



هَذَا كِتَابُ الثَّقَلَيْنِ

تَصَدَّرَ عَنْ دَارِ الْقُرْآنِ الْكَبِيرِ فِي الْعَتَبَةِ الْحُسَيْنِيَّةِ الْمُقَدَّسَةِ
مُجَازَةً مِنْ وَزَارَةِ التَّعْلِيمِ الْعَالِيِّ وَالْبَحْثِ الْعِلْمِيِّ
مُعْتَمَدَةً لِأَعْرَاضِ التَّرْفِيَةِ الْعَالَمِيَّةِ

السَّنَةُ الثَّانِيَّةُ / المَجْلَدُ الثَّانِي / شَهْرُ صَفَرِ ١٤٤٧ هـ - آبِ ٢٠٢٥ م
عَدَدٌ خَاصٌّ بِبُحُوثِ اللُّغَةِ الْإِنْجِلِيزِيَّةِ لِمُؤْتَمَرِ الْإِمَامِ الْحُسَيْنِ (ع) الدَّوْلِيِّ السَّادِسِ

جُمْهُورِيَّةُ الْعِرَاقِ

دِيَوَانُ الْوَقْفِ الشَّيْعِيِّ

الْأَمَانَةُ الْعَامَّةُ لِلْعَتَبَةِ الْحُسَيْنِيَّةِ الْمُقَدَّسَةِ

هَدْيُ الثَّقَلَيْنِ

مَجَلَّةٌ عِلْمِيَّةٌ نِصْفُ سَنَوِيَّةٍ مُحَكَّمَةٌ

تُعْنَى بِتَفْسِيرِ النَّبِيِّ وَأَهْلِ بَيْتِهِ (صَلَوَاتُ اللَّهِ عَلَيْهِ وَعَلَيْهِمْ) لِلْقُرْآنِ الْكَرِيمِ

تُصَدَّرُ عَنْ دَارِ الْقُرْآنِ الْكَرِيمِ فِي الْعَتَبَةِ الْحُسَيْنِيَّةِ الْمُقَدَّسَةِ

مُجَازَةٌ مِنْ وَزَارَةِ التَّعْلِيمِ الْعَالِيِّ وَالْبَحْثِ الْعِلْمِيِّ

مُعْتَمَدَةٌ لِأَعْرَاضِ التَّرَقِّيَةِ الْعِلْمِيَّةِ

التَّرْقِيمُ الدَّوْلِيُّ: ISSN: 3005-415x

العنوان: العراق - كربلاء المقدَّسة - دار القرآن الكريم في العتبة الحسينية المقدَّسة

رَقْمُ الْإِيدَاعِ فِي دَارِ الْكُتُبِ وَالْوَثَائِقِ الْعِرَاقِيَّةِ ٢٧١٥ لِسَنَةِ ٢٠٢٤ م

لِلْمَعْلُومَاتِ وَالِاتِّصَالِ: ٠٧٧٣٥٣٠٠٨٣٥

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تَسْتَقْبَلُ مَجَلَّةُ (هَدْيُ الثَّقَلَيْنِ) الْبُحُوثَ الْأَكَادِمِيَّةَ الرَّصِينَةَ غَيْرَ الْمَنْشُورَةِ،
بِاللُّغَتَيْنِ الْعَرَبِيَّةِ وَالْإِنْكِلِيزِيَّةِ.

بطاقة الفهرسة

BP130 .A82 2024 VOL. 1 NO. 0

العتبة الحسينية المقدسة (كربلاء، العراق) دار القرآن الكريم.

هَدِي الثقلين: مجلة علمية نصف سنوية محكمة تُعنى بتفسير النبي وأهل بيته (صلوات الله عليهم) للقرآن الكريم/ تصدر عن دار القرآن الكريم في العتبة الحسينية المقدسة - كربلاء، العراق: العتبة الحسينية المقدسة، دار القرآن الكريم، ٢٠٢٥م / ١٤٤٦ للهجرة.

مجلد: ٢٤ سم - نصف سنوية، السنة الثانية، عدد خاص ببحوث اللغة الإنجليزية
لمؤتمر الإمام الحسين (عليه السلام) الدولي السادس لعام ٢٠٢٥م
(العتبة الحسينية المقدسة؛ ١٣٥٧)، (دار القرآن الكريم).

يَتَضَمَّن إرجاعات بليو جرافية.

تصدر المجلة باللغتين العربية والإنجليزية.

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اتَّارِكُ فِيكَ الشَّقْلَ لِمَنْ كَانَ لِلَّهِ وَرَعَاهُ لِبَيْتِهِ



تَنْوِيهِ:

الْأَفْكَارُ وَالْآرَاءُ الْوَارِدَةُ فِي أَبْحَاثِ هَذِهِ الْمَجَلَّةِ تُعَبَّرُ عَنْ وَجْهَةٍ نَظَرٍ كُتِّبَتْ بِهَا
وَلَا تُعَبَّرُ بِالضَّرُورَةِ عَنْ وَجْهَةٍ نَظَرِ الْعَتَبَةِ الْحُسَيْنِيَّةِ الْمُقَدَّسَةِ.

قَصِيدَةُ تَوَخُّحٍ فِيهَا مَجْلَدٌ هَدَى الثَّقَلَيْنِ وَهِيَ مَجْلَدٌ عَلِيمَةٌ
نُصِفَتْ سِنُونُوبٌ مَحْكِيَةٌ تُعْنَى بِنَفْسَيْهِ النَّبِيِّ وَأَهْلِكَ بَيْتِهِ
صَلَوَاتُ اللَّهِ عَلَيْهِمْ لِقُرْآنِهِ الْكَثِيرِ، صَدَرَتْ بِمَرَارِ الْقُرْآنِ
الْكَثِيرِ فِي الْعَتَبَةِ الْحُسَيْنِيَّةِ الْمُقَدَّسَةِ

سَفَرُ جَمِيلٌ وَبَدَتْ مِثْلُ السَّانَا	عِنْدَ الْحُسَيْنِ فِي الطُّفُوفِ صَدَرَتْ
فِي طَيْهَا كُلُّ تَقَاسِيرِ الْهَنَا	وَهِيَ بِقَوْلِ الْإِلِّحَقِّاهَدَرَتْ
أَرَاوَهَا مِنْ بُورَةٍ فِيهَا الْغَنَى	سَلَسَلَهَا الْعِلْمُ وَمِنْهَا نَشَرَتْ
مِيدَانُهَا الْآيُ وَمِنْهَا قَدَدْنَا	وَأَسْتَبَقَتْ بَابَ الْهُدَى إِذْ شَمَرَتْ
مَزْدَارُ قُرْآنِهِ كَرِيمٌ نَحْوُنَا	بِالْخَيْرِ وَالْقَوْلِ الْجَمِيلِ قَدَسَتْ
وَاللَّيْلُ وَلِيَّ بَدَنِ نُصِيبَ الْفَنَا	أَسْتَارَهُ قَدَمُ رَمَقَتْ وَأَنْدَثَتْ
يَا حُسْنَهَا كُلُّ إِلَيْهَا أَذْعَنَا	حِينَ إِلَيْهَا كُلُّ عَيْنٍ نَظَرَتْ
هَذَا قَدْ أَنَا خَتَرَكُمَا الْعَالِي هُنَا	فَارْجَاهُ رَبُّ أَبْوَابِهَا بَلْدَةٌ شَمَرَتْ
فَالْيَوْمَ عِنْدَ السَّبْطِ ذَا أَقْصَى الْكُنَى	أَرْخَ: هَدَى الثَّقَلَيْنِ صَدَرَتْ

عَلِي الصَّفَّارُ الْكُرْبَلَائِي

عَدَدٌ خَاصٌّ بِبَحْوثِ اللُّغَةِ الْإِنْجَلِيزِيَّةِ

لِمَوْتَمَرِ الْإِمَامِ الْحُسَيْنِ (ع) الدَّوْلِيِّ السَّادِسِ لِعَامِ ٢٠٢٥ م

Special Issue Researches in the English Language for
Imam Hussein(AS) Sixth International Conference 2025

إِشْرَافٌ وَمَرَاجَعَةٌ أ.د. عَبْدَ عَلِيٍّ حَمُودَ السَّعِيدِي

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ديوان الوقف الشيعي / الامانة العامة للعتبة الحسينية المقدسة

م/ مجلة هدى الثقلين

السلام عليكم ورحمة الله وبركاته

اشارة الى كتابكم ذي الرقم ح ٢٥١٤٩/٣٩ بتاريخ ٢٠٢٤/٤/٢٧ بشأن استحداث واعتماد مجلتكم لاجراض النشر والترقيات العلمية وتسجيلها ضمن موقع المجلات الاكاديمية العلمية العراقية وبعد استكمال الملاحظات الخاصة بضوابط الاستحداث بموجب كتابكم المرقم ح ٤٧٧١٢/٣٩ في ٢٠٢٤/٨/٢٧، حصلت الموافقة بتاريخ ٢٠٢٤/٩/٨ على اعتماد المجلة المذكورة في الترقيات العلمية والنشاطات العلمية المختلفة الاخرى واعتباراً من المجلد الاول - العدد الاول - كانون الثاني لسنة ٢٠٢٤ لتسجيل المجلة في موقع المجلات الاكاديمية العلمية العراقية.

للتفضل بالاطلاع وابلاغ مخول المجلة لمراجعة دائرتنا لتزويده باسم المستخدم وكلمة المرور ليتسنى له تسجيل المجلة ضمن موقع المجلات الاكاديمية العلمية العراقية وفهرسة اعدادها ، ويعتبر ذلك شرطاً اساسياً في اعتمادها بموجب الفقرة (٣١) من ضوابط الاستحداث واصدار المجلات العلمية في وزارتنا.

...مع وافر التقدير

د. لبنى خميس مهدي
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٢٠٢٤/٩ / ١٠

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**Peaceful Coexistence:
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in the Glorious Quran
and Reflected in Nahj Al-Balaghah**



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**The Power of Words: Persuasive Strategies
in the Qur'an and Nahj al-Balagha
Asst. Prof. Hussein Huwail Ghayadh
College of Basic Education,
University of Thi-Qar, Iraq.**

استراتيجيات الإقناع في القرآن الكريم ونهج البلاغة

أ.م.د. حسين حويل غياض

جامعة ذي قار / كلية التربية الأساسية - العراق

Abstract

This paper examines persuasion ingrained in two seminal books, the Qur'an and Nahj al-Balaghah. The study aims to bring to light how these two books use different linguistic choices as persuasive strategies (attribution and duty toward community) to inspire and shape individuals' attitudes. The problem focuses on the necessity to clarify how sacred books employ linguistic and psychological strategies to influence behavior toward agreement and ethical stances. Governed by the research question—to what extent do these two influential books use attribution theory and duty toward the community as strategies for persuasion?—the paper hypothesizes that the two texts deliberately stress attribution (moral credibility) and duty (collective responsibility) to build trust and social solidarity. Using qualitative content analysis, the methodology investigates selected verses from the Qur'an and letters from Nahj al-Balaghah, merging stylistic, pragmatic, and cognitive frameworks. The findings of this study indicate that these texts sometimes function as powerful persuasive works that merge

ethical authority with social accountability, creating constant standards for moral behavior.

Keywords: Religious discourse, attribution theory, duty toward community, ethical governance, epistemic vigilance

المستخلص:

من طريق كتابين أساسيين، تبحث هذه الدراسة أسلوب الإقناع المتأصل في القرآن الكريم ونهج البلاغة. وتهدف الدراسة إلى معرفة كيفية استعمال كلا الكتابين لخيارات لغوية مختلفة كاستراتيجيات إقناعية (منها: نظرية الإسناد والواجب تجاه المجتمع) لتشكيل وخلق التصورات البشرية. تركز مشكلة الدراسة على كيفية استعمال الكتب المقدسة للاستراتيجيات اللغوية والنفسية للتأثير على السلوك والأخذ به باتجاه التوافق المجتمعي العام. وبدءاً من سؤال البحث- إلى أي مدى قد وظّف هذان الكتابان المؤثران نظريتي الأسناد والواجب تجاه المجتمع كاستراتيجيات للإقناع؟ تفترض الدراسة أن النصين كليهما، (القرآن الكريم ونهج البلاغة)، يؤكّدان على بناء الثقة والحث على التضامن الاجتماعي. وباستعمال أسلوب التحليل النوعي للمحتوى، يعمد الباحث لدراسة آيات مختارة من القرآن الكريم ورسائل من نهج البلاغة جامعاً بين الأطر الأسلوبية والتداولية والمعرفية (الإدراكية). وقد توصلت الدراسة إلى أن هذه النصوص هي نصوص فيها أساليب إقناعية الغرض منها الجمع بين السلطة الأخلاقية والمسؤولية الاجتماعية، مما يخلق معايير ثابتة للسلوك الأخلاقي الاجتماعي.

الكلمات المفتاحية: الخطاب الديني، نظرية الإسناد، الواجب تجاه المجتمع، الحوكمة الأخلاقية، اليقظة المعرفية.

1. Introduction

In Dale Carnegie's prominent book, 'How to Win Friends and Influence People,' particularly dating back to 1936, the concept of persuasion has inspired public awareness. He proposed, in his distinguished and influential work, effective techniques for persuading others by changing their emotional insights, active listening, and providing reinforced support. These effective techniques created a significant critical shift in the cultural consciousness of human interaction.

Persuasion, widely recognized as the mechanism by which attitudes are influenced and adjusted, represents a focal point within the scope of social interaction and social influence. Due to this, Kassin et al. (2011, p. 214) noted that persuasion is "the process by which attitudes are changed." According to them, the process of changing attitudes is essential to persuasive procedures owing to the fact that attitudes are cognitive critiques (positive or negative cognitive critiques) that people construct about others' attitudes. They argued that the persuasive mechanism is not just

about the tangible or visible evidence of behavior; instead, it pertains to reconstructing an individual's psychological (internal) disposition regarding a particular subject. Thus, their definition emphasizes the persuasion role in both psychological and social contexts, where revising and reshaping attitudes can lead to permanent transformations in beliefs, standards, and behaviors.

Kassin et al. (2011) affirmed Perloff's conceptual viewpoint concerning persuasion. Perloff (2003) stated that persuasion is a process of attitude change (intentional effort) in individuals' beliefs and behaviors. He remarked that persuasion is "a symbolic process in which communicators try to convince other people to change their attitudes or behavior regarding an issue through the transmission of a message, in an atmosphere of free choice" (p. 8). Both share the same view that the key objective of persuasion is the shift of attitudes, whether referred to as an act of communication, whether verbal or non-verbal (Perloff), or as a process (Kassin et al.). With regard to Perloff's definition, considering the distinction

between persuasion and coercion, he stresses that the addressee is experiencing 'an atmosphere of free choice,' i.e., the addressee is not subjected to threats or deception. In harmony with Perloff's perspective concerning 'free choice,' O'Keefe (2016, p. 4) conveyed the same stance that persuasion is "a successful intentional effort at influencing another's mental state through communication in a circumstance in which the persuadee has some measure of freedom" [*Italics added*]. The phrase 'some measure of freedom' entails Perloff's standpoint that persuasion is deeply different from coercion (forceful persuasion).

Shifting the focus to another aspect of persuasion, research has also explored the content of the sent message. Chaiken (1980, p. 764) confirmed that "The systematic versus heuristic analysis, which argues that greater involvement heightens recipients' tendencies to scrutinize message content, suggests that high involvement can both facilitate and inhibit persuasion depending on the quality of persuasive argumentation" [*emphasis added*]. She examined the influence of the message content

in persuasive discourse, primarily concerning the recipients' cognitive involvement. When recipients are cognitively involved, it means that message content is relevant; that is, cognitive involvement directs recipients' attention to handling content in a structured manner. Additionally, high involvement shapes the recipients' understanding of the strength of message content (arguments). If the arguments are strong and evidence-based, actively engaged individuals tend to be persuaded. On account of this, recipients critically examine the message, scrutinize information, and assess the validity and effectiveness of the content rather than depending on external cues. Not only Chaiken, but Petty and Cacioppo (1986, p. 134) also delved into the message content. They remarked, "one way to influence attitudes is by varying the quality of the arguments in a persuasive message." Varying the 'quality of the arguments' among motivated recipients (highly involved recipients) means constructing highly influential persuasive arguments. Consequently, they will be in a position to be more stable and unaffected by counterarguments.

2. Religious Discourse and Persuasion

According to Clifford Geertz, Religion, as a concept, stresses symbolic and experiential ranges rather than adhering to theological or structural insights of religion. Geertz (2002, p. 19) stated that religion is "a system of symbols which acts to establish powerful, pervasive, and long-lasting moods and motivations." His textual analysis places religion in a more comprehensive cultural context, offering the perspective that the symbolic system is not confined to reflection but also significantly constructs individuals' understanding, emotional responses, and actions. By conceptualizing religion as an embedded factor within cultural contexts, Geertz offers new insights to grasp how religion manifests in both theoretical stance (belief) and lived experiences (practice). The reason behind such an offer is to give a purposeful understanding to the world and to maintain value-based and emotional paradigms in social situations.

Regarding religion as a system of symbols, researchers have widely argued that the persuasive intentions of religious discourse may be rooted in its

primary function rather than its external structure. As Kim (2016, p. 4) confirmed, "Religious discourse can be intrinsically persuasive in its aims." Persuasion, according to Kim, is not minor; rather, it is an essential and intrinsic aspect of religious communication rather than an insignificant feature. In the context of the intrinsic persuasive nature of religious discourse, researchers have made a distinct shift regarding persuasion, particularly by tracing its rhetorical (persuasive) dimensions. They have observed its diverse communicative functions, ranging from direct persuasion to more implicit forms. Concerning this, Kim drew attention to this type of variation, stating that "Not all forms of religious discourse are overtly persuasive in nature (e.g., stories, poems, liturgies, prayers, etc.) and multimodality is central in some religious discourse (e.g. music, olfactory devices, costume, spatial arrangements etc.) (p. 60)." Kim offers a broader understanding of religious discourse, transcending written or verbal communication to integrate intellectual and performative aspects that enhance the religious message and its persuasive power.

Extending further, Foucault, in his book, *The Archaeology of Knowledge* (1972), discussed the representation of power in discourse. He argued that power can be exercised through discourse, drawing attention to the fact that power constructs public norms and knowledge. Like other types of discourse, such as legal, media, or political discourse, religious discourse possesses power that shapes ideologies by using a persuasive divine language (other types of discourse use secular values), confirming the validity and legitimacy of social norms by linking them to divine mandates and sacred realities (other types of discourse rely on public opinion, tradition, or law), and influencing both personal and group behavior. Religious discourse creates two-dimensional structures (dichotomies) of what is sacred/profane or what is good/evil to control individuals' behavior through certain religious concepts that imply a sense of power, such as sin, divine reward, divine punishment, or shame. This understanding of religious discourse is consistent with Durkheim's perspectives. Durkheim (2008) portrays religion as a social bonding mechanism

that offers shared social standards, stating that "religion is a unified system of beliefs and practices relative to sacred things, that is to say, things set apart and surrounded by prohibitions—beliefs and practices that unite its adherents in a single moral community (p. 46)." This understanding of religion asserts that individuals, without doubt, understand the role of religion in constructing, determining, and communicating social values.

3. Strategies of Persuasion

Persuasive strategies are cognitive mechanisms through which individuals shape others' beliefs and actions. Relative to this, several strategies have been presented, such as the commodity theory recommended by Brock (1968); Cialdini (1993) proposed seven different cues of persuasive strategies: authority, commitment, contrast, liking, reciprocity, scarcity, and social proof. Others, like Heider (1958), Weiner (1974), Smelser and Baltes (2001), Kassin et al. (2011), and Hewett et al. (2018), formulated attributional strategy, while Fukuyama (1996) constructed duty toward community strategy. Due to research page limitations, a

detailed tracing and analysis of all persuasive strategies is not possible. Thus, this paper focuses on two strategies: attributional and duty toward community strategies.

3.1 Attribution Theory and Persuasion

In 1958, Fritz Heider proposed the notion of 'attribution'. This theory indicates that people formulate common sense explanations and justifications of the world in order to make awareness of, evaluate, and control events. Heider identified that attribution is a theory that offers insights into human behavior, concentrating on whether such behavior is shaped by internal or external factors. In line with this theory, people strive to grasp the extent to which individuals' behavior is shaped implicitly or explicitly by personal characteristics and environmental factors (Hewett et al., 2018). To put it another way, the attributions individuals make are determined by whether the source of action causation is internal (person), external (environment), or both, keeping in mind that self-directed control (internal) is comprised of both ability and motivation.

Connecting persuasion with the viewpoints of Heider (1958) and Hewett et al. (2018), it is possible to accomplish an analysis based on attribution processes that determine and direct how people comprehend, analyze, and react to persuasive arguments. The two perspectives acknowledge that individuals attribute conduct to internal causes (personal traits, effort, competence, stimuli) or external causes (situational constraints such as social criteria of ethics). Persuasion inherently depends on reaffirming internal or external attributions to shape beliefs or actions, that is, internal-focused persuasion (personal choices determine success) or external-focused persuasion (impersonal choices, such as environment, determine success). Persuasive arguments, which establish a connection between an individual's behavior and his internal traits, are often more effective because they are consistent with the audience's self-concept. Thus, compelling and impactful persuasion demands understanding and deliberately shaping and controlling the addressee's attribute causality. As a result, this

scheme sheds light on why some persuasive arguments succeed because they are in harmony with existing attributions, while others fail due to their incompatibility. The reason behind failure is that the addresser is regarded as biased (due to various restrictive and challenging factors), which makes his message lose persuasiveness.

Two parallel viewpoints concerning personal attribution arise from the same theoretical background. The early one, Weiner's (1974) perspective, is that *"ability and effort are properties internal to the person (p. 52)," while the later one is that of Kassin et al.'s (2011) statement that personal attribution is an "attribution to internal characteristics of an actor, such as ability, personality, mood, or effort (p. 115)." reflect their shared understanding of the impact of personal attribution in attribution theory, particularly how individuals understand and attribute causes to behavior. Weiner considers ability and effort as intrinsic factors inherent to individuals. This type of attribution (personal one) powerfully affects and shapes motivation, expectations, and emotional*

states. In agreement with Weiner, Kassin et al. share a similar stance, affirming that ability and effort are personal attributions inherent to individuals, rather than shaped by situational circumstances.

Take it further, persuasion, as an essential feature of human interaction, depends on individuals' abilities to identify and interpret psychological conditions and behavioral inclinations of their addressees. In everyday conversation, what is required is not only comprehension of how individuals feel, but also an awareness of their permanent disposition—like their consistent beliefs, personality traits, and skills that influence their choices and decisions, guiding how they think and act. In this regard, Kassin et al. (2011) point out that:

To interact effectively with others, we need to know how they feel and when they can be trusted. But to understand people well enough to predict their future behavior, we must also identify their inner dispositions—stable characteristics such as personality traits, attitudes, and abilities. Since we cannot actually see dispositions, we infer them indirectly from what a person says and does (p. 112).

Kassin et al. created an integration between inner dispositions and persuasion through different levels. First, they establish a coherence between predicting behavior and evaluating credibility. They pointed to the role of inner dispositions (internal traits) in analyzing and estimating behavioral tendencies and evaluating credibility. In persuasion, identifying these dispositions helps in framing arguments that align with the addressee's beliefs and principles, enhancing the process of cognitive integration into the argument. Second, their argument stated that by inferring an individual's dispositions through their language and conduct, addressers can construct arguments that resonate with the addressee's existing principles. This resonance of constructed arguments raises the prospect of fruitful persuasion, as it draws on the addressee's cognitive schemas and prior knowledge. Third, they built trust and credibility, perceiving that both are crucial factors in persuasion. Recognizing and understanding the audience's traits can enhance an addresser's ability to establish trust and credibility, which later makes the audience feel valued and

understood. Fourth, they shed light on the different processes of information (cognitive styles or preferred ways of processing knowledge). Some people may depend on cognitive processing, while others use explicit linguistic signs. Understanding an individual's inner dispositions (internal paradigms of thinking) enables the addresser to modify and adjust his approach, employing either in-depth (comprehensive) arguments for thoughtful audiences or uncomplicated hints for those who rely on heuristics. This cognitive process is notably important, since, although dispositions cannot be directly recognizable, they serve a decisive function in predicting conduct and evaluating credibility. To conclude, for more evidence, Biber et al. (2007, p. 124) affirmed that a firmly persuasive discourse is most explicitly recognized through tracing three basic appeals, one of which is credibility.

In their book, *International Encyclopedia of the Social & Behavioral Sciences*, Smelser and Baltes (2001) delved into various perspectives on social inferences, giving special attention to attribution theory. According to their viewpoint, attribution

theory explains that people make sense of behavior or social interactions by identifying and inferring underlying traits or dispositions (attributing causes to actions). They noted that "One popular inference approach is based on 'attribution theory' and holds that people come to infer underlying characteristics about themselves and others from the behaviors that they observe and the situational constraints imposed on these behaviors (p. 896)." As argued by Smelser and Baltes (2001), this theory offers an insightful perspective to grasp the mechanism of persuasion. In the field of persuasive communication, this theory proposes that audiences are active recipients, that is, they actively evaluate the addresser's intent and credibility rather than passively receive content. The outcome of persuasive communication, therefore, is closely related to attributional processes. Thus, the effectiveness of persuasion is shaped not only by what the addresser says but also by people's interpretations of the personal traits and intentions of the communicator.

3.2 Duty Toward Community

In his book, *Trust: The Social Virtues and the Creation of Prosperity*, Francis Fukuyama (1996, p. 11) proposed that "duty toward community" can act as a persuasive strategy. The concept of duty toward community, consistent with his viewpoint, reflects the moral obligations people owe toward the group they belong to, regardless of the group type, whether it is familial, local, or national. Fukuyama argued that this implication of duty is more than just a passive observance of traditions; rather, it serves as an active mechanism that can be utilized to guide behavior and build trust.

Before Fukuyama's proposing his concept of 'duty toward community,' Amitai Etzioni (1993) in his book, *'The Spirit of Community: Rights, Responsibilities, and the Communitarian Agenda,'* introduced the concept of 'communitarianism.' This concept is as a well-aligned interpretive stance to Fukuyama's later emphasis on the duty toward community. He put forward the centrality of moral accountability and social relationships embedded within social responsibility. The

centrality of moral accountability works on fostering harmonization between personal rights and duties within the social fabric. In this sense, Etzioni (1993, p. 7) pointed out that "A return to a language of social virtues, interests, and, above all, social responsibilities will reduce contentiousness and enhance social cooperation." Both Fukuyama and Etzioni drew attention to the significance of cooperative accountability. They contended that individuals perform more efficiently when they acknowledge their obligations toward one another, not confined to their individual rights. Etzioni's assertion to minimize disagreement, hostility, or the level of contention by paying particular attention to social norms and responsibilities resonates with Fukuyama's argument that a sense of accountability toward the public can encourage collaboration and prevent the collapse process of social ties.

By the same token, Clifford Geertz's investigation of society and religion played a vital role in understanding how cultural paradigms are fundamentally interrelated with social systems and public behavior. Geertz (1963) advanced the idea

that "The religious beliefs and values of these latter, far from clashing with those of the general society, are rather the most elaborate, developed, and systematic expression of the culture's traditionally institutional ethos" (p. 128). He suggested that religious principles and norms of a particular community group coexist without contradiction with the dominant cultural values. Geertz's standpoint is that religious systems transmit and consolidate these cultural standards, render them to be more comprehensible, and function as personal ethical obligations. Therefore, Geertz, since 1963 (as the researcher believes), put forward the cultural foundation for Fukuyama's argument that individuals accomplish their obligations toward society since these responsibilities are firmly and extensively ingrained within cultural and ethical paradigms that conceptualize and shape individuals' interpretation of the world.

4. Research Methodology

Conducting this study is accomplished through the use of a content analysis method that includes two selected strategies. The analysis is qualitative,

which aims to analyze data chosen from the Qur'an and Nahj al-Balaghah.

4. Data Analysis

4. 1 Attribution Theory as a Persuasive Tool

To integrate persuasiveness with the attributional frameworks of Heider, Kassin et al., and Hewett et al., one can explore how attribution processes shape the influence of persuasive communication. In a persuasive context, according to their frameworks, personal attribution is a critical factor because audiences are more likely to be influenced when they comprehend the addresser as credible, competent, and morally consistent. Both the Qur'an and Nahj al-Balagha employ personal attribution as a persuasive device by stressing valuable traits related to an individual's character.

4.1.1 Qur'anic Persuasive Verses (Prophet's Character)

The prophet Muhammad's character is honored for reflecting the principled ethical values, for example:

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾ (سورة القلم: ٤) -

"And thou (standest) on an exalted standard of character." (Qur'an 68:4, Yusuf Ali trans.).

For a comprehensive awareness of the persuasive implications of this Qur'anic verse, it is crucial to study its cognitive pragmatic features. The prophet Muhammad's character, as asserted by the Qur'anic verse, can be studied through the interplay between personal attribution theory and cognitive pragmatics, given that cognitive pragmatics focuses on mental representations and shared knowledge. This type of pragmatic analysis uncovers how his personality acted as a persuasive force stemming from inherent virtues and communicative intelligibility. This verse is embedded within an extensive religious moral framework, where the prophet's personality is portrayed as an ideal for decent conduct. A context as such, in which the praise is unambiguous, sets the stage for the audience to decode the 'praise' as an appeal to strive to match his virtues, inspiring a sense or a desire for moral integrity, i.e., the cognitive implicature is that 'you should

follow him.' Here the explicitness of the praise minimizes the processing efforts and reduces the inferential strains of persuasion. Furthermore, the expression constructs a mental representation that the prophet is morally reliable. Regarding this, the addressees are cognitively in a state to approve his teachings, judge his actions as ideal, and stand against counter-narratives. All these regarded, they enhance persuasion by integrating the addressees' perspectives with those indirectly endorsed by the divine discourse.

Related to cognitive pragmatics, particularly the theory of mind, the addresser predicts that the addressee will recognize the praise as a signal of responsibility and credibility. Here, the representation of epistemic vigilance is clear. Epistemic vigilance, as stated by Sperber et al. (2010), refers to the ability to guard against the possibility of deceit or misrepresentation. This concept implies that individuals can develop a highly refined capacity to assess the credibility of the bases of communication (i.e., who is reliable) as well as the subject matter of what is conveyed (i.e., which perspective to

adopt). The ability of the credibility refinement has been regarded as epistemic vigilance. In other words, they proposed that people are inherently equipped with cognitive mechanisms of epistemic vigilance. The purpose behind such mechanisms is to evaluate the trustworthiness of information and its origins; namely, is the addresser reliable, and is the information rationally comprehensible and appropriate? Consistent with the Qur'anic verse, the audience apply epistemic vigilance to determine whether this source of information is reliable or not. This verse (the example of analysis mentioned above) functions for an argumentative and cognitive purpose. It restricts and diminishes, or at least mitigates epistemic vigilance among addressees through the establishment of the prophet's integrity (prophet's ethos) either before or in parallel with the acceptance of his revelation, i.e., people scrutinize and assess an addresser's consistency. In Qur'anic discourse, the primary procedure to avoid or lessen this scrutiny can be achieved by presenting a moral character. This can be done by asserting that the prophet is not just a good person but

indeed a representation of great moral character. The prophet's high moral standards also reduce epistemic vigilance with regard to the fact that the prophet is characteristically honest and reliable. Therefore, the Qur'anic verse encodes a cognitive function by implicitly persuading the audience to eliminate epistemic vigilance and receive the forthcoming divine revelation with self-confidence. Furthermore, religious discourse is powerful when it provides constructive cognitive effects with minimal effort. This constructed cognitive effects can be perceived through the assertion that the prophet's personality is rationally accepted as reliable and honest. This rational acceptance of the prophet's personality implies that rejecting him would be irrational. Thus, activating epistemic vigilance in the audience's mind adds credibility to ending that type of vigilance and receiving his teachings as transparent and truthful.

To conclude the Qur'anic verse persuasive implication, by integrating personal attribution theory with cognitive pragmatics, we gain a layered insight concerning how the Qur'anic verse

constructs the prophet's character to enhance the persuasive impact that constructs the cognitive and ethical orientation (paradigm) of the Muslim community. Muhammad's exalted character is an inherent type of attribution. His reliable and consistent attributes frame how followers perceive him and regulate their behaviors according to his teachings. Through this approach, the Qur'anic verse not only portrays the prophet's personality, but also intentionally persuades his followers to approve and assimilate these ethical principles through attributional and cognitive mechanisms.

4.1.2 Attribution Theory in Nahj al-Balaghah

In Nahj al-Balagha, personal attribution acts as more than just self-awareness; it functions as a considered and intentional persuasive element. By bringing focus to his personal experiences, Imam Ali builds an influential, persuasive ethos that strengthens the influence of his discourse—regardless of whether they are sermons, letters, or aphorisms.

Examining the following excerpt:

((أَلَا وَإِنَّ لِكُلِّ مَأْمُومٍ إِمَامًا يَقْتَدِي بِهِ، وَيَسْتَضِيءُ بِنُورِ عِلْمِهِ. أَلَا وَإِنَّ إِمَامَكُمْ قَدْ اكْتَفَى مِنْ دُنْيَاهُ بِطَمَرِيَّةٍ، وَمِنْ طُعْمِهِ بِقُرْصِيَّةٍ. أَلَا وَإِنَّكُمْ لَا تَقْدَرُونَ عَلَى ذَلِكَ، وَلَكِنْ أَعَيْنُونِي بَوَرَعٍ وَاجْتِهَادٍ، وَعِفَّةٍ وَسَدَادٍ. فَوَاللَّهِ مَا كَثُرَتْ مِنْ دُنْيَاكُمْ تَبَرًّا، وَلَا ادْخَرْتُ مِنْ غَنَائِمِهَا وَفَرًّا)). (نهج البلاغة، ج ١٦، ص ٢٠٥)

Remember that every follower has a leader whom he follows, and from the glory of whose knowledge he derives light. Realize that your Imam is satisfied with two shabby pieces of cloth out of the (comforts of the) world and two loaves for his meal. Certainly, you cannot do so, but at least support me in piety, exertion, chastity and uprightness because, by Allah, I have not treasured any gold out of your world nor amassed plentiful. (Nahj al-Balaghsh, letter 45, p. 768)

Making use of a pragma-stylistic model that combines pragmatic concepts (speech acts, presupposition, etc.) with stylistic choices will help in understanding how the selected text manipulates language pragmatically to convey a sense of meaning. To make sense of meaning can be fulfilled by cognitive processes

including attention, inference-making, context, memory, and prior knowledge, supported by schemas. Investigating the aforementioned excerpt by applying the amalgamated framework of attribution theory and pragma-stylistics is feasible. This can be done by examining how stylistic choices and strategic use of language in context (pragmatic strategies) are congruent with psychological mechanisms of persuasion.

From a pragma-stylistic analysis standpoint, directive speech acts such as 'remember that,' 'realize that,' and 'support me' function as persuasive stylistic choices. These choices frame virtuous narratives and principled behavior as obligations. Besides, the repeated linguistic expressions (stylistic perspectives), as illustrated by the two expressions, 'two shabby pieces' and 'two loaves,' emphasize the moral habits of living simply (avoiding materialism and focusing on spiritual growth), highlight the Imam's moral beliefs by drawing a distinction with a pleasure-seeking lifestyle.

In religious discourse, figurative language, including metaphor, fulfills its persuasive function

by changing the audience's minds. Sopory and Dillard (2002, p. 407) affirmed this viewpoint when they confirmed that "public discourse is rife with figurative comparisons designed to change people's minds. Metaphor is the typical trope of comparison in such messages." Before that, the role of metaphor enhanced in conceptual metaphor theory proposed by Lakoff & Johnson (1980). They clarified that the metaphor frames as revealed by expressions, such as 'knowledge' as 'light' in 'from the glory of whose knowledge he derives light, embody intellectual and moral enlightenment, and 'glory' exalts 'knowledge' as a path to the divine and esteemed rank. Moreover, from a persuasive figurative perspective, the metaphor reveals itself within Aristotle's rhetorical insight, particularly 'ethos' and 'pathos.' Ethos can be detected as an assertion; the leader is a source of knowledge from whom the followers 'derive light.' Along with this, implicitly, the addresser portrays himself as a source of knowledge. He alludes to his humility by stating his lifestyle. The first allusion is 'satisfied with two shabby pieces of cloth,' which is an

internal attribution of piety and self-discipline, while the second is 'I have not treasured any gold,' which is an inspiration to the followers to avoid external materialism. On the other hand, pathos, as an emotional appeal, can be identified through the image of followers drawing light from their leader's knowledge, revealing a sincere emotional and spiritual connection. What's more, from a psychological standpoint, particularly based on attribution theory, the metaphor directs the addressee to ascribe to the addresser's knowledge and actions. The leader's knowledge, as a moral source of light and a motivational attribution, offers clarity, understanding, and spiritual support; all of these motivate conformity through positive attribution.

Furthermore, the representation of parallelism (stylistic device) in 'piety, exertion, chastity, and uprightness' reveals rhythmic prominence which reinforces persuasive force, focusing on the fact that these paralleled structures are pragmatic reinforcements of ethos. Parallelism, as an effective illocutionary force, helps the addresser to express his authority or conformity while he addresses

the audience and focuses on shared cultural and ideological norms. Taking parallelism to the next level, particularly in harmony with cognitive load theory presented by (Sweller, 1988), paralleled linguistic choices minimize cognitive load, making the moral virtues easier for the audience to draw inferences.

4. 2 Duty toward Community and Persuasion

4. 2.1. Duty Toward Community (in Qur'an)

The Qur'an puts the persuasive strategy of duty toward community forward in different perspectives. Qur'anic verses sometimes persuade people to accomplish their duty to social by reassuring shared righteousness and deterring negative actions. For example:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ﴾
(سورة المائدة : ٢)

"Help ye one another in righteousness and piety but help ye not one another in sin and rancor: fear Allah." (Qur'an 5:2, Yusuf Ali trans.).

For an inclusive understanding of the persuasive inferences, it is necessary to study the verse

pragmatic aspects, considering that pragmatics examines the contribution of context to meaning in communication. Aligned with this view, pragmatics can play a key role in identifying Fukuyama's concept of *duty toward community*, bearing in mind that this concept functions as a persuasive strategy). As a pragmatic concept, speech act theory can provide a meaningful perspective on communication since it accomplishes more than one function, such as apologies, threats, refusals, compliments, and so forth. The *directive* speech act '*Help ye one another in righteousness and piety*,' acts as an illocutionary act that draws the people's attention to do *actions*. This imperative is not just a command, but it carries deep ethical implications, bearing in mind that helping one another creates a moral duty for listeners to act according to community values. Collaborative responsibility is consistent with the strategy of *duty toward community*, where collaboration surpasses personal concerns. The contrast between helping in '*righteousness*' and avoiding '*sin*' reinforces persuasion by mentally framing '*duty*' as a dichotomous moral choice.

Besides, the Qur'anic verse can be analyzed through another pragmatic concept; the cooperative principle of *relevance*. This example calls for cooperation in righteousness and piety, which are socially relevant values that foster social harmony. Engaging in helping individuals in *righteousness and piety* while avoiding involvement in supporting people *in sin* performs the function of persuasion by shedding light on the set of ethical principles within the scope of which community members are necessary to collaborate. This relevance deepens the sense and enhances the perception of *duty toward community*, which is congruent with Fukuyama's focus on ethical responsibility.

Other pragmatic perspectives, such as *presupposition*, *deixis*, and *positive face*, can construct a foundation for *duty toward community*. Presupposition implies a shared background belief between the addresser and the addressee. The verse being examined, the speaker and the listener, guided by their background knowledge, assume that '*righteousness*' and '*piety*' are positive social values. Thus, their shared assumptions

create a sense that command is persuasive. In addition, deictic expressions are considered presuppositional triggers. Deictic reference, such as *Ye*, addresses the community rather than the individual. *Ye*, as a plural deictic marker, proposes a shared duty within the community, affirming the idea of collective responsibility (social trust) and social duty, which enhances persuasion by framing duty as a collective obligation. What is more, a *positive face* necessitates recognition, esteem, and community participation. The whole verse avoids being too direct, i.e., avoids threatening negative faces. Helping *one another* is the Islamic principle of *ta'awun'* that triggers a reciprocal responsibility and reinforces social cohesion. The expression choice shapes cohesive group identity, builds collective trust, and appeals to the listener's desire for belonging (positive face). Rather than imposing, it reveals cooperation as a natural obligation (raising the listener's positive face). Linguistic choices, such as *not one another in sin* and *rancor* eliminate harmful actions, condemn contentious behavior, and prevent social fragmentation (threat to social

harmony). All these linguistic expressions give rise to make compliance a technique to sustain group approval. The lexical choice of *Fear Allah* increases group harmony. Group harmony can be perceived through framing moral responsibility with divine directives, with the appealing to the desire of those who believe in corroboration in both spiritual and social recognition.

4. 2. 2 Duty Toward Community (in Nahj al-Balaghah)

Not limited to the Qur'anic verses, *duty toward community* is often present in Nahj al-Balaghah to structure its narrative. With respect to Fukuyama's seminal work (1996), particularly his analysis of political organization and governance, he emphasized ethical responsibility and social obligation as essential factors of competent leadership. He proposes that a leader's authority and power do not ensure his right to govern, but his adherence to ethical rules can guarantee it. This viewpoint is in harmony with the political ethics framed by Imam Ali in his letter to Malik al-Ashtar, an influential political text in Islamic political

philosophy. To analyze an excerpt from this letter:

((ثُمَّ اعْلَمْ يَا مَالِكُ، أَنِّي قَدْ وَجَّهْتُكَ إِلَى بِلَادٍ قَدْ جَرَتْ عَلَيْهَا دُولٌ قَبْلَكَ، مِنْ عَدْلٍ وَجَوْرِ، وَأَنَّ النَّاسَ يَنْظُرُونَ مِنْ أُمُورِكَ فِي مِثْلِ مَا كُنْتَ تَنْظُرُ فِيهِ مِنْ أُمُورِ الْوَلَاةِ قَبْلَكَ، وَيَقُولُونَ فِيكَ مَا كُنْتَ تَقُولُ فِيهِمْ، وَإِنَّمَا يُسْتَدَلُّ عَلَى الصَّالِحِينَ بِمَا يُجْرِي اللَّهُ لَهُمْ عَلَى أَلْسُنِ عِبَادِهِ. فَلْيَكُنْ أَحَبَّ الذَّخَائِرِ إِلَيْكَ ذَخِيرَةُ الْعَمَلِ الصَّالِحِ، فَاْمْلِكْ هَوَاكَ، وَشُحَّ بِنَفْسِكَ عَمَّا لَا يَحِلُّ لَكَ، فَإِنَّ الشُّحَّ بِالنَّفْسِ الْإِنْصَافُ مِنْهَا فِيمَا أَحَبَّتْ وَكَرِهَتْ)). (نهج البلاغة، ج ١٧، ص، ٣٠)

Then, know, O Malik, that I have sent you to an area where there have been governments before you, both just as well as oppressive. People would now watch your dealings as you used to watch the dealings of the rulers before you and they (people) would criticize you as you criticized them (rulers). Surely, the virtuous are known by the reputation that Allah circulates for them through the tongues of His creatures. Therefore, the best collection with you should be the collection of good deeds. So, control your passions and check your heart from doing what is not lawful for you because checking the heart means detaining it just halfway between what it likes and dislikes. (Nahj al-Balaghsh, letter 53, p. 792)

To examine the representation of duty toward

community as a persuasive strategy proposed by Fukuyama, a pragmatic framework can offer valuable insights. Examples of directive speech acts, such as 'Then, know, O Malik,' 'control your passions,' and 'check your heart' are used as persuasive strategies embedded in moral obligation. These linguistic choices (imperatives) carry out the role of performative orders to shape and direct Malik's actions, making him adopt ethical governance as a consistent habit. Imam Ali asserts, assertive as a pragmatic concept, documented historical facts: *there have been governments before you, both just as well as oppressive*, to set a context and lay out a standard through which Malik's behavior can be evaluated. By providing him with these directives and assertives, Imam Ali indirectly declares, declarative pragmatic technique, his principles that should be followed by Malik.

In addition, this excerpt presents as a key element the significant use of implicature, where Imam Ali's intended meaning goes beyond the direct and straightforward interpretation of his words. First, he focuses on the weight of historical tradition

by asserting that people will judge Malik as not being different from the previous rulers. Imam Ali implies that Malik's actions will be evaluated based on historical traditions of just (virtuous) and unjust (corrupt) authority. This enforces a sense of awareness (responsibility) and the possibility of desirable and undesirable social outcomes. Second, in his implied messages, Imam Ali draws attention to the power of public opinion. The expression *Surely, the virtuous are known by the reputation that Allah circulates for them through the tongues of His creatures* indicates that the ruler's reputation (social status) is a critical consideration of their principled character and divine support among the people. The example referred to earlier implicitly persuades Malik to behave in a manner that will enhance his social status among individuals. Third, another implicature can be recognized when there is a connection between good deeds and success. The statement *Therefore, the best collection with you should be the collection of good deeds* denotes that wise authority and ethical guidance pave the way to stability, success, and historical recognition.

Paving the way as such inspires and encourages Malik to strive for a rule regarded as effective and historically significant. Fourth, through his inferred statements, he focuses on self-discipline and fair leadership. The recommendation to *control your passions and check your heart* conveys that uncontrolled and unregulated personal desires result in injustice and oppression, leading to social suffering and instability. To avoid uncontrolled personal desires is parallel with his his commitment to self-control and personal restriction is key to accomplishing his role as a leader. Fifth, in his conveyed implications, he brings to light the delicate balance of authority. The wording *checking the heart means detaining it just halfway between what it likes and dislikes* implies that effective leadership relies on maintaining a balance between personal inclinations and social demands, with a clear emphasis on self-control and fairness.

Along with this, *presupposition* constitutes another key aspect of pragmatic analysis. Linguistically, it is possible to identify several implicit presuppositions embedded within the discourse

of the text. According to the criteria of discourse, it takes for granted that Imam Ali's letter conveys certain shared knowledge with Malik, including fundamental and shared beliefs (presuppositions) about governance, ethical conduct, and sacred influence. The inserted presuppositions in the text help in shaping the addressee's perception implicitly rather than overtly. The various strategic uses of presuppositions enhance their persuasive and rhetorical impact and guide Malik toward Imam Ali's ethical and administrative principles. For example, the existence of the previous governments can be perceived in the statement *I have sent you to an area where there have been governments before you, both just as well as oppressive*. The utterance presupposes that before Malik many governments had shaped the type and the pattern of the governance. The addresser presupposes that the addressee is aware and familiar with the area's political history, including fair or oppressive ruling regimes. Another instance which is related to the representation of presupposition is the expression, *People would now watch your dealings as you used*

to watch the dealings of the rulers before you, and they (people) would criticize you as you criticized them (rulers). This viewpoint presupposes that leaders are often subject to public criticism. Another example which is closely relevant to virtue and reputation is the statement, *Surely, the virtuous are known by the reputation that Allah circulates for them through the tongues of His creatures.* The argument of reputation points to the fact that virtues are publicly detected and Allah helps in spreading the good reputation of the virtuous ones. The presupposition of the value of virtuous actions, particularly the construction of words in, *Therefore, the best collection with you should be the collection of good deeds,* presupposes that *good deeds* are appreciated and must be the central concern for a ruler. The last presupposition identified in the excerpt is associated with individuals' nature and their hearts' inclinations. The presupposition of uncontrolled passions and desires may drive people to hurtful conduct can be remarked in the utterance, *'So, control your passions and check your heart from doing what is not lawful for you*

because checking the heart means detaining it just halfway between what it likes and dislikes.'

What is more, *deontic modality*, including *modal verbs*, *directive modality* (command, request, ...), *commissive modality* (promise or guarantee to behave in a particular manner), and *volitive modality* (wishes, desires, etc.), help in understanding how people use language to express various acts (promise, permission, obligation, necessity, etc.). The selected text employs different types of deontic modality. the purpose behind such using is to communicate the moral obligations a ruler must stick to. The use of *should* as a modal verb in '*the best collection with you should be the collection of good deeds*' signifies a moral obligation or necessity. The use of directive modalities, such as '*control*,' '*check*,' and '*know*,' is not merely informational. These directives serve as commands to make Malik aware of the critical situation in which he is. Commissive modality conveys commitment, for example, the phrase '*I have sent you*' can be construed as commissive. Imam Ali's words advance beyond mere presentation; they represent

a firm commitment to appoint Malik for a critical mission. Volitive modality in *Surely, the virtuous are known by the reputation that Allah circulates for them'* is not an explicit wish, that is, this utterance communicates hidden intentions, implying that Malik's virtuous actions will be recognized and rewarded by Allah.

Conclusions

This paper has examined the embodiment of persuasion in religious discourse. By using an integrated persuasive framework, the study has shown how these two texts, the Qur'an and Nahj al-Balaghah, utilize persuasive strategies to influence, shape, and determine people's viewpoints. The representation of credibility and ethical identity has been illustrated by attribution theory, as reflected by the description of Prophet Muhammad and Imam Ali, creating and establishing trust and minimizing epistemic vigilance. In parallel, the emphasis on communal duty can consolidate and promote adherence to ethical decision-making and community solidarity through implicatures and directives which are embedded in shared moral principles. Other types of analysis, figurative language and cognitive pragmatics, contributed significantly to deepen the influence of persuasion by creating consistent and cohesive messaging with shared beliefs and reducing cognitive resistance to persuasion. In the end, the analysis demonstrates how religious discourse uses and integrates

symbolic representations, speech acts, and socially accepted behaviors to strengthen sustained ethical principles, integrating individuals' perceptions with shared accountability.

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