

Persuasive Appeals of Emotion in a Religious Sermon of Sheikh Ahmed Al-Waeli about Imam Ali (peace be upon him) and His Biography with His Flock: A Pragmatic Study

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Summary:

The current study deals with the means of persuasion in Sheikh Al-Waili's selected sermon about the personality of Imam Ali (peace be upon him) and his biography with his flock. It focuses on the appeals of emotion used in the selected sermon by attempting to analyze speech acts and the effects of the implicit meaning resulting from their use and employ the principles of community interaction through them. There are many different theories that deal with persuasion such as Sherif et al's (1965) the social judgment theory, Fishbein and Ajzen's (1980) theory of reasoned action, Festinger's (1957) cognitive dissonance theory. The study aims at figuring out the most used persuasive appeals of emotion and the most prominent speech acts in the selected sermon. Furthermore, the study assumes that the indicators of feeling are the most used persuasive appeals of emotion and assertive acts are the most prominent acts in the selected sermon. It concludes that the values and desires of the target are the most prominent appeals. On the other hand, the assertive and directive acts are the most observed which suit the nature of a religious sermon.

1. Introduction

Language is a means of social communication not only to convey ideas, expressions, and readiness to act in society, but it may be in several types of speeches such as religious speeches. Through language, people exchange ideas, information, and feelings with each other in different ways. Actually, language is framed by symbols agreed upon by its users. These symbols have different meanings (Dinneen,1976,p.8). Members of a particular linguistic community have the ability to decode these symbols and know their meanings. Therefore, language and social communication are two important aspects of human life and cannot be separated.

Language is the means of this social communication and social communication is the result of language .

Religious speeches provide people with ideologies related to organizing practical behaviour, so they are considered a reward for religion, especially if they are said by speakers worthy of listening, such as Sheikh Dr. Ahmed Al-Waili whose sermon is selected to be analyzed. The term ideology is a social term for considerations shared by a group of members and used to carry out daily social transactions (van Dijk,2006,p.115).

Speakers use different linguistic persuasive devices in their daily interactions. They use the same devices in their religious, cultural, political, etc. sermons. Many studies tackle persuasive devices to analyze what Crystal (2008, p.302) calls their impact on society or to provide a text that helps the listener to understand its content. Malmstorm (2014) conducts a study to discuss the status of religious sermons in contemporary Christian evangelism. He (2014,p.1)concludes that most evangelism sermons seek to raise the listener to a position that makes him an active partner in understanding meanings as a communicative community activity. In addition, al-Hamshary (2019) presents an analysis of a religious sermon on Islamic identity delivered by the Sheikh of Al-Azhar, Dr. Ahmed Al-Tayeb, on the occasion of the birth of the Prophet, may God bless him and his family and grant them peace. The study (2019, p.426) highlights how the speaker uses linguistic units to present his instructions and how to formulate the Islamic identity. It (2019, p.444) concludes that the speaker's background plays a great role in the mind to receive his correct message.

Yet, there is a clear gap in discussing the pragmatic aspects of the discursive devices in contemporary religious sermons. The current study analyzes Sheikh Al-Wa'ili's sermon about the ethics of Imam Ali (peace be upon him) and his biography with his flock. To achieve this linguistic analysis, Lucas's (2009) persuasive appeals of pathos are used, as well as Serale's (1969) theory of speech acts to achieve pragmatic analysis.

The current study poses the following questions as a research problem, and attempts to hold a linguistic and a pragmatic analyses to find appropriate answers that will be a conclusion of the study:

1. What are the most used appeals of emotion in the selected sermon?
2. What are the most used speech acts in the selected sermon?

3. How do appeals of pathos play a fundamental role as linguistic persuasive devices in the selected sermon?

4. How do speech acts play a fundamental role as pragmatic devices in the selected sermon?

As associated with its values, the current linguistic study provides a deeper understanding of a religious sermon of great historical value. The analysis of the words, structures, and connotations in Sheikh Al-Waeli's sermon on the biography of Imam Ali (peace be upon him) provides clearer insights into the text's objectives. The study also offers an assessment of religious discourse through a critical analysis that examines the means of persuasion and influence, and the construction of strong arguments supported by linguistic and logical evidence.

2. Persuasion

Persuasion occurs in every aspect of life like education, politics, economics, and even within social interactions. It becomes universal and a prevalent part of our everyday lives as it comprises a variety of communication events that vary from advertisements to political or presidential campaigns. McCloskey (1994,p.41) states that persuasion is the "realm of rhetoric, unforced agreement [and] mutually advantageous intellectual exchange." Osborn and Osborn (1997,p.415) define persuasion as " the art of convincing others to give favorable attention to our point of view".

Simons et al. (2001,p.7) relies persuasion on what is said or what is known as 'paralinguistic messages'. On the other hand Dillard and Shen (2013,p.6) believes that "persuasion relies primarily on symbolic strategies that trigger the emotions of intended persuadees, while conviction is accomplished primarily by using strategies rooted in logical proof and that appeal to persuadees' reason and intellect."

According to Dave Lakhani (2005,p.14), "Persuasion is not just about selling, but rather, it is also about gaining agreement and support. It is about creating a common ground upon which two or more people can come together in thought and belief".

O'Keefe (2006,pp.26-27) refers to persuasion as "a successful intentional effort at influencing another's mental state through communication in a circumstance in which the persuadee has some measure of freedom". O'Keefe (2006,pp.25-26) appoints five shared features of paradigm cases that are available in which most people agree upon when dealing with persuasion: first, persuasion is a successful attempt to influence. Second, the persuader intends to influence the persuadee. Third,

persuasion is some measure of freedom (free will, free choice, voluntary action) on the persuader's part. Fourth, effects are achieved through communication. Finally, it makes a change in mental state of the persuader (principally as a precursor to a change in behavior).

There are different theories of persuasion. O'Keefe (2006,p.19) believes that the social judgment theory is based on how "messages produce attitude change through judgment processes and effects". Dainton and Zelley (2004,p.105) adds that an individual's attitudes are shown in three different groups which are acceptance, rejection, and non-commitment. Dillard and Shen (2013,p.120) believe in the theory of reasoned action which deals with how being exposed to 'persuasive information' is a result of how the behavior of an individual alternates. According to Festinger (1957,p.2) the cognitive dissonance theory presents cognitive elements which imply any idea, opinion, attitude, or piece of knowledge upon a person, an issue, and the like. Then, Dainton and Zelley (2011,p.126) suppose that the elaboration likelihood theory focuses on fact that persuasion is "... a cognitive event, meaning that the targets of persuasive messages use mental processes of motivation and reasoning...to accept or reject persuasive messages."

2.1 Speech Act of Persuasion

As suggested earlier by J. L. Austin, utterances are not only a process of communicating information but also carrying out actions. This means that, "in saying something a person has a certain intention, and the act of communicating succeeds only if that intention is recognized by the hearer," (Bach et al.,1979,p.3). This is a result of the perspective that is shared between both members (speaker and listener) which are known as mutual contextual beliefs. Austin introduced three types of speech acts: locutionary, illocutionary, and perlocutionary as illustrated in the following three examples (Austin 1962,pp.101-102):

(1) *She told to me 'Come early!'*

(2) *She urged me to come early.*

(3) *She persuaded me to come early.*

In reference to persuasion, the third example is a representative since it uses the verb 'to persuade' and such acts belong to this classification because according to Austin, "saying something will often (...) produce certain consequential effects upon the feelings, thoughts, or actions of the audience (...) and it may be done with the design, intention, or purpose of producing them," (1975,p.101). Thus, persuasion is

associated to perlocutionary act which is the act achieved "by saying something" (AL-Janabi, 2018,p.34).

However, persuasion is considered as a directive speech act in reference to what Searle introduced in his modified classes of speech acts which entail the intention of the speaker to lead the listener to take on a specific action. This in turn is similar to persuasion since it also obliges the speaker with the capability to take the role of guiding the listener in order to pursue a specific action (AL-Janabi, 2018,p.34).

2. 2 Persuasive Appeals

Lucas`s (2009) modal of persuasive appeals depends of Aristotle`s three classical appeals of logos (appeal of reason), pathos (Appeal of emotion), and ethos (appeal of credibility).

Logos is a rational appeal and persuasion is done using "the proof, or apparent proof, provided by the words of the speech itself" (Demirdöğen, 2010,p.190). Logos appeal to reason which makes the "clarity and integrity of the argument" very important (Higgins & Walker, 2012,p.198).

Ethos plays a major role in establishing the argument through persuasion because the argument, which is based on the nature of induction, is the basis of reasoning (Aristotle 1954, 1393a.25). The credibility of the speaker participating in an argument is a positive image towards the audience in order to convince them of the correctness of his subject, and that is why ethos represents that credibility (Baker 2005,p.2).

According to Aristotle, pathos is putting the audience in the right frame of mind (Herrick,2008,pp.82-83). The main role of pathos is to develop the ability to influence the decisions of the public for the sake of persuasion and not just for arguments, therefore, Aristotle considers that pathos is a study of the psychology of feelings that seeks from a moral point of view to determine the truth (Herrick,2008,pp.82-83).

Pathos appeals to the emotions and believes of the audience. It depicts the role of the audience in the argument. To incorporate pathos, speakers can follow three main mediums (Lucas,2005,p.351):

1. They can use descriptive language and imaginary which evoke emotions. For example:

(4) This policy of saving will enhance your life and lighten your future.

2. They can identify values and emotions which are related to audiences and play on them. For example:

(5) I know your care for family, so...(Lucas,2009,p.351):

3. They can use personal stories to appeal to the sympathies of the audiences. For example:

(6) When I lost my job, I knew how important it was to (Lucas,2009,p.351).

3. Sheikh Al-Waeli and the Selected Sermon

Ahmed Al-Waeli Al-Laithi [Al-Kinani](#) is a prominent Arab Shia Islamic Scholar, who preaches the Islamic thoughts through books and lectures. He is also a poet. His poems represent his personality, spirituality and belief. In addition to his traditional studies in Najaf, he obtained a master's degree from the University of Baghdad and a PhD from Cairo University (Wikipedia).

Originally, he was born in 1928 in [Najaf, Iraq](#). He comes from a very well cultured family. His father is also a religious cleric and a poet. However, he does not become as famous as his son Ahmed. From his youth, Ahmed Al-Waeli is smart and ambitious. He studied and memorized the [Qur'an](#) when he was seven years old. He graduated with an honor degree in 1962 in Arabic language and [Islamic](#) Jurisprudence. Then, he pursued his education at the institute of higher education—one of the institutes of university of Baghdad- and finished his master's degree in the same subject. The title of his thesis is "Custody Rules in [Sharia](#) and Law" which was published as a book later. He then left Iraq and went to Egypt to pursue his doctorate education. He received his PhD in economics in 1972 and his dissertation discusses the [Islamic](#) view of exploitation of labor (Wikipedia).

As [Najaf](#) is famous with [Shiite Islamic](#) religious schools and Arabic literature, Al-Waeli studied under prominent religious figures. He gained great admiration from his teachers through his intelligence, articulation, and presentation style. One of his common messages in his lectures is that the differences between [Shia](#) and [Sunnah](#) jurisprudences should not create tension between the two sects since both sects ultimately have the same goal (which is getting closer to [Allah](#)). He repeatedly conveys that each sect has his own [Ijtihad](#) (interpretation of [Hadith](#)) but that should not create tension. He always condemned those whom called [Shia](#) non-Muslims (Wikipedia).

Al-Waeli has become famous for his presentation and lecturing style. In fact, his lecturing style (or school) is now known as "Al-Waeli's School of Lecturing." The main characteristics of this school are (Wikipedia):

1. Topic Focus: this is the most important characteristic in this school. Unlike other Islamic lecturers, Al-Waeli concentrates only on one subject in each lecture and does not branch out to different subjects. The purpose of this is to avoid confusing and losing the audience's attention, and to provide enough details to cover the subject.
2. Courage and Sincerity: His confidence and knowledge gave him the courage to speak the truth and defend his school of thought.
3. Audience Evaluation: Al-Waeli has the ability to evaluate his audience before lecturing. This ability simplified the choice and depth of the topic he would present. Also, through this ability, he gained the audience's attention and interest.
4. Voice Pitch: Al-Waeli's vocal quality helped him articulate his speech.
5. High Morals: Al-Waeli is known for his high morals and virtues which developed his charisma and power of persuasion.

Al-Waeli died in Baghdad on July 14, 2003 in his homeland after 24 years in exile. Thousands of people gathered at his funeral in the city of [Najaf](#) to express their sorrow and sympathy for his departure (Wikipedia).

The selected sermon is Sheikh Al-Waeli's sermon about the morals of the Commander of the Faithful, Ali bin Abi Talib, peace be upon him, and his conduct among his people.

4. The Adopted Model of analysis

Since the selected data is analyzed linguistically and pragmatically, the current study an eclectic modal. For the linguistic analysis of the selected data, the study adopts Lucas's (2009) persuasive appeal of pathos. For the pragmatic analysis, the study adopts Searle's (1969) theory of speech acts and illocutionary force. The selected data is analyzed qualitatively.

4.1 Persuasive Appeal of Emotion (Pathos)

For the qualitative analysis of persuasion in the data under scrutiny, the study adopts Lucas's (2009) model which can be used to analyze the persuasion appeals in sermons. This model consists of Aristotle's three classical appeals of logos (appeal of reason), pathos (Appeal of emotion), and ethos (appeal of creditability). Yet, the study adopts only the appeal of emotion (pathos) in order to avoid a significant expansion of the analysis in a way that does not suit the nature of the study.

According to Aristotle, pathos is putting the audience in the right frame of mind (Herrick,2008,pp.82-83). The main role of pathos is to develop the ability to influence the decisions of the public for the sake of persuasion and not just for arguments, therefore, Aristotle considers that pathos is a study of the psychology of feelings that seeks from a moral point of view to determine the truth (Herrick,2008,pp.82-83).

Lucas (2009,p.351) argues that a persuasive person must feel emotions before communicating them to others. Conviction and honesty cannot be isolated from emotional influence. This connection can only be achieved by demonstrating the power of persuasion not only through the use of words, but also through tone of voice, rate of speech, gestures, and expressions of affection (Lucas ,2009,p.351)

According to the speaker's ability to evoke the feelings of his audience real persuasion occurs because the goals of pathos are to learn the audience's point of view and how they react emotionally (Baker,2005,p.2). (Myllyla,2019,p.9) believes that when the speaker uses expressive and intense language or relevant emotional stories, he will be able to know what kind of feelings will touch his audience and make them change their thoughts. Hence, his attempt will be more acceptable and reach them without difficulties.

Finally, Lucas (2009,pp.333-351) postulates indicators of pathos as: feelings, needs, values of the target, desires of the target, confessing, regretting, making pleas, promising, praising, thanking, using emotive words and adjectives to manipulate feelings, using descriptive language and imaginary, and telling personal stories.

4.2 Speech Acts

Searle (1977,p.34) categorizes the illocutionary act into 5 classes: assertive, directive, commissive, expressives, and declaration.

4.2.1 Assertive (Representatives)

Searle (1977,p. 34) maintains that these are the statements that describe a state of affairs in the world which could be true or false. They commit the speaker to the truth of the expressed proposition; for example, verbs like assert, conclude, identify, state, inform, etc. For example, "The earth is round" gives the speakers assertion about the earth.

4.2.2 Directives

Searle (1977,p. 34) states that these are the statements that compel or make another person's action fit to the propositional element. It is usually used to give

order thereby causing the hearer to take a particular action, for example request, ask and command or advice. For example, "Shut the door, please!" represents a speaker's request to make a hearer shut the door.

4.2.3 Commisives

Searle (1977,p.34) argues that these statements commit the speaker to certain future action; it could be in a form of promise while Mey (2001,pp.120-121) states that commissives work on making a change in the world by creating an obligation, on behalf of the speaker, the most used verb is 'to promise'. For example, "I'll help you." represents the speaker's promise to help. Such help is an action in the future.

4.2.4 Expressives

Searle (1977,p. 34) notes that the purpose of the expressive statements is to express speech acts that are used for making excuses and sympathy. And it has no direction of fit between words and world and it is considered as an expression of psychological state. In other words, it expresses the inner state of the speaker. For example, "Come on! Feel as you are in home" represents the speaker's intention to welcome someone.

4.2.5 Declarations

These statements are used to say something and make it so, such as pronouncing someone guilty and declaring a war. They make immediate change in the institutional state of affairs (Searle, 1977,p. 34). For example, "Henceforth, you are my enemy!" represents an immediate change in the relation between the speaker and the hearer.

5. Analysis of the Selected Data

5.1 Analysis of the Persuasive Appeals of Emotion (Pathos) in the Selected Sermon

The following is an analysis of the persuasive appeals of emotion, which is based on Lucas (2009,pp.333-351) indicator of pathos.

5.1.1 Feeling

There are several examples in the sermon that contain different feelings, ranging from sadness, love, concern, humility, and pride .

Here are some examples of sentences that express different feelings in the receiving audience:

1. Sadness and regret:

أنزلها الى القبر، وأهل عليها التراب، وجلس على القبر ودموعه جارية وقال:

مالي وَقَفْتُ عَلَى الْقُبُورِ مُسْلِمًا
قَبْرَ الْحَبِيبِ فَلَمْ يَرُدَّ جَوَابِي؟
أَحَبِّبْ مَالِكَ لَا تَرُدُّ جَوَابَنَا؟
أَنْسَيْتَ بَعْدِي خِلَةَ الْأَحْبَابِ؟"

"He took her down to the grave, poured sand on her, and sat beside the grave with flowing tears. He said:

Why do I stand by the graves, greeting?

The beloved's grave did not answer me?

Oh, beloved. Why do not you greet us?

Did you, so after, forget the relation of your loved ones?"

2. Love and respect

"وهذا علي بن أبي طالب اللي ملاً الدنيا عطاء يقول: "وَاللَّهِ لَقَدْ مَرَقَعْتُ مِدْمَرَعَتِي هَذِهِ حَتَّى اسْتَحْيَيْتُ مِنْ مَرَاقِعِهَا، وَلَقَدْ قَالَ لِي قَائِلٌ: "أَلَا تُبْذِرُهَا عَنْكَ؟" فَقُلْتُ: "اغْرُبْ عَنِّي، فَعِنْدَ الصَّبَاحِ يَحْمَدُ الْقَوْمُ السُّرَى"

"This is Ali Bin Abi Talib says:

"I swear by Allah, I sewed, this, my wool garment till I felt shy of the tailor. Someone said: "Don't you throw it away?". I said: "Stay away of me! In the morning, people praise the night walk."

3. Attention and Care

"أَنَا اعْرِفُ أَنَّهُ نَفُوسُكُمْ جَاحِدَةٌ بَعْدَكُمْ مَا تَرَالُونَ تَتَصَوَّرُونَ أَنَّ الْعِظَمَةَ فِي الْبَيْتِ الْفَخْمِ أَوْ فِي الطَّعَامِ الطَّيِّبِ أَوْ فِي الْبَاسِ الْأَتَّقِ هَا بِاللَّهِ شَوِيَّةٌ اتَّبِعْ لِي"

"I know that your souls are wild. You still believe that greatness means huge house, or delicious food, or handsome clothes. Pay attention."

4. Humility and asceticism

"أَلَا وَإِنْ إِمَامَكُمْ قَدْ اكْتَفَى مِنْ دُنْيَاهُ بِطَمَرِهِ، وَمِنْ طَعْمِهِ بِقَرَصِيهِ! أَلَا وَإِنْكُمْ لَا تَقْدِرُونَ عَلَى ذَلِكَ، وَلَكِنْ أَعِينُونِي بِوَمْعٍ وَاجْتِهَادٍ، وَعِفَّةٍ وَسَدَادٍ."

"Even though, your Imam has been satisfied of his life with his old garment, and with his two loaves! Indeed, you are not able to do that, but help me with piety, diligence, chastity, and diligence."

5. Pride and Glory

"وستبقى بكل حبة رمل من بقايا أبي تراب كبيرا ."

"And every grain of sand from the remains of Abu Turab will remain large."

5.1.2 Needs

There is a group of needs that Sheikh Al-Waeli mentions in his sermon, so the following are some examples of sentences that express different needs:

1. Material and living needs:

"طبعاً هذا انسان بحاجة، وحقه من المال مثل حقك على حد سواء . طبعاً هذا المزاج ما كان سائد ما يقبلوه . وصل الأمر ببني بيت ال مروان يكلف بيت المال خمسين ألف دينار من الذهب . بطبيعة الحال، هذا اللون من عدم التسوية بالعطاء هنا ما يمكن ان يلتقي مع مزاج علي بن ابي طالب ع."

"Of course, this is a person who needs and has a right to money, just like yours . Of course, this mood was not prevalent and they did not accept it. The matter reached the point of building a house for Marwan, which would cost the treasury fifty thousand dinars in gold. This type of non-compromise in giving here, of course, cannot be matched with the mood of Ali bin Abi Talib, peace be upon him."

2. Spiritual and moral needs

"من فضلك ان تعينوني بومر، واجتهاد، وعفه، وسداد . هذا هو منهج اهل البيت . ها . . هذا الورع عن محارم الله، والاجتهاد في ان ينال ما مر به من الحياة من الطريق المشروع والعفة والسداد ."

"And who would you please help me with piety, diligence, chastity, and righteousness. This is the approach of the Ahl al-Bayt. Oh, this is piety from God's forbidden things, and striving to attain his goal in life through the lawful path, chastity, and righteousness."

3. Social needs

"يعني مثلاً يطالع من باب المسجد يقول له واحد أنا لا احبك لا اصلي ومراك لا اذهب معك الى جمعة ولا الى جماعة ولا اجاهد معك . يقول الامام هو أنا لا اكرك على شيء ما دام المسلمون منك في امان اذا المسلمين منك مؤمنين أنا ما اضغط عليك بشيء ابدا هذا ما يفسر بأن عامل قوة لا فسر به بأن عامل ضعف ."

"I mean, for example, someone comes out of the door of the mosque and someone says to him, 'I don't love you. I don't pray behind you. I don't go with you to Friday prayers or congregational prayers, and I don't fight jihad with you'. The Imam says, 'I do not force you to do anything as long as your Muslims are safe. If Muslims are safe, I will never force you to do anything.'" This is interpreted as a factor of strength, not interpreted as a factor of weakness".

5.1.3 Values of the Target

There is a group of examples that reflect values of the target in the sermon:

1. Piety, chastity, and payment

"هذا هو منهج أهل البيت. ها. . هذا الورع عن محارم الله والاجتهاد في أن ينال ما مر به من الحياة من الطريق المشروع والعفة والسداد."

This is the approach of the Ahl al-Bayt. Oh, this is piety from God's forbidden things, and striving to attain his goal in life through the lawful path, chastity, and righteousness."

2. Equality and justice

"الإنسان هو إنسان بعبءة العقلي، وعبءة الاخلاقي، وعبءة الفكري. . ها. . لان وخصوصا الامام امير المؤمنين سلام الله عليه انسبق بعصر اكوبيه عدم تسويه بالعبءة يعني لا تنسى هو ابتدى التفريق بالعبءة من عصر الخليفة الثاني."

"Man is a human being with his mental endowment, his moral endowment, and his intellectual endowment. Haaa. Because especially the Imam, the Commander of the Faithful, may God's peace be upon him, he preceded an era which witnessed absence of equating of giving. I mean, do not forget that he began the distinction with giving from the era of the second Caliph."

3. Sincerity and dedication to serving the community

"لكل مأوموم إمام يقتدى به، ويستضيئ بنور علمه. فالأمام أنصب على هذا الجانب."

"Every person who is praying in prayer has an Imam whom he can follow and who is illuminated by the light of his knowledge. The imam is placed on this side."

5.1.4 Desires of the Target

These are some examples of sentences that express the different desires of the target mentioned by Sheikh Al-Waeli in the sermon:

1. A desire of giving and equality

"الإمام أمير المؤمنين قال لهم أنا مراح ارجع الى بيت المال . اذا شفت اموال طالعه في موضوع غير مكانها، ارجعها حتى لو تزوجت بها النساء . لانهم ارجعها . لأنه من ضاق عليه الحق فالجور عليه أضيق . فلانهم نرجع حقوق الناس لنرفعهم الى المستوى الأفضل ."

"Imam, Commander of the believers, told them: I will return to the treasury. If you see given money in something other than its place, I will return it, even if you marry women with it. I have to return it. Because whoever is restricted by the truth, the injustice is more limited to him. We must restore people's rights to raise them to the best level ."

2. A desire for a simple and elegant life

"ما كان محرم على علي بن ابي طالب أن يلبس ما يريد له الحق ان يلبس . نعم . اكو عناوين كثيرة تعطيه هذا الحق، لكن الامام يقول لهم لا يصبح هم الواحد منكم ان يلبس ثوب غالي، او حلة غالية . هوايه اكوناس لا بس ثوب غالي، او حلة غالية وهاي الحلة تحتها انسان ما يسوى فلس . نعم، و اكو والله واحد يلبس ثوب عادي، و حلة عادية، ها . . لكنه مع ذلك تلقاه انسان مبالاً النفس . المرء محبوء تحت طيات لسانه ."

"It was not forbidden for Ali bin Abi Talib to wear what the right wants him to wear. Yes. There are many titles that give him this right, but the Imam tells them not to make their concern, for any one of you, to wear an expensive dress, or an expensive suit. There are many people who wear an expensive dress, or an expensive suit, and underneath that suit there is a cheap person, yes, and there is, by God, a person wearing an ordinary dress, and an ordinary suit, ha.. but nevertheless you find him a person who pleases the soul. The personality of a human is hidden under the folds of his tongue ."

3. A desire for sincerity and dedication

"على كل حال، الا وان امامكم قد اكتفى بطمره . شنو يعني ؟ عنده ثوبين . ثوب كان يشتريها . ما يخلوهم يخطوها . اذا ايدها طويلة يشوكها . تضل الحيوط مشرشبة . تقول له فضة: دعنا نكفه

لك . يقول لها: الوقت أقصر من ذلك . العمر ما يسوى . هو يومين ما رايح . . . اي نعم . الله عز وجل قال له هذا ثوبك . لا لبستك ثوب الحمد . وفعلا، لبس ثوب الحمد الذي لا يبلى مع الدهور أبدا ."

"Even though, your Imam has been satisfied of his life with his old garment. What does that mean? He has two garments. A garment that he bought. He doesn't let them sew it. If its sleeve is long, he cuts it. The threads remain tangled. Fadda says to him: Let us make it for you. He tells her: Time is shorter than that. Age is not worth anything. It's two days... going... yes. God Almighty said to him, "This is your garment." To wear a garment of praise for you. Indeed, he wore the garment of praise that never wears out with time."

4. A desire for social justice

"و بنفس الوقت، علي بن ابي طالب كانت عليه الكثير من الحركات من هذا النوع. ها . . . و كانت نساء النبي عليه الصلاة والسلام متفاوتات في العطاء . لكن التصرف بالأموال تفاعل، ومعنى تفاعل يعني هذا اللي يتصرف بأموالنا ما يتصرف و قلبه بالهوى، بل يتصرف ويا المجتمع . اذا تصرف ويا المجتمع ، وعنده أموال طائلة، و حطها بمكانها المقبول . اما اذا وصل الأمر حد العبث، والاصراف، و الهدام للشروات العامة، قطعاً هذا مرفوض . لكنها أموال اللي مرسوم الشارع حد للتصرف بها، كانت أقوى أنواع من التصرفات ."

"At the same time, Ali bin Abi Talib had many movements of this kind. Ha... and the wives of the Prophet, may God bless him and grant him peace, varied in their giving. But the disposition of money is interaction, and the meaning of interaction means that the one who disposes of our money does not act with his heart in it, depending on the mood. He acts with society. If he acts with society, and has a lot of money, he has to put it in its acceptable place. But if the matter reaches the point of frivolity, spending, and wasting public wealth, then this is definitely unacceptable, but it is money for which the legislator has set a limit on its disposal with it. It was the strongest kind of action".

5.1.5 Regretting

These are some examples of sentences that express regretting mentioned by Sheikh Al-Waeli in the sermon:

1. Expressing sadness over things that were not achieved

"حسراتها محبوسة ياليتها خرجت مع الحسرات."

"Her heartbreaks are locked up. I wish she had come out with the heartbreaks."

"أن لا خير بعدك بالحياة وإنما أبكي مخافة أن تطول حياتي."

"There is no good in life after you, but I cry for fear that my life will be prolonged."

2. Expressing regret for difficult situations

"ما خائفة إلا أن أيامي تمتد وأظل أنا أجرج الذل وأجرج الظلم وأنا عزيزة."

"I am only afraid that my days will extend, and I will continue to suffer humiliation and injustice despite my being dear."

5.1.6 Making Pleas

There are some examples of sentences that express making pleas in Sheikh Al-Waeli's sermon:

1. Appealing to God for supplication and supplication

أمر من يجيب المضطر إذا دعاه ويكشف السوء

أمر من يجيب المضطر إذا دعاه ويكشف السوء

أمر من يجيب المضطر إذا دعاه ويكشف السوء "

"Or does he respond to the one in need when he calls him and remove the evil?"

"Or does he respond to the one in need when he calls him and remove the evil?"

"Or does he respond to the one in need when he calls him and remove the evil?"

"يا رب بالزهراء وابيها وبعلمها وبنيتها والتسعة من ضرامها فرج عنا يا الله وعن اهلنا يا الله

"O Lord, for Al-Zahra', her father, her husband, her children, and the nine of her daughters in law, relieve us, O God, and our family, O God."

"اللهم اختم لنا بالعافية الحسنى . يا الله لا تسلط علينا من لا يرحمنا يا الله تقبل منا "

"O God, grant us good health. O God, do not impose on us those who do not have mercy on us. O God, accept it from us."

2. Appealing to people to return home

"قال عودوا ما امرى احد من عدكم يبقى."

"He said, "Go back. I don't want anyone among you to stay."

"قال يا عم . يا ابا ذر . خذ بيد الحسنين وارجع بهما الى الدامر ."

"He said, 'O uncle, O Abu Dharr, take the hand of Al-Hassanen and take them back to the house."

3. The Messenger's appeal to God for help

"ونادى يا رسول الله الوديعه
مردت ليك والمهله سريرة
مكسورة ضلع والجفن حمى
انشد بضعنك شصار بيها
تجبرك بالجرى والسدى عليها
أخاف عليك تشناق بصدورها
المسامر لو شفته معوم"

"And he called: O Messenger of God, take the deposit to you

I will return it to you quickly

Her rib is broken and her eyelid is red

Ask your district what happened to her

They will tell you what happened to her

I'm afraid you will look at her chest

You will see a crooked nail with it"

5.1.7 Praising

These are some examples that express praising mentioned in the text of the sermon. Such sentences contain clear expressions of praise, and point out the good qualities and great virtues of Imam Ali and his household.

1. Praise of God and seeking for His help

"لهم اختم لنا بالعافية الحسنى . يا الله لا تسلط علينا من لا يرحمنا . يا الله تقبل منا ."

"O God, grant us good health. O God, do not impose on us those who do not have mercy on us. O God, accept it from us."

2. Praise and glorification for the Prophet and his Household

"اللهم صل على محمد وال محمد . وستبقى بكل حبة مرمل من بقايا ابي تراب كبيره ."

"O God, bless Muhammad and his family, and every grain of sand from the remains of Abu Turab will remain great."

3. Praise of Imam Ali for his generosity and grace

"كان علي يحاول حمل ناس الى هذا المستوى ويحاول حمل الناس الى هذا اللون من السلوك."

"Imam Ali was trying to bring people to this level and trying to bring people to this type of behavior."

4. Praise of the pure Imams

"هذا هو منهج اهل البيت ها هذا الورع عن المحارم الله والاجتهاد في ان ينال ما مر به من الحياة من الطريق المشروع والعفة والسداد."

"This is the approach of the People of the Household which is piety from what God has forbidden, and striving to achieve what he achieves in life through the lawful path, chastity, and righteousness."

5.1.8 Thanking

The following text contains clear expressions of thanks God for His many and continuous blessings. Such expressions reflect acknowledging God's grace and thanking Him for public and private blessings:

"الحمد لله على ما أنعم، وله الشكر على ما أهدى، والثناء بما قدم، من عموم نعم ابتدأها، وسبوغ آلاء أسداها، وتماز منن وآلاها، جم عن الاحصاء عددها، ونأى عن الجزاء أمدّها، وتفاوت عن الادراك أمدّها، ونديم لا استزادتها بالشكر لاتصالها، واستحمد الى الخلاق باجزالها، وثني بالندب الى أمثالها."

"Praise be to God for what He has bestowed, and thanks be to Him for what He has inspired, and praise for what He has given, of the generality of the blessings He has initiated, the fulfillment of the blessings He has bestowed, and the completion of those who have fulfilled them. Their number is too numerous to count, their duration is far removed from reward, and their duration is beyond comprehension. And commend them for their increased gratitude for their continuity, and praise the creatures for their abundance, and commend them by lamenting for those like them."

5.1.9 Using Emotive Words and Adjectives to Manipulate Feelings

In his sermon, Sheikh Al-Waeli mentions many words and expressions through which he tries to stimulate the feelings of the listeners. Even his method of obituary and reciting poetry is a powerful way to arouse emotions, and this is essential in Shiite religious sermons. Below, the speaker manipulates vocabulary by making comparisons to convey his idea and arouse the emotion of his audience:

"أولاً، ما انطوه مراحة. ما انطوه مجال حتى يتجه للخارج. شغلوه وهامي القضايا الداخلية، يعني الثورات الداخلية. شنو سببها؟ هذا المعنى اللي أشرت ليه. المعنى مراد يرفعهم الى مستوى، بس هم ما امرادوا يرتفعون الى هالمستوى. شني هي؟ يعني، واحد انت ترد تعلمه، تهذبه. ترد تصعد بي الى مستوى علمي ما. يكوملك يقول لك: والله اخبرني كم شعرة براسي، أو بلحيتي مثلاً. من هالنوع."

"First, they did not give him time. They did not give him time to pay attention to external matters. They kept him busy, and this is what is meant by internal issues, meaning internal revolutions. What caused them? This is the meaning I indicated. The meaning is that he wanted to raise them to a level, But they did not want to rise to this level. What does that mean? It means that you want to educate a person, you want to raise him to a certain level of knowledge, and then he says to you: By God, tell me how many hairs there are on my head, or on my beard, for example."

"و جماعة من نوع يحاول أمير المؤمنين سلام الله عليه أن يقول لهم ان الحياة ترد لون من العدل والعدل لا يمكن ان يتحقق الا بأن ينسى الانسان ذاته. اشلون يعني؟ ينسى ذاته. يعني انزع الأثانية. أنت لما تنزع الأثانية خليك تشعر بأنك واحد من عباد الله. هذولا أنت اشلون طلحة والزبير وقمير تعطيه نفس العطاء."

"And there is a group of people who the Commander of the Faithful, peace be upon him, is trying to tell them that life wants a kind of justice, and justice cannot be achieved except by a person forgetting himself. How? Forget himself. I mean, remove selfishness. When you remove selfishness, you feel that you are... One of these servants of God. But, they say: How can Talha, Al-Zubayr, and Qambar be equal in the same giving?"

5.1.10 Using Descriptive Language and Imaginary

Below is an example of descriptive language in the text of Sheikh Al-Waeli's sermon. The following example shows the simple life that Imam Ali, peace be upon him, lives:

لعل بادرة تبدو لحيدرة
إن ترطيبك لها الأبواب والعتب
فقد عهدناه والصفراء منكرا
لعينه وسناها عنده لهب
ما قيمة الذهب الوهاج عند يد
على السواء لديها التبر والترب

Perhaps a gesture that appears to Haidara
That are satisfied with the doors and thresholds
We have known him and gold is objectionable
To his eye and its brightness for him is flame
What is the value of glowing gold in a hand
Which does not differentiate between dust and soil

Actually, it is a figurative language to make the bright gold as a flame which may burnt skins. Here, the speaker attempts to reflect the life of asceticism which Imam Ali lives.

5.1.11 Telling Personal Stories

Below are some sentences that indicate personal stories in Sheikh Al-Waeli's sermon. The speaker tries to use realistic stories as a means of attracting the audience's sympathy and influencing their feeling.

"تدخل عليه امرأة ويأها امرأة ثانية تقول له أنا امرأة عربية، وهذه أمة من الأماة وجالين نريد حتنا من بيت المال. فأمسك قبضتين متساويتين. أعطى لهذه قبضة، وهذه قبضة. فقالت له: أنا أقول لك أنا امرأة عربية،

و من بيت محترم، و هائي من الاماء الجوامري. ها . . . قال لها: أنا لا أجد لابناء اسحاق على ابناء اسماعيل فضل. كلكم لآدم، وكل ابن آدم من تراب."

"A woman enters and there is a second woman with her. She says to him: I am an Arab woman, and this is one of the slave girls, and we have come to want our rights from the treasury. So, he held out two equal fists. He gave this one a fist and the other a fist. She said to him: I am telling you, I am an Arab woman. And from a respectable family, and this one is a slave girl... He said to her: I do not find any superiority to the sons of Isaaq over the sons of Ismael. All of you belong to Adam, and every son of Adam is from the dust."

5.2 Analysis of the Searle's (1969) Speech Acts in the Selected Sermon

The recent section presents a pragmatic analysis of the selected texts that are previously tackled in the linguistic analysis of the persuasive pathos appeal.

5.2.1 Assertive Speech Acts

The following are some samples of the assertive speech acts in the selected texts:

1. "وَاللّٰهُ لَقَدْ مَرَقَّتْ مِذْرَعِيْ هَذِهِ حَتّٰى اسْتَحْيَيْتُ مِنْ مَّرَاقِعِهَا"

"I swear by Allah, I sewed, this, my wool garment till I felt shy of the tailor."

When Imam Ali, peace be upon him, swears that he used to patch his dress so much that he feels ashamed before the tailor, he is implying illocutionary meaning. The hidden meaning that the Imam intends is that he does not have the money to buy a new dress, and that he lives a life of asceticism and simplicity. He does not declare that he is an ascetic or poor, but rather gives an example and makes the listener infer this hidden meaning.

2. "هذا اللون من عدم التسوية بالعطاء هنا ما يمكن ان يلتقي مع مزاج علي بن ابي طالب ع."

"This type of non-compromise in giving here, of course, cannot be matched with the mood of Ali bin Abi Talib, peace be upon him."

The speaker confirms that the way of giving money while not settling does not meet the mood of Imam Ali bin Abi Talib while he is in a position of leadership. This assertion intends illocutionary force. He wants the listener to conclude that giving money during the era of leaders before the leadership of Imam Ali is based on inequality. It is based on a personal mood that contradicts the noble social provisions that Islam calls for. The leadership of Imam Ali does not contradict this

equality, but rather calls for it. The speaker does not declare this information, but he implies it hidden.

5.2.2 Directive Speech Acts

The following are some samples of the directive speech acts in the selected texts:

1. "من فضلكم ان تعينوني بومع، واجتهاد، وعفه، وسداد ."

"And who would you please help me with piety, diligence, chastity, and righteousness."

The appearance of the request is a polite request and not an order, due to the use of "please". Such request is made by two parties of equal social status. But this directive act includes more than one illocutionary force.

First, the use of the usual polite request is a hidden meaning that the Imam, peace be upon him, does not consider himself as a caliph who orders and others implement without discussion. Rather, he considers himself as one of them, and leadership does not grant him status higher than his people.

Second, people may appoint their ruler on matters far from the teachings of Islam, including discrimination by giving money and positions, and distinguishing certain personalities according to their social status and wealth. The Imam wants people to be his advisors, not slaves who obey without thinking and discussing.

Third, Imam Ali, peace be upon him, asks people to support him with piety, diligence, and diligence because he wants to conceal the meaning that certain people do not want to lead him. Indeed, certain people seek to place obstacles in the path of the progress of the young Islamic renaissance because their personal interests and positions are struck to the core, and this is what happened later.

2. "لهم اختم لنا بالعافية الحسنى . يا الله لا تسلط علينا من لا يرحمنا . يا الله تقبل منا".

"O God, grant us good health. O God, do not impose on us those who do not have mercy on us. O God, accept it from us."

The speaker's supplication using "O God, do not impose upon us those who will not have mercy on us" is a directive act because it is produced in the form of an appeal. What is meant by this vocative style, which is built in the form of an order, is entreaty. But this plea carries an illocutionary force because it aims to create a hidden meaning that he wants the listener to infer. The speaker wants to say that the nation is currently living in a time of great tyranny and injustice. He does not want to

announce this publicly due to his own considerations. Therefore, he replaced the public statement with a hidden meaning.

5.2.3 Commissive Speech Acts

The following the lonely samples of the commissive speech acts in the selected texts:

1. "الإمام أمير المؤمنين قال لهم أنا مراح ارجع الى بيت المال. اذا شفت اموال طالعه في موضوع غير مكانها، ارجعها حتى لو تزوجت بها النساء. لا نرمر ارجعها. لأنه من ضاق عليه الحق فالجور عليه أضيق. فالنرمر نرجع حقوق الناس لنرفعهم الى المستوى الأفضل."

"Imam, Commander of the believers, told them: I will return to the treasury. If you see given money in something other than its place, I will return it, even if you marry women with it. I have to return it. Because whoever is restricted by the truth, the injustice is more limited to him. We must restore people's rights to raise them to the best level."

Promising to return the money to the treasury and the tautological use of the word "return" four times is an apparent commissive speech act. However, there is an illocutionary force behind the explicit use of such commissive act and such tautological use. The speaker, Imam Ali, wants the listener to conclude an implicit meaning, which is that people's rights are robbed before he assumes the caliphate. The money is spent illegally and without equality among people. And his task is not easy. The internal revolutions that he faces are due to the justice that he wants to impose in society. Some people do not like this justice, and therefore they revolt against it.

5.2.4 Expressive Speech Acts

The following are some samples of the expressive speech acts in the selected texts:

1. "نعم، وأكبر الله واحد يلبس ثوب عادي، وحلة عادية، ها. . لكنه مع ذلك تلقاه انسان يملأ النفس."

"Yes, and there is, by God, a person wearing an ordinary dress, and an ordinary suit, ha.. but nevertheless you find him a person who pleases the soul."

The explicit meaning of the sentence is assertive, but the speaker wants to give his sentence an illocutionary force in order to make the listener infer an implicit meaning. The speaker wants to say that Imam Ali lives an ideal ascetic life by wearing simple clothes. This meaning carries the expression of a psychological state because the speaker wants to express his inner state.

2. "حسراتها محبوسة ياليتها خرجت مع الحسرات."

"Her heartbreaks are locked up. I wish she had come out with the heartbreaks."

The speaker describes the psychological state of Lady Zahra, peace be upon her. He shows how she is in a bad psychological state after they robbed her of her right to the land of Fadak that the Prophet, may God bless him and his Household and grant them peace, had given her. The explicit meaning is "a wish." But, the illocutionary force of the meaning lies in its implicit meaning which is ought to be concluded by the listener. It is the state of injustice that befalls Lady Zahra, peace be upon him, and the great hardships that she and her husband face after the death of her father. Wishing of death means that life has become very difficult and worthless.

5.2.5 Declarative Speech Acts

The following are some samples of the declarative speech acts in the selected texts:

1. "المعنى مراد يرفعهم الى مستوى، بس هم ما امرادوا يرتفعون الى هالمستوى. شني هي؟ يعني، واحد انت ترد تعلمه، تهذبه. ترد تصعد بي الى مستوى علمي ما . . ."

"The meaning is that he wanted to raise them to a level, But they did not want to rise to this level. What does that mean? It means that you want to educate a person, you want to raise him to a certain level of knowledge,..."

The explicit meaning of the text is an assertive since the speaker narrates how the Imam Ali wants to raise his people to a certain cultural level, but the text has an illocutionary force. There is an implicit meaning which is the negative state of society before and after the death of the Prophet, may God bless him and his family and grant them peace. Imam Ali, as the guardian of the sciences of the Ahl al-Bayt, peace be upon them, wants to raise the cognitive and perceptual level through declarative acts that Sheikh Al-Waeli mentions to have an implicit meaning to indicate a desire of immediate change in the mental and the institutional state of the society. But, His people do not want to rise to the desired level of knowledge. This cultural distancing is what paves the way for the incompetent people to take power, and this is what happened.

2. "يعني انزع الانانية. أنت لما تنزع الانانية خليك تشعر بأنك واحد من عباد الله."

"I mean, remove selfishness. When you remove selfishness, you feel that you are... One of these servants of God."

The explicit meaning of the text is directive. However, the fact is that the text carries an illocutionary force by declaring that whoever removes selfishness will change, immediately, his psychological and social state from being an unsocial and unruly being to a righteous servant of God who seeks to consolidate social justice and equality in society.

6. Results and Discussion

As associated of the linguistics analysis of sermon, as is often the case with sermons that seek to convince the listener of the idea that the speaker wants to convey, persuasive appeals of emotions play a major role .

The speaker uses all indicators of pathos during his sermon about the morals of Imam Ali bin Abi Talib, peace be upon him, and his conduct with his people. It is noted that indicators of feeling are the most used appeals of pathos. Then, values of the target and desire of the target are the second more prominent. Needs, making pleas, using descriptive language and telling personal stories occupy the third rank. Regretting, thanking and praising are in the fourth rank. Then, promising is in the last rank as it rarely occurs in the sermon.

As for the indicator of feeling, it is used to greatly attract the attention and emotion of the listener through the poetic verses that describe the condition of the Commander of the Faithful when his wife, Lady Al-Zahra, is lowered into her grave. Then, he frequently returned to her burial place, and he tearfully wondered what was the reason for her not returning the greeting when he greeted her. He says:

مَالِي وَقَفْتُ عَلَى الْقُبُورِ مُسَلِّمًا
قَبْرَ الْحَبِيبِ فَلَمْ يَرُدَّ جَوَابِي؟
أَحِبِّبْ مَا لَكَ لَا تَرُدُّ جَوَابَنَا؟

Why do I stand by the graves, greeting?
The beloved's grave did not answer me?
Oh, beloved. Why do not you greet us?

Actually, this inquiry causes a deep emotional impact in the listener, and attracts his attention to the oppression of Lady Zahra, and the extent of the suffering and pain that Imam Ali suffers at that time. He feels the lack of his loved ones frequently.

The speaker also uses the same indicators through the words of the Imam, peace be upon him, describing the state of his worn-out dress that the tailor is tired of re-sewing. The Imam is ashamed of that, as he says:

"وَاللَّهِ لَقَدْ مَرَّقْتُ مِذْرَعَتِي هَذِهِ حَتَّى اسْتَحْيَيْتُ مِنْ مَرَاقِعِهَا، وَقَدْ قَالَ لِي قَائِلٌ: "أَلَا تُبْذَرُهَا عَنْكَ؟"

"This is Ali Bin Abi Talib says:

"I swear by Allah, I sewed, this, my wool garment till I felt shy of the tailor. Someone said: "Don't you throw it away?"

Such shyness does not mean that it is due to the weariness of the garment, or the tailor's request to get rid of it, but rather that it is shyness towards God Almighty for the Imam to take from the people's money to spend on personal matters, indicating

that matters have their final outcome when he says "In the morning, people praise the night walk."

As far as pragmatic analysis is concerned, assertive speech acts are the most used. Directive acts are the second most used. Expressive acts lays in the third rank. Declarative acts are fourth. Finally, Commisives are in the last rank.

Apparently, the speaker ought to use certain facts to convince his audience with his ideas. The speaker emphasizes the Imam's asceticism, peace be upon him, despite his position as a leader of the people, in order to make the listener conclude the implicit meaning of his words, which is that the Imam wants people to feel the difference between truth and falsehood, and between justice and unfairness. Everything the speaker mentions about the personality of the Imam, peace be upon him, are unambiguous facts. Here, these facts are used as solid means of convincing the idea to be conveyed.

On the other hand, the speaker does not use a lot of explicit commissive acts because he talks about past events. Oppositely, the hearers ought to draw an implicit meaning of promise when they pay attention to the bright white biography of Imam Ali, peace be upon him, and try to continue on the path of guidance, and asceticism, as the Imam did. The intended meaning of the entire sermon is "to imitate the life of Ali bin Abi Talib" because it is a promise of Paradise.

7. Conclusion

After analyzing the selected sermon of Sheikh Al-Waili about the morals of Imam Ali (peace be upon him) and his conduct with his flock, and after posing four questions as a problem for the study in the first chapter, the study reaches the following conclusions:

1. The feeling indicator is the most used pathos appeal in the sermon because the speaker wants to address the feelings of the listeners to arouse their emotions towards the idea he wants to present, especially with regard to the morals of Imam Ali (peace be upon him). He reviews an aspect of his asceticism and justice. In addition, he mentions the injustice of Al-Zahra (peace be upon her) in two places: the deprivation of her right to the land of Fadak, her death and Imam Ali's (peace be upon him) grief over her. These evidences are indicators of feelings that make the speaker constantly attract the attention of his listeners and thus pass on the implicit ideas he aims for. Also, the indicators of the values of the goal and the desire of the goal come in second place. This is evidence that emotional persuasion succeeds by reviewing the values of the goal and the desire of the goal. The target in this sermon is Imam Ali (peace be upon him). Therefore, presenting his values and desires will be

a very successful persuasive tool in attracting the attention and emotions of the listeners .

2. The assertive acts are the most used in the selected sermon. This is evidence that the speaker seeks to convince his listeners by using indisputable facts. When he presents the facts clearly, the listeners will find themselves forced to sympathize with them and pay constant and good attention to the moral lessons that the speaker seeks to pass on to their minds through the biography of Imam Ali, peace be up on him.

3. Appeals of emotion play a major role in convincing the listeners of the ideas that the speaker wants to pass on. The speaker presents his words through linguistic templates that indicate feelings and arouse emotions. He presents their moral needs, then puts these needs in front of solutions that they infer from presenting the values and desires present in the character of the Imam, peace be up on him. He enhances his appeals of emotion by acknowledging what may be hidden from the listener, displaying remorse where it is due, presenting appeals to God, His Messenger and his Household, thanking and praising God for His virtues, using figurative language to convey a certain idea, and telling listeners personal stories that support the claims being made .

4. Speech acts play a pivotal and essential role in prompting listeners to infer hidden meanings. The speaker presents assertive, directive, commissive, expressive, and declarative acts, and the listener is required to infer the illocutionary meanings that the speaker includes in their entirety. Presenting meanings as a ready-made phenomenon is less effective than making them hidden and the listener seeking to understand them. Seeking to infer the hidden meaning is more entrenching the information in the listener's mind.

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مناشدات العاطفة الإقناعية في خطاب ديني للشيخ أحمد الوائلي حول الإمام عليه السلام وسيرته مع مرعيته: دراسة تداولية

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الكلمات المفتاحية: الشيخ الوائلي، الإقناع، مناشدات العاطفة، مؤشرات الشعور

الملخص:

تتناول البحث وسائل الإقناع في خطبة الشيخ الوائلي المختارة عن شخصية الإمام علي (عليه السلام) وسيرته مع رعيته. انها تركز على مناشدات العاطفة المستخدمة في الخطبة المختارة من خلال محاولة تحليل أفعال الكلام وتأثيرات المعنى الضمني الناتج عن استخدامها وتوظيف مبادئ التفاعل المجتمعي من خلالها. هناك الكثير من نظريات الإقناع المختلفة مثل نظرية الحكم الاجتماعي لشريف وآخرون (1965)، ونظرية الفعل العقلاني لفيشباين وأجزن (1980)، ونظرية التنافر المعرفي لفيتنجر (1957). تهدف الدراسة لتحديد مناشدات الإقناع الأكثر استخداماً وتوضيح أفعال الكلام الأكثر بروزاً في الخطبة المختارة. إضافة لذلك، تفترض الدراسة بأن مؤشرات الشعور هي الأكثر استخداماً ضمن مناشدات العاطفة والأفعال الحازمة هي الأكثر بروزاً في الخطبة المختارة. تستنتج الدراسة أن قيم و رغبات الهدف هي أكثر المناشدات بروزاً. من ناحية أخرى، فإن الأفعال التوجيهية والحازمة هي الأكثر ملاحظة بشكل يناسب طبيعة الخطبة الدينية.