn to other people with their problems and worries who may not treat them with kindness, pity, and compassion. The preacher utilizes enthymeme in an attempt to engage the audience in the argument and pique their interest by leaving the conclusion unstated. In other words, the preacher, by not stating the conclusion, allows the audience to make the connection and consider the possible consequences of their actions. This enthymeme is a useful persuasive strategy to persuade the audience to change their attitudes and views, and it makes them think about their choices and behaviors by including aspects of Islamic teachings, universal human inclinations, and a cause-and-effect relationship between the premises.

Example 2:

22. له دونيا هيچ شتى به لاشه؟ ئهتھوى دوات قهبول بېت؟ ومكوو ئيبن عومەر دهفهر موى: "إذا أردت أن تدعو الله فقدم صلاة أو صدقة أو خيرا أو ذكرا. بيما شئت". ئهگهر ئهتھوى دؤعا بکهيت جارى پيش دؤعا کهمت سهدهقه بکه، نويژى بکه، شنتيکى چاک بکه، ننجاً له دواى شته چاکهکهوه بچؤ داوا له خواى گموره بکه.

Is there anything for free in this world? Do you want your prayers to be accepted? As Ibn Omar says: "When you supplicate, it is better to make an offering, alms, a prayer, or a charity. Then make supplications for whatever you want".

First Premise: چونکه لهم دونيا يهدا کس له بازار شنت به به لاش پي نافرؤشيت
Because, in this world no one can buy anything for free in the market,

Unstated Second Premise: چونکه خوداش بي بهرامبهر دؤعا قهبول ناکا

And because God will not accept prayers without an honest commitment or contribution,

Conclusion: کهوايه، توش دهبي بهر له دؤعا کارى چاکه و شتى باش بکهيت
Therefore, you need to perform virtuous deeds prior to praying.

The first premise emphasizes the notion that the world of economics relies on one main principle: value is exchanged for value, meaning there must be effort, commitment, or exchange in all transactions, whether they be material or not, in order

to obtain something of value. This premise is followed by an unstated one, which is supposed to be "God doesn't answer prayers without an honest commitment or contribution". This unstated premise underscores the idea that supplications, similar to the concept of value in the material world, are not to be accepted if Muslims fail to fill their lives with virtuous deeds. These two premises lead to the conclusion that Muslims should couple their prayers with the significance of performing virtuous deeds, as the effectiveness of any supplication is contingent upon the good deeds one performs prior to saying prayers.

4.1.4.1.4. Logical Connectives

The speaker employs such logical connectives as "so that", "hence," "thus," "therefore," "accordingly," "as a result," "consequently," and others to establish a relationship between premises and conclusions and to prepare his audience to connect the parts of the arguments presented in his sermon (Faris et al., 2016).

Example 1:

3. مَرُوقَمَكە هەسچەن كافر و مولىحیدیش بێت، وەكو كافرهكانى زەمانى زوو، كه دەچونه ناو دەریا، شەپۆل لە هەموو لایەكە تەنگی پێ هەلەمچنین، وە دانیابون لەوهی كه لە ناوچون نزیك بۆتموه، نا لەویدا زۆر به دڵسۆزانە، چونكه بەس خوا ئهتوانی پرزگاریان بكات، تەنها و تاک و پوخت داوايان لەوهی (Emphasis mine). بۆیه خۆی گهواره پرزگاری كردن

No matter to what extent humans are in disbelief and atheism, similar to the early disbelievers who were going into the sea and found themselves facing its crashing waves and were in absolute certainty that their annihilation was near. It was exactly at these moments when they faithfully called upon God for salvation, recognizing that only God possessed the power to save them. **Therefore**, God ensured their rescue.

In this excerpt, Sharazoori uses the persuasive technique of "بۆیه" (therefore) to establish a logical link between the atheists' acts and their honest prayers. By utilizing a cause-and-effect relationship, he attempts to persuade the audience to pray even if they do not believe in God, as God accepts prayers from atheists, similar to the atheists of the past who, when in trouble while at sea, called sincerely upon God, and God answered their prayers and saved them. The use of the word "بۆیه" serves as a bridge to assist the listeners to reach a conclusion: that praying genuinely crosses all religious borders and wins divine acceptance. Furthermore, the preacher uses the word

"بۆيە" to encourage the audience to cogitate on their beliefs and the power of prayer, much like atheists who, at their darkest moments, resort to God with sincerity. In other words, the connective word, which functions as a persuasive technique, underscores the notion that prayer is universal and that God, regardless of one's belief or viewpoint, accepts all supplications made with sincerity.

Example 2:

پېغەمبەر (د.خ) كه دوعاي بۆ نهخۆش ئەكرد، دەيفەرموو اللھم اشف عبدك، بۆ؟ اللھم 18 اشف عبدك ينعاً لك عدوا، أو يمشی لك إلى جنازة أو إلى صلاة. خوايه ئەو عەبدەت چاك بكەوه، بۆ ئەوێ دوژمنیكت نابوت كه، بۆ ئەوێ بۆتو بچیت بۆ مزگەوت، بۆ ئەوێ له پینای تویا به دواى جەنازییا بڕوا (Emphasis mine).

While praying for a sick person, the Prophet (pbuh) used to say, “God! Cure your slave. Why? God! Cure your slave, so that s/he fends off an enemy for you, or walks to a funeral or prayer for you.”

Sharazoori employs the logical connective “بۆ ئەوێ” (so that) to connect the premise to the conclusion, and it acts as a bridge that allows the listeners to draw a specific conclusion: that giving details while praying results in God swiftly answering believers' prayers. He uses one of the prophet's prayers as an example to show the audience that making supplications requires details. The prayer he has employed as an example is based on a cause-and-effect relationship in which God should heal the sick person for a variety of reasons, such as fending off an enemy, walking to a funeral, or going to a mosque for God. The usage of “بۆ ئەوێ” serves as a persuasive strategy to inform the audience that, while praying, the prophet would provide God with details and explain why he wanted Him to accept his supplications.

4.1.4.1.5. Causation

Sharazoori employs causality strategies to connect premises to conclusions and demonstrate how one event or incident causes or leads to another (Darweesh & Mehdi, 2019; Lewis, 1979; Maeedi & Jasim, 2021; Tobin & Raymundo, 2009).

Example 1:

ئەگەر ویستت دۆعا بکەیت، سوپاس و ستایشیکی پێویستی خوا بکە، ئینجا دورودو و سەلەوات . 5
بۆ من بنێرە، ئینجا دۆعا بکە، چونکە کل دعا محجوز، هەموو دۆعا کانتان راگیراون لە نێوان ئەرزو
ئاسمانە حەتا یصلی عل رسول، سەلاوات و درودی پیغمبەری لەگەڵ نەبن، یەک دۆعا ناچیتە
(Emphasis mine) ئاسمانەوه.

If you ever want to engage in supplication, begin by expressing enough gratitude and praise. Following that, send blessings upon me [the Prophet]. Consequently, proceed with your supplication, **because** every supplication is impeded between the earth and the sky until you have sent blessings upon the Prophet. Hence, no supplication can ascend to the sky without sending of blessings upon the Prophet.

The preacher in this excerpt uses the causation technique to emphasize the role of praise and gratitude in making supplications effective. Sharazoori quotes a hadith from the Prophet that every supplication is impeded between the earth and the sky unless Muslims express praise and gratitude to God and invoke blessings upon the Prophet. In other words, the preacher attempts to convince his audience that supplications can be obstructed from leaving the earthly realm to the divine realm and that Muslims must express their appreciation to God and bestow blessings on the prophet in order to break the barrier and allow their supplications to pass from the earthly domain to the divine realm. Sharazoori uses cause-and-effect relationships in an attempt to appeal to the listeners' logic and reasoning and allow them to perceive the logical connection between the impediment of prayers in the sky and the significance of expressing gratitude.

Example 2:

دۆعا دەکەم، هەمۆلمەدە دۆعا کانت وەک شعر بیئت، قافیە و وەزنی هەبیئت، وەک و 39.25:05 . 39.
ابن عباس دەفەر موئ : فانظر السجع من الدعاء فاجتنبه، ئاگات لە سجع بیئت و خۆتی لێ دور بگرە، چونکە
(Emphasis mine). پیغمبەر (د.خ) و سحابەکان زۆریان رق لەو جۆرە دۆعایە بوو.

When praying, do not make an effort for the prayers to be like poems or to have meter and rhyme. As Ibn Abbass relates, "Be aware of using meter, rhyme, and rhythm in your prayers and avoid it **because** the prophet and his companions loathed praying in such a manner."

The premise Sharazoori utilizes is based on a historical context that shows how the Prophet and his companions despised those supplications that, similar to poems, were in possession of rhythm and rhyme. The conclusion that the preacher draws from the premise encourages the audience to refrain from making those supplications that resemble poems, as these types of prayers were not preferred by the Prophet and his companions. This preacher's use of a historical context to persuade listeners to eschew poetic supplications could be owing to Muslims' high reverence for the prophet and his companions. Otherwise, most of his audience may not follow the preacher's advice if it is not for historical reasons, because most of those who listen to his sermon may not perceive pomes or anything related to pomes as inapt.

4.1.4.1.6. Conditional Clauses

Conditional clauses, which connect premises or hypotheses to conclusions or results, are one approach used to persuade an audience (Alexander, 2007; Bujak, 2014; Darweesh & Mehdi, 2019; Elliot, 1981). This preacher uses numerous conditional clauses to emphasize the significance of prayers in Islam.

Example 1:

34. پیغمبر (د.خ) دهفر موی نهگمر دؤ عایهکت کرد، ئهوه نهگمر مهسلمهتت بوو، بۆت جیبهجی دهکات، یا هیندهی ئه چی نهکات؟ بهلات لی نهگیر یتهوه، یاخود له بههشتا پاداشتت دهداتهوه
(Emphasis mine).

The Prophet (pbuh) relates that **if** you supplicate and what you ask for is in your interest, then God will grant it. But what **if** it's not? Then he will compensate you in equal measure in this world or reward you in heaven.

In this excerpt, Sharazoori tries to persuade his audience by offering two premises, each beginning with the word “نهگمر” (if). The premises provide the conditions that lead to particular implications and outcomes, and the outcomes of the prayers differ depending on whether or not the requests a person makes match with his interests. That is, Sharazoor employs conditional clauses to encourage his audience to keep praying and to underline the idea that making supplications to God for something, whether these requests correspond with interests or not, leads in favorable effects either here or in the afterlife. The conditional clause underscores the notion that God either realizes one's wish in this world if it is aligned with his slave's interests, or rewards him

with greater alternatives in paradise or protects him from unpleasant repercussions if it is not in believers' best interests.

4.1.4.2 Presentational Strategy

Sharazoori employs a variety of presentational strategies, including alliteration, deixis, metaphors, similes, parallelism, and repetition. Each technique is examined in one or two instances, and further examples relating to the aforesaid techniques are referenced in Appendix C for the purpose of space conservation.

4.1.4.2.1. Deixis

Sharazoori employs deixis, which refers to the use of words to relate to time, person, and location, as a persuasive technique (Crystal, 2003; Yule, 2000)

Example 1:

ئیمام شافعی دهفهرموی: "که تو داوا له خودا ئەکە ی دەرانی چۆنە ئەگەر بە لالانەوه بێ لەگەڵ 31. بێ لالانەوه؟ ئەفهرموی تو تیریک دههاری، به هیواشی هەتا بەردەمی خۆت دەروا، ئە ی ئەگەر بە هەموو هیزت ڕایکشی و بیهاری؟" هەدەفی خۆی ئەیکێ. تۆش دۆعا بکە بە هەموو هیزت، بە هەموو ناخ، بە هەموو دەرونت بۆ ئەوهی بگاتە هەدەف و مەبەستی خۆی (Emphasis mine)

Imam Shafi'i says, "Do **you** know the difference between supplication with or without emotions? When **you** shoot an arrow without much force, it results in it landing nearby." Now, how about **you** throw that arrow with all of **your** might? It hits its target. Likewise, **you** shall supplicate with all **your** might, from the depths of **your** soul, and in the bottom of **your** heart for it to hit its target and achieve its purpose.

Sharazoori addresses the audience using the second person pronoun 'تو' (you) and invites them to consider the contrasts between supplication with emotions and supplication lacking lamentation. In Kurdish, the pronoun 'to' refers to one person, and the preacher uses it as if he is speaking to everyone in the audience individually, asking each of them to envision launching an arrow slowly or with all their might, so that everyone in the audience can see the analogy made between shooting an arrow and saying prayers. In other words, the preacher eschews utilizing the pronoun "ئێوه" (meaning "you" in plural) to imply to the audience that everyone should follow his advice and believes that this advice is delivered to him separately. By directly employing the pronoun "تو" four times, Sharazoori tells the audience to pray with

genuine feeling and intent in order for their prayers to be effective. His listeners are encouraged to approach supplication with grief and sincerity in order to strengthen their relationship with God.

Example 2:

کاتیک که تو دؤعا دهکەیت، تو خۆت وا نیشان ده که زۆر زۆر زۆر بێتاقەتی، زۆر زۆر. (Emphasis mine).
28.

While praying, appear as though you are exhausted, as though you are very distressed.

Sharazoori, in this excerpt, employs the pronoun "تو" (you) as a persuasive technique to encourage the audience to establish a strong and profound relationship with the divine. It also encourages his audience to express their despondency, distress, and exhaustion when praying, since this leads to their supplications being rapidly accepted by God. Furthermore, He avoids utilizing the pronoun "ئێوه" (meaning you in plural) to give the audience the impression that the preacher is addressing each person individually, and all of them, through this pronoun, experience a sense of unity with the preacher. Furthermore, the use of deixis reinforces the idea that everyone in the audience can have direct conversations with God, express their emotions, and seek peace and guidance.

4.1.4.2.2. Alliteration

Alliteration is used as a rhetorical device to refer to the repetition of sounds, mainly consonants, in words which come next to each other (Cuddon, 1998).

Example 1:

مرۆفی وا هەیه دؤعا دهکات و دەست بەرز دهکاتەوه بۆ ئاسمان، **مەتەمە حرام، مەبەسە حرام، 10. مەشربە حرام** خواردن و خۆراک و جلیبەرگی هەمووی بە حرام پەیدا کردووه. پێغەمبەر (د.خ) دهفەرموی: چۆن؟ بە چ عەقڵێک؟ چۆن خوا دؤعا لەمە قەبول دهکات. (Emphasis mine).

There are people who supplicate and raise their hands to the sky, yet their food, drinks, and clothing are all acquired through forbidden means. The Prophet inquires: "How is this possible? What mindset is this? How does God accept their prayers?"

Sharazoori uses alliteration by repeating the initial consonants 'm' and 'h' in "met'emehu ħeram, melbesehu ħeram, meşerebehu ħeram" (Their food, their clothes, and their drinks are haram) to underscore the notion that forbidden activities prove to be a great hindrance to prayers traversing the earthly realm. The repetition and harmony of the initial sounds reinforce the message in the audience's mind that their intentions must be perfectly aligned with their deeds and that they should avoid engaging in acts that prevent prayers from being accepted. This rhythmic pattern appeals to the audience's emotion and reasoning, making the message easier to recall and motivating them to think about their actions and demeanor to connect their prayers with the way they live and the decisions they make.

Example 2:

.. سهلی توستوری ئهفهرموئ: من اكل الحلال، أجيب دعوة، ئهه كهسهه ههلالخور بئيت 11
راستهوخو دوعاكهه قهبوله. لهبهه ئهوه ناگات له ماكل و مشرب و ملبس و مسكن و مركب و ههتا
دوايه بئ. ئهه سهياريهه به چي كهريوه، كاكه؟ ئهه جلهه لهبهه تايه چوون دهستت كهوت؟ ئهه نانهه
پهيدات كرد له كوئوه پهيا كرا؟ (Emphasis mine).

Sahl ibin Tusturi says: "Whoever ingests halal food, their prayers will be answered". Therefore, it's important to be mindful of your food, drinks, clothing, home, and cars. How did you buy your car, Kaka? How did you obtain the clothes you're wearing? Where did the food supply come from?

To underline the idea that everything gained by halal (permissible) means has a direct impact on prayers being speedily answered, the preacher repeats the consonant 'm' in the words meikel (food), meşreb (drinks), melbes (clothing), mesken (house), and merkeb (cars). The use of alliteration generates a rhythmic and mnemonic pattern that aids in the retention and recall of the content. In other words, it draws the audience's attention to the connection between the choices they make in their lives and the impact of these choices on their prayers, and demonstrates that what people have in their lives should conform to halal principles, comparable to the flow and harmony of the words used as an alliteration device.

4.1.4.2.3. Metaphor and Simile

Sharazoori also employs metaphor and simile to underline the importance of making supplications. Metaphor and simile are both used to compare one thing to another; the distinction between them is that in simile, such terms as "like, as, akin,

etc." are used to draw an explicit comparison, whereas in metaphor, the aforesaid words are not used and the comparison is implied rather than articulated clearly (Cuddon, 1998).

Example 1: Metaphor

ئىمام شافعى دىفەر مۆى: "كه تو داوا له خودا ئەكەى دەرزانى چۆنه ئەگەر به لالانمۆه بى لەگەل 31. بى لالانمۆه؟ ئەفەر مۆى تو تىرىك دەهاوێزى، به هێواشی هەتا بەردەمى خۆت دەروا، ئەى ئەگەر به هەموو هیزت رايكيشى و بيهاوێزى؟" هەدەفى خۆى نەپىكى. تۆش دۆعا بكه به هەموو هیزت، Emphasis mine(به هەموو ناخت، به هەموو دەرونت بۆ ئەوێ بگاته هەدەف و مەبەستى).

Imam Shafi'i says, "Do you know the difference between supplication with or without emotions? When you shoot an arrow without much force, it results in it landing nearby." Now, how about you throw that arrow with all of your might? It hits its target. Likewise, you shall supplicate with all your might, from the depths of your soul, and in the bottom of your heart for it to hit its target and achieve its purpose.

The arrow metaphor is used to allow the audience to compare supplicating with emotions to supplicating without lamentation and to visualize how praying with deep emotions, like an arrow shot with all might, traverses the earthly realm to the divine one and reaches its desired target. The metaphor generates a distinct image in the minds of the audience and imprints the message that prayers without lamentation, grief, and humility, similar to an arrow launched with minimal force that results in falling nearby, fail to reach heaven and be accepted by God. Further, it implies to the audience that they must put all of their hearts and souls into supplications in order to attain the desired results.

Example 2: Simile

دۆعا وەكو نەمانىكە ئەيێزى، وەكو تۆيەكە، پيوستى به ناوه، پيوستى به خزمەته، 33. پيوستى به كاته، كات (Emphasis mine).

Supplication is similar to sowing a seed; it requires water for nurturing and time to grow.

In addition to metaphor, the preacher employs this simile to compare planting and growing seeds to supplication in an effort to persuade the audience that patience and persistence in supplication yields the intended outcomes, much like sowing a seed,

which requires water, nurturing, and time to flourish. Sharazoori utilizes the familiar concept of planting and sowing seeds in a relatable and memorable analogy to convince his audience that hope, anticipation, and patience are vital aspects of supplications.

4.1.4.2.4. Parallelism and Repetition

In this sermon, parallelism and repetition are two persuasive strategies used to highlight the necessity of prayer in Islam. The repeating of two or more phrases or sentences with similar grammatical forms is referred to as parallelism (Cook, 1989; Salkie, 1995; Tehrani & Yeganeh, 1999). Repetition, on the other hand, refers to the repetition of specific words in a sentence (Cook, 1989; Salkie, 1995; Tehrani & Yeganeh, 1999).

Example 1: Parallelism

10. مَرَوْقِی وَا هَمِیهِ دَوْعَا دِهَكَات و دِهَسْت بَهْرَز دِهَكَاتِهَوَه بَو نَاسْمَان، مَتَعْمَه حَرَام، مَلْبَسَه حَرَام، مَشْرَبَه حَرَام خَوَارْدَن و خَوْرَاک و جَلْبِیَهَرگِی هَمووی به حَرَام پَهیدا کَرْدووه. پَنِغَمبَهَر (د.خ) دَهفَهَر مَوی: چَوْن؟ به چ عَهْقَلِیک؟ چَوْن خَوَا دَوْعَا لَهْمَه قَهَبُول دِهَكَات (Emphasis mine).

There are people who supplicate and raise their hands to the sky, yet their food, drinks and clothing are all acquired through forbidden means. The Prophet inquires: "How is this possible? What mindset is this? How does God accept supplication from them?"

Sharazoori employs parallelism by repeating three similar structures: “**met’emehu ħerram**,” (their food is haram), “**melbesehu ħerram**” (their clothing is haram), and “**meşrebehu ħerram**” (their drink is haram). The parallel structures emphasize the idea that a series of connected unlawful behaviors, each with equal weight, prevent prayers from being accepted. The parallel structures also resonate with the audience and demonstrate how their sinful behaviors affect their internal religious practices, which, in turn, deter their prayers from entering the divine realm. In other words, the consistency of the structures emphasizes the continuity of hypocrisy and wrongdoings of those who raise their hands to the sky, yet they partake in forbidden activities, causing the message to linger in the minds of the preacher's listeners.

Example 2: Repetition

تَوْبَهُ دَمَكَمِي، دَلْنِيَابَهُ خَوَا لَيْتِي وَهَرْدَمَكَرِي، دَاوَايَ لِي بَوْرْدَنَه دَمَكَمِي، دَلْنِيَابَهُ لَيْتِ دَهَبُورِي، دَاوَايَ 13
(Emphasis mine). رَزَقَ دَمَكَمِي، دَلْنِيَابَهُ بِي بَهْشَتِ نَاكَ

Rest assured that God will accept when you engage in repentance, **rest assured** that God will accept when you seek of forgiveness, **rest assured** that God will provide sustenance when you beseech for it.

The preacher repeats the phrase "دَلْنِيَابَهُ" (rest assured) three times to persuade the audience that they should always pray to God since He will surely provide them with whatever they ask for. The repetition of the word "دَلْنِيَابَهُ" urges them to place their trust in God and prevent any skepticism or uncertainty they may have about Him. Further, the use of the repetition technique helps the audience to believe that God's door is always open, that their prayers will not be in vain, and that they should not lose faith if their supplications are not answered fast.

4.1.4.3. Analogical Strategy

Sharazoori uses a multitude of stories, sayings, incidents, and hadiths to demonstrate the significance of supplications in Islam. In addition, he cites other Quranic verses to back up his points. The researcher analyzes only three excerpts for the purpose of space optimization; for further examples, see Appendix C.

4.1.4.3.1. Quranic Verses

The speaker uses numerous Quranic passages as examples in this sermon to remind the audience of the significance of praying to God. The Quran is the holy and revered book of all Muslims, and it contains stories, laws, and instructions for all Muslims to follow (AbuMahdi, 2022; Why is the Quran important?, 2020).

Example 1:

پِيغَمَهَر يَعْقُوب، چَل سَال نُهَو نَازَارَه، فَرَمُوي هَهْمُوي خَهْم وَ تَهْم وَ نَازَارَه كَانَم، شَكَاتِ حَالِي خَوْم بَهَس 16.
لَايَ خَوَا دَمَكَمِي. وَهَكَو پِيغَمَهَر نُهَيُوب دَهَر بِيْبَرَه، أَنِّي مَسْنِي الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ، خَوْدَايَه شَهْتَان بَه تَهَوَاوي
تَوَشِي مَانْدُوبُون وَ سَزَايَ كَرْدُوم، أَنِّي مَسْنِي الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ، خَوْدَايَه مَن لَه هَهْمُوي لَايَه كَمُوه تَوَشِي
زَهَرَمَر وَ زِيَان هَاتُوم تَوَش زَوَر بَه رَحْمِي. وَهَكَو پِيغَمَهَر مُوسَا بَلِي فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ،
خَوَايَه نُهَكَمَر تَوَشْتِيَك نَهَنِيرِي مَن زَوَر هَهَر هَهْزَارَم هِيچَم نِيَه، هِيچ. وَهَكَو پِيغَمَهَر زَهَكَمَر يَا بَلِي، خَوَايَه
نِيَسَكَه كَانَم نَهَرَم بُووه، كَهَو تَوَمَه تَه تَهْمَه نَهَوَه، قَزَم سِي بُووه، خَوَايَه وَهَك خَوْتِ دَه زَانِي هَاوَسَه رَه كَم نَه زَوَكَه،
دَلْنِيَام نَهَو قَهْوَمَه لَه دَوَايَ مَن پَهِيَامَه كَم نَاگَه يَه نَن، يَا رَهْبِي خَوْدَايَه مَن دَالِيَكِي سَالَحَم پِيْبِيَه خَشَه پَهِيَامَه كَم
(Emphasis mine) بَغِيَه يَه نِي. نُهَا چَه نَد وَرْدَه كَارِي نُهَلِي بُو خَوَا؛ وَرْدَه كَارِيَه كَانَتِ بَلِي.

The Prophet Jacob endured 40 years of anguish. He said, “I complain of my anguish and sorrow only to Allah, and I know from Allah what you do not know” (The Quran 12: 86). Supplicate in the manner of Ayoub (Job): “Satan has afflicted me with distress and suffering” (The Quran, 38:41). O my Lord, “I have been touched with adversity, and You are the Most Merciful of the merciful” (The Quran 21: 83). Express it as Moses did: “My Lord! I am truly in desperate need of whatever provision You may have in store for me” (The Quran, 28: 24). Supplicate in the way the Prophet Zechariah did: “My Lord! Surely my bones have become brittle, and grey hair has spread across my head, but I have never been disappointed in my prayer to You, my Lord” (The Quran 19: 4). “And I am concerned about the faith of my relatives after me, since my wife is barren. So, grant me, by Your grace, an heir” (The Quran 19: 5). Observe the level of detail he offers to God. Provide details while praying to God.

Sharazoori employs various qur’anic verses to bolster his argument and persuade his listeners to bring their troubles and concerns to God. The verses mention some of the prophets who used to complain solely to God about their lives and problems, which enabled their prayers to win divine acceptance. Sharazoori uses the Quran because it is regarded as the highest authority in Islam, and all Muslims around the world believe the stories, incidents, and lessons in this book are valid and authentic. By alluding to the anecdotes in this book, the preacher appeals to the audience's logic as well as emotions and indirectly begs them not to doubt the necessity of talking about their difficulties to God, as other sacred people, mentioned in their holy and authentic book, have done this before.

4.1.4.3.3. Hadiths

The speaker, as a convincing strategy, employs several hadiths to buttress his views on how to pray and what types of prayers are rapidly answered by God. Hadiths are sayings, statements, teachings, and deeds of the Islamic prophet that are utilized to guide Muslims on numerous topics and themes and explain matters that are not expressly addressed in the Quran (Ansari & Nawwab, 2016; Isnād, n.d.).

Example 1:

پێغه‌مبەر (د.خ) که دوعای بۆ نه‌خۆش ئەکرد، دەیفەرموو اللّهم اشف عبدك، بۆ؟ اللّهم اشف . 18. عبدك ينگاً لك عدوا ، أو يمشي لك إلى جنازة أو إلى صلاة. خوايه ئەو عەبدەت چاك بکەوه، بۆ ئەوهی ..دوژمنیکت نابوت که، بۆ ئەوهی بۆتو بجێت بۆ مزگەوت، بۆ ئەوهی له پینای تویا به دواى جەنازەیا بروا (Emphasis mine).

While praying for a sick person, the Prophet (pbuh) used to say, “God! Cure your slave”. Why? God! Cure your slave, so that s/he fends off an enemy for you, or walks to a funeral or prayer for you.”

Sharazoori uses this hadith to urge his audience to be specific, explicit, and detailed when praying to God and to avoid vagueness and generality in their prayers. He uses hadiths to back up his point and appeal to their logic as well as their emotions since Muslims, following the Quran, view hadiths as essential in explaining those matters, subjects, and issues that are not explicitly and expressly addressed and discussed in the Quran. In addition, by referring to Muhammad, who is considered the most revered figure in Islam, the audience is prevented from doubting the validity and authenticity of this argument, as Muslims view their prophet's deeds, words, and actions as authoritative and devoid of any lies and pitfalls.

4.1.4.4. Words and Proverbs of the Ancestors

In their sermons, seminars, and conferences, Islamic preachers, in addition to the Quran and Hadiths, refer back to the actions, deeds, and teachings of the prophet's companions, Tabi'in (the generations that came immediately after the prophet's companions), religious men and scholars in the past, and so on, to support the arguments they make while explaining a topic.

Example: 1

مەهەفەری کوری شخیر دەفەرموێ، برازایەکی گیرا بوو، چو دوعا بکا، هێندە بە داماوێ و 30. کزۆلەى دوعای دەکرد، خەلک بەزمیی پێدا دەهاتەوه. وتیان خوا عەفوت بکە، تۆ بۆ خۆت وا لێدەکەى؟ وتی ئاخر "أستکین لربي، لعله أن يشفعني في ابن أخي، دهموێ خۆم زۆر زلیل بکەم، نیشان بەم بۆ خوا، بۆ ئەوهی خواى میهرەبان بە زهیی پێم بێتەوه، دوعاکەم وەرگریت. (Emphasis mine).

Mutterrîf ibn Şuxeyr says, "He prayed to God with extreme humility, self-deprecation, self-abasement, and sorrow because one of his nephews was taken as a prisoner. When they saw him supplicating in such a manner, with humility

and humbly, onlookers sympathized with him. They inquired, "God bless you; why are you doing this to yourself?" He responded, "I seek refuge with my Lord; perhaps He will intercede for me regarding my nephew."

The preacher uses this narrative to emphasize the importance of humility and self-abasement in supplications in order for prayers to be effective. The anecdote serves as a reminder to the audience to approach their prayers with humility and grief since such devout people as Mutterrîf ibn Şuxeyr used to pray with humility and self-abasement, indirectly convincing the audience that if they don't believe in the impact of humility and self-abasement on the effectiveness of prayers and if they are ashamed of praying with self-deprecation, they should embrace this as no one in the audience is as pious and respectable as this man. In other words, the preacher employs Mutterrîf ibn Şuxeyr, who is regarded as one of the Tabi'ins (the generations who immediately came after the prophet's companions), to lend credibility and authenticity to his argument that Muslims should pray to God with humility and self-abasement, as the Tabi'ins had direct contact with the prophet's companions, which, consequently, validates their words and actions.

4.2. Discussion

The study employed Johnstone's framework of persuasive strategy to examine the language utilized by Mullah Mohammad Faeq Sharazoori in one of his Friday sermons to persuade his audience on how to pray to God and what forms of prayers are acceptable. The research also looked into which persuasive strategy was used the most recurrent in this sermon. The study's findings showed that the techniques pertaining to the quasilogical strategy are the most commonly used among all the other techniques, followed by those belonging to the presentational strategy. On the one hand, the findings of this study are consistent with those of AbuAlhuda and Alshboul (2022), Abu Rumman (2019), Alkhodari and Habil (2019), Badr (2022), Darweesh and Mehdi (2019), Faris et al. (2016), Maeedi and Jasim (2021), Munazil and Rababah (2022), and Tanko et al. (2021), who discovered that quasilogical and presentational strategies are crucial in persuading the audience as these two strategies hinge largely on the power of rationality and consciousness of mind. This leads to the conclusion that the preacher in his sermon relies largely on logic and consciousness to explain the teachings and concepts related to supplications in Islam and to dispel any doubts his audience might have concerning why some prayers are not answered.

However, the findings of this study run counter to the findings of the previous studies in that Sharazoori widely used the analogical strategy, albeit less frequently than the other two strategies, whereas previous studies discovered that the politicians studied used the analogical strategy the least, accounting for approximately 1%, to persuade their audience (AbuAlhuda and Alshboul, 2022; Faris et al., 2016; Darweesh & Mehdi, 2019; Tanko et al., 2021). This could lead to the conclusion that Islamic preachers prefer to align their sermons with the teachings of hadiths, Qur'anic verses, and the prophet's companions to lend credibility and authenticity to the claims and arguments they make. In other words, Islamic preachers frequently refer back to historical Islamic scholars, companions, hadiths, etc. because they are not permitted to provide their own interpretations and explanations on those topics that are intricate and have numerous interpretations without referencing previous scholars, hadiths, companions, and so forth. For this reason, the analogical strategy is more often utilized as a persuasive technique in religious discourse than in political speech, which mainly focuses on discussing present and controversial issues and future plans in an attempt to persuade their audiences.

The findings revealed that in this sermon, deixis, which falls under the category of presentational strategy, was observed as the most frequently used technique. The result of this study aligns with those of Abdulameer (2019), Adetunji (2006), Darweesh and Mehdi (2019), and Hamdaoui (2015), who maintain that the main reason deixis is used by preachers or politicians is to create a sense of inclusion, build solidarity with the listeners, and duck or share responsibility. Similarly, in this sermon, Sharazoori used legions of deictic pronouns to allow his audience to engage with the topic being delivered and experience a sense of unity with the preacher. Using deixis not only reinforces the idea that praying to God is to demand something from God but also to build a close and genuine relationship with God.

Consistent with Chiad and Sabah's (2015) findings, the study indicated that rhetorical questions paired with deixis held primacy in Sharazoori's religious discourse. In so doing, Sharazoori recurrently adopted this technique to leave room for his audience's critical thinking, have them reflect on their behavior and deeds, and constantly grab their attention throughout the sermon.

In addition, hadiths and Quranic verses, following the usage of deixis and rhetorical questions/hypophora, were increasingly commonly used in this sermon. This finding is consistent with the findings of Alamgir et al. (2023) and Kusmanto et al. (2021), who discovered that contemporary Islamic scholars and da'wah discourse rely heavily on utilizing Quranic verses and hadiths to support their arguments, which are largely based on logos. The widespread use of the Quran and hadiths in this sermon could be due to the Muslims' belief in their validity, reliability, and authenticity. Muslims neither reject arguments based on the Quran and hadiths nor are they permitted to reject anything included in the Quran and hadiths. According to Awad (2017), preachers tend to utilize Quranic verses and hadiths to underscore the importance of the topics delivered in their sermons and create the impression that the divine revelation is unfolding anew. He also maintains that preachers attempt to use the stories, incidents, and teachings in the Quran and hadiths as a foundation to address the problems that people encounter on a daily basis.

Surprisingly, the results showed that the sermon made little use of metaphors and similes as two persuasive strategies. The findings of this study contradict numerous previous studies, which found that religious discourse and sermons heavily utilize figurative language, particularly metaphors, as a persuasive technique to influence the audience (Al-Ali et al., 2016; Amina, 2015; El-Sharif, 2011; Jakel, 2002; Soskice, 1985). In other words, figurative language, particularly metaphors, is used to explain abstract and metaphysical issues that individuals do not experience, such as the existence of God, death, the soul, the creation of the universe, and the hereafter. They are used to compare abstract concepts or ideas to things that people can see and touch (Al-Ali et al., 2016; Amina, 2015; El-Sharif, 2011; Jakel, 2002; Soskice, 1985). The aforementioned claims and results lead to the conclusion that metaphors and similes were not frequently utilized in the sermon analyzed for this research due to the subject's simplicity and absence of abstract issues, which allow the audience to quickly comprehend the information. In other words, the results, contrary to most previous studies, indicate that preachers avoid relying excessively on figurative language when the subject matter is not abstract and complex enough to comprehend, as it makes their sermons too polished and poetic.

Finally, this study shed light on the strategies used by Sharazoori in one of his Friday sermons. The data analysis provides solid evidence that Friday sermons, similar to any other religious or political discourse, are replete with persuasive techniques, the most prominent of which are quasilogical strategies that rely on logic and consciousness. This study's findings, which add to the study of rhetoric and communication, are crucial in that they offer insights into how religious messages are communicated and how these messages influence the beliefs, attitudes, and behaviors of every Muslim in a community.

Conclusion

This study investigated the persuasive techniques utilized in one of Mullah Muhammad Faeq Sharazoori's Friday sermons. Focusing on Johnstone's framework, the model categorizes persuasive strategies as quasilogical, presentational, and analogical. The analysis pointed out that the most prominent strategy in this sermon was the quasilogical strategy, followed by the presentational strategy. The findings led the researcher to draw certain conclusions as follows:

1. Kurdish religious sermons, similar to other sermons delivered in a different language and culture, necessitate the employment of logic and consciousness in persuading their audience. As a result, the ascription of virtually most of Sharazoori's discourse to the quasilogical persuasive strategy sounded plausible owing to his full awareness of the value of rationality, reasoning, and emotion. In this sermon, multiple rhetorical questions/hypophoras, which belong to quasilogical strategy, were widely used to engage the audience in critical thinking, reflect on their acts and deeds, and stay engaged with the teachings being presented in the sermon.
2. The prevalence of deixis, on the other hand, which is subsumed under presentational strategy, was to achieve inclusion. In other words, Sharazoori, as a prototypical Kurdish preacher, intentionally aimed at giving the impression that the message was addressed to each person in the audience individually and to develop a personal connection with them.
3. Figurative language, metaphors and similes in particular, is the persuasive strategy that Sharazoori consciously eschewed utilizing in his sermon, although the literature in this regard had suggested otherwise (see discussion above). This, I argue, can be ascribable to the subject's simplicity and absence of abstract issues, as well as Sharazoori's deep understanding of the audience's cognitive aptitude to quickly comprehend the supplication matter. The second reason can be attributed to the preacher's own idiolect. Sharazoori, as a key figure in delivering Kurdish sermons, is well renowned for his use of straightforward language, which is favored by most Kurdish mosque-goers during Friday prayers.
4. The analogical strategy, notwithstanding its prominence in Sharazoor's sermon, was employed less frequently compared to the other two strategies. The widespread usage of hadiths and the Quran reiterated the notion that religious texts, which are assiduously interwoven into the fabric of any religious sermon, act as powerful persuasive tools. Having said that, preachers tend to base their arguments on authoritative religious texts in an endeavor to appeal to the logic and emotion of their religiously inclined audience, who are continually and

indirectly taught that questioning religious texts and stories could be deemed heretic and blasphemous. In other words, Sharazoori's overreliance on hadiths and Quranic verses stems from the fact that Islamic preachers are required to base their arguments on the two aforementioned sources to persuade their audiences. Further, they are not permitted to interpret and discuss any topics without referring back to hadiths and Quranic verses because most Muslims refuse to believe any religious topics that are not supported by hadiths and Quranic verses.

5. Ultimately, the study discovered that Kurdish sermons, similar to any other sermons, were rife with persuasive strategies, the most common of which was the quasilogical strategy, which relies on logic and reasoning. The preacher carefully constructed these strategies to appeal to the logic and emotions of his listeners. Furthermore, Sharazoori's reliance on hadiths and the Quran demonstrates the significance, relevance, and centrality of these two sources in Islamic discourse. Thus, this research ascertains the valuable insights it has offered into persuasive strategies, and how they are intricately employed and interwoven into Kurdish sermons. It further laid the foundation for the adaptability of these persuasive techniques to fit the needs and expectations of the listeners, let alone underscoring the vital role of religious sources in molding persuasive communication in this milieu.
6. I acknowledge, however, the study's limitations, which involve only one sermon. Future research should delve deeper into this subject by including multiple sermons delivered by preachers of different sects in Islam to both gain a more comprehensive understanding of how preachers of different sects in Islam use persuasive techniques and to investigate whether or not ideologies associated with a specific sect influence preachers' use of language and persuasive techniques. The findings of this study, nevertheless, provide vital insights into the scope of religious discourse, how words and rhetoric can mold the way people perceive the world, and how to steer clear of spreading extremist ideologies through careful use and examination of persuasive strategies in future sermons.

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