

The Pragmatic Aspects of the Narratives in the Friday Religious Sermon of Declaring the Fatwa of the Sufficient Jihad

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Abstract

Friday sermons delivered at the shrine of Imam Hussein, peace be upon him, provide instructions sent by the supreme authority to the Iraqi people in particular and the Islamic nation in general. The Friday sermon, in which the fatwa on sufficient jihad was announced, is one of the historic sermons. The supreme authority of the Shiites in Iraq, Imam al-Sistani, announced the fatwa of sufficient jihad to defend Iraq, which is being invaded by ISIS. The current study analyzes the pragmatic aspects of the narratives in this sermon. It adopts Van Dijk's (1988) model of narrative structure and Ilie and Norrick's (2018) model of the pragmatic aspects of narratives. It hypothesizes that Van Dijk's (1988) model of discourse schema is applied fruitfully to the discourse texts. In addition, "And", repetition of words and phrases, tense shift, and interactive and interactional markers function pragmatically to direct the listener's attention to the central topics of the discourse.

Key words: Friday sermon, narrative, discourse markers, sufficient jihad (Fatwa)

1. Introduction

The pragmatic aspects of the narratives in different linguistic genres have been broadly studied. Pearson (2006,pp.12-3) mentions that Labov and Waletzky (1967) study the pragmatic functions of narratives in general. He (2006,pp.12-3) adds that Labov (1972) studies the narratives in everyday life from a sociolinguistic prospective examining the human encoding of sense.

Pearson (2006,pp.12-3) adds that Halliday and Hasan (1976) hold a seminal work in which they study the microstructure of the narratives. Their study depends on the cohesive devices that are used to unify the text of narrative. They manage to distinguish between linguistic cohesion and thematic cohesion.

Ille and Norrick (2018) discuss the relationship between pragmatic and narrative studies according to two different perspectives. Yet, there is a gap in analyzing the pragmatic aspects in the religious discourse in general and the Shiite religious discourse in particular. This study discusses the pragmatic aspects in the Friday Sermon of the Fatwa of the Sufficient Jihad for the war Against ISIS, which is narrated by the representative of the Supreme Religious Authority in Holy Karbala, Sheikh Abd al-Mahdi al-Karbalai on 13.6.2014.

The study aims at:

1. Revealing the pragmatic aspects of the narratives of the selected text by observing the Van Dijk`s (1988) schema of discourse.
2. Showing the pragmatic role of "And" as a connector of ideas.
3. Knowing the pragmatic aspect of repetition in the narratives of the selected religious discourse.
4. Illustrating the pragmatic role of tense shift in narratives.
5. Showing the most used discourse markers in the selected discourse.

Accordingly, it hypothesizes the following:

1. Van Dijk's (1988) schema of the structure of a narrative discourse is well applied to reveal the pragmatic aspects of narratives in the selected discourse.
2. "And" as a discourse marker is the most used connector of two clauses as well as an implicature of the narrative development.
3. Repetition plays a pragmatic role if focusing attention on certain topics.
4. Tense shift plays a pragmatic role in revealing the most prominent senses of the speaker.
5. Interactive markers are the most used among Hyland's (2005) discourse markers.

2. Linguistics Narration

Any evaluative features that describe the linguistic behaviour of human beings must involve some hidden elements that cannot be interpreted from the mere linguistic structures (Murdoch,2003,pp.25-6). Hence, the linguistic narrativism theory is the actual investigation of such implicit meanings. In addition, narratology presents the empirical facilities to the study of logic narrative representation (Meiser,2011,p.1). Fludernik (2006,p.8) attributes narrative theory to its descriptive nature. "the constants, variables and combinations typical of narrative and to clarify how these characteristics of narrative texts connect within the framework of theoretical models (typologies)".

Primarily, Plato (428-348 BC) and Aristotle (348-322 BC) adopt a distinction between narration and imitation. Then, Todorov (1969,p.9) uses it in 1966 in the French journal "Communications". Genette (1988,p.43) and Chatman (1990) distinguish two types of narratology associated with words and events.

Grammatically, voice is a characteristic of verbs. It indicates the relation subjects to their resulted actions (Quirk et al,1985,p.159). In narration, the basic voice question is "Who narrates?". Is the narrator the speaker or the "voice" of the

narrative discourse, (Genette,1988,p.186). Schiffrin et al. (2003,p.482) differentiate between narrative voice (who is speaking?) and point of view (whose perception orients the report of information?). On the other hand, Ilie and Norrick (2018,p.136) suppose that "narration is after all the natural mode for prevarication as well as for 'factual' description of events."

3. Narrative

According to Ilie and Norrick (2018,p.136):

"Narrative is the standard conversational resource for describing what happened, but not necessarily for expressing feelings, in traditional speech act terms, so that narratives initially, from the inside-out perspective constitute representatives rather than (direct) expressives, though they can certainly function as indirect expressives, for instance as indirect apologies from the outside-in perspective."

Trask (2007,p.181) defines narrative as " a text which tells a story. A narrative differs from most other types of text in that it relates a connected series of events, either real or fictional, in a more or less orderly manner". Crystal (2008,p.320) defines a narrative as "an application of the everyday use of this term, as part of the linguistic study of discourse, which aims to determine the principles governing the structure of narrative texts".

3.1 Types of Narratives

According to Chatman (1978,p.26), there are several types of narratives, all of which relate to the nature of the narration. Some are narrated by a character in the story, and this is called a homogeneous narration. Some are narrated by a person not involved in the story, and this is called a heterogeneous narration. When the narrator is in the third person, this is called a metaphorical narration. As for the fictional narration, it is based on a true story. When the story is incomplete, the narrative is called matrix narration. If the story contains anecdotes from natural everyday conversations, it is called naturalistic narration.

There is a type of narration in which the narrator belongs to a group of participants in the story, and this is called the "We" narration. If the hero of the story is the person addressed, it is called the "You" narration.

The selected text reveals a naturalistic narrative because it contains events which occur in everyday conversations.

3.2 Narrative Genres and Modes

Barthes (1975,p.237) indicates that Oral narratives resembles everyday conversations, while written ones approximate literary texts. Chatman (1990, p. 115) even posits that written advertisements are a category of written narratives. Bonheim (1982,p.20-4) supposes that there are four main narrative modes. Scenic representation (which shows a continuous stream of detailed action events), summary (which introduces an organized narrative), what Chatman (1978,pp.43-4) supposes as description (of characters or a setting), and commentary presents the comments of a narrator on different events (Bonheim,1982,pp.30-2)

4. Narration in Religious Discourse

According to Finnem (2014,p.1), there are different types of narratives in religious discourse that consist of either a purely religious content or an approximate religious context. Religious content appears in one of the following forms: First, a religious or non-religious figure which is presented by defining its identity, personal characteristics, opinions and personal manifestations that indicate its intentions (such as monk, believer, and atheist). Second, a supernatural being associated with a particular religious belief system or belief as part of the narrative world. Third, the direct and indirect references to religious texts or to the beliefs and rituals espoused by the narrator.

The religious context is conveyed through communication between the sender, the message, and the recipient. The religious context of the sender reveals that he is a believer or has a religious background. Narration is used to send a religious or preaching message. Recipient means the faithful or skeptical audience (Finnem,2014,p.1).

According to Finnem (2014,p.1), religious narration cannot contain all the typical literary features. There is no certainty that religious texts have religious supernatural entities. A priest may tell a joke which is perceived within the content of a sermon, yet, it has no thing with religious beliefs.

5. The Friday Sermon of the Fatwa of the Sufficient Jihad for the War against ISIS

The entry of ISIS into Iraq in 2014 began with a rebellion that escalated to eventually turn into a long military war with the invasion of Fallujah, Mosul, and major areas in northern Iraq by the terrorist organization ISIS, and the declaration of Abu Bakr al-Baghdadi himself as the caliph of the new Islamic state. As a result, the Supreme Reference al-Sistani gave the fatwa of the competent jihad, following which the Popular Mobilization Forces were formed, fighting side by side with the Iraqi security forces until this was accomplished by declaring final victory in 2017. (Wikipedia)

The sermon under scrutiny is the Friday sermon in which the fatwa of sufficient jihad was announced to fight ISIS. The speaker is the representative of the Supreme Religious Authority in Holy Karbala, Sheikh Abd al-Mahdi al-Karbalai on 13.6.2014.

6. Methodology

This section introduces the pragmatic model through which the pragmatic aspects of the narratives in selected religious discourse and their structure are analyzed. The empirical analysis of the data under scrutiny is based on an eclectic model that involves

van Dijk`s (1988) model of schema categories and Ilie and Norrick`s (2018) model of the pragmatic aspects of the narratives.

6.1 Van Dijk`s (1988) Model

Van Dijk's model is divided into three discourse structures: macrostructure, superstructure, and microstructure (1988,pp.71-118). The first deals with the main topic which is essential be highlighted as it reflects many social and psychological aspects of the discourse. The second introduces an abstract which presents a hierarchical order of introduction, substance, and conclusion. The last tackles semantic, syntactic, stylistic, and rhetoric aspects of the text.

6.2 Ilie and Norrick`s (2018) Pragmatic Model of Narratives

Illie and Norrick (2018) developed a model based on applied narrative bottom-up analysis that aims to gain a deeper understanding of the pragmatic aspects of narrative. They (2018, pp.124-9) suppose that

They also rely their model on linguistic tools that contribute to the analysis of the narrative text in a way that overlaps with Hyland`s (2005) signs of metadiscourse and Halliday and Hasan`s (1976) devices of cohesion.

A. Discourse Markers

Illie and Norrick (2018,p.125) assume that discourse markers, such as “And,” express the sequential status in a narrative text. In addition, Grice (1989,p.37)considers the two connected clauses by "And" invite a generalized conversational implicature as we hear sequentiality. Hencefore "And functions as a connector, director, and an implicature. On the other hand, Ilie and Norrick (2018,p.126) believe "well" and "but" function as dependent, determiner, and director.

B. Repetition and Formulaicity

Illie and Norrick (2018,pp.127-8) believe that repetition plays an essential role in narrative. It mostly aims to emphasize a specific point or reinforce a basic idea in the mind and perception of the recipient.

C. Tense Shift

Overall, the shift in narration time from the past to the present tense, which Illie and Norrick (2018,p,129) describe as "historical," directs the focus toward narrative interaction and the fluid transition of time during the narration.

D. Hyland`s (2005) Discourse Markers

According Hyland (2005a,p.49), there are four functions of metadiscourse: experiential (relational and verbal markers), interactive (evidential markers and coda glosses), interactional (self-mention and engagement markers), and rhetorical (persuasive appeals) function.

7. Analysis of the Pragmatic Aspects of the Narratives in the Religious Sermon

7.1 Van Dijk`s (1988) Model

7.1.1 The macrostructure

Since the macrostructure is concerned with the main topic of the discourse, it is obvious that the sermon mainly focuses on the necessity to confront the ISIS invasion of Iraq. From the very beginning, the speaker confirms that:

"إن العراق شعب العراق يواجه تحدياً كبيراً وخطراً عظيماً"

"the conditions that Iraq and its citizens are going through are very dangerous".

The introductory phrase of the speech reflects social and psychological dimensions. Exposing Iraq to danger means the

need to realize the great responsibility that the people must bear to defend the homeland, and this is what the speaker emphasizes in the following two phrases:

"ولا بد أن يكون لدينا وعي بعمق المسؤولية الملقاة على عاتقنا. أنها مسؤولية شرعية ووطنية كبيرة.

"we must be aware of the depth of the responsibility entrusted to us. It is a great and patriotic responsibility."

7.1.2 The Superstructure

The whole discourse is structured by an abstract and three important parts: introduction, substance, and conclusion.

- Abstract, which is embodied by the first paragraph that reveals what follows. It declares the danger of ISIS and the necessity to confront it.

- Introduction, which presents the devilish aims of ISIS and its seeking to occupy the whole cities of Iraq. The speaker ensures that:

وإن الإرهابيين لا يستهدفون إلى السيطرة على بعض المحافظات كنينوى وصلاح الدين فقط بل صرحوا بأنهم يستهدفون جميع المحافظات ولا سيما بغداد وكربلاء المقدسة والنجف الأشرف.

"The terrorists do not only aim to control some provinces, such as Nineveh and Salah al-Din, but have declared that they are targeting all provinces, especially Baghdad, the holy Karbala, and the most honorable Najaf."

- Substance is the linguistic body of the discourse. It is resembled by many paragraphs:

The third paragraph presents an appeal to the Iraqi people for patience and not to despair, as in:

إن التحدي وإن كان كبيراً إلا أن الشعب العراقي الذي عرف عنه الشجاعة والإقدام وتحمل المسؤولية الوطنية والشرعية في الظروف الصعبة أكبر من هذه التحديات والمخاطر.

" If it is great, is that the Iraqi people, who are known for their courage and daring, and their shouldering of national responsibility and legitimacy in difficult circumstances, are greater than these challenges and risks".

Such appeal is reinforced by verses from the Glorious Qur'an as follows:

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ " (آل عمران:200)

"O ye who believe! persevere in patience and constancy: vie in such perseverance; strengthen each other; and fear God; that ye may prosper." (Āl-i-'Imrān:200)

" قَالَ مُوسَى لِقَوْمِهِ لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا ۚ إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ ۗ وَالْعَاقِبَةُ لِلْمُتَّقِينَ " (الأعراف:128)

"Said Moses to his people: "Pray for help from God and (wait) in patience and constancy: for the earth is God's to give as a heritage to such of his servants as He pleaseth; and the end is (best) for the righteous." (A'rāf:128)

وَاطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ ۖ وَاصْبِرُوا ۚ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ " (الأنفال:46)

"And obey God and His Apostle ; And fall into no disputes, Lest ye lose heart And your power depart ; And be patient and persevering : For God is with those Who patiently persevere" (Anfāl:46)

"أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ ۖ مَسَّتْهُمْ الْبَأْسَاءُ وَالضَّرَاءُ وَزُلْزَلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصُرَ اللَّهُ ۗ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ " (البقرة:214)

"Or do ye think that ye shall enter the Garden (of Bliss) without such (trials) as came to those who passed away before you? They encountered suffering and adversity and were so shaken in spirit that even the Apostle and those of faith who were with him cried: "When (will come) the help of God?" Ah! verily the help of God is (always) near!" (Baqara:214)

"وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ"
(البقرة:190)

"Fight in the cause of God those who fight you but do not transgress limits; for God loveth not transgressors." (Baqara:190)

The fourth paragraph presents an appeal to political leaders to withdraw from the conflict and support the armed forces.

The fifth, sixth, and seventh paragraphs provide support to the armed forces and tell them that whoever dies in defense of the homeland is a martyr.

- Conclusion is presented by the eighth paragraph. It is the declaration of the fatwa of the sufficient Jihad against ISIS.

7.1.3 The Microstructure

It is analyzed according to the pragmatic model of the narratives in the following section.

7.2 Ilie and Norrick`s (2018) Model

7.2.1 Discourse Markers

There are 85 uses of "واو And" in data under scrutiny. The conjunctive "واو" presents many pragmatic functions. For example:

1. It functions as a connector of two clauses in a narrative unit, as in:

"تحثكم على التحلي بالشجاعة والبسالة والثبات والصبر. و ان من يضحى .."
" *We urge you to show courage, valor, steadfastness and patience. And that whoever sacrifices*"

2. It functions as a director of two or more entities in the same order, as in:

"الأخوة و الأخوات"

"*Brothers and sisters*"

"المطلوب أن يحث الأبُّ ابنه، ان تحث الأمُّ ابنها، ان تحث الزوجة زوجها على الصمود والثبات دفاعاً عن حرمت هذا البلد ومواطنيه."

" *What is required is for the father to urge his son, for the mother to urge her son, for the wife to urge her husband to stand firm and steadfast in defense of the sanctities of this country and its citizens.*"

3. It functions as an implicature of the narrative development, as in:

"لم يتحقق عشرين ألف. لم يتحقق خمس و عشرين ألف، ثلاثين ألف، و هكذا الى ان يتحقق الغرض."

"*Twenty thousand is not, so twenty-five thousand, thirty thousand, and so on until the purpose is achieved.*"

In addition, there is only one use of "بل (لكن) but", as in:

"وإن الارهابيين لا يستهدفون إلى السيطرة على بعض المحافظات كنينوى وصلاح الدين فقط بل صرحوا بأنهم يستهدفون جميع المحافظات ولا سيما بغداد وكربلاء المقدسة والنجف الأشرف"

"*The terrorists do not only aim to control some provinces, such as Nineveh and Salah al-Din, but have declared that they are targeting all provinces, especially Baghdad, the holy Karbala, and the most honorable Najaf.*"

7.2.2 Repetition and Formulaicity

The selected discourse is full of cases of repetition, as in Table 1 below:

Table 1: Repetition of words and Clauses in the Selected Discourse

Words/ Phrases	Occurrence	Percentage
العراق (Iraq)	15	16.8%
الشعب (People)	13	14.6%
الغرض (Purpose)	8	8.9%
ينجز (Achieve)	8	8.9%
مواطنين (Citizens)	7	7.8%
مسؤولية (Responsibility)	6	6.7%
مقدسات العراق (The sanctities of Iraq)	6	6.7%
حرب (War)	4	4.4%
أخوة و أخوات (Brothers and sisters)	4	4.4%
وطن (Country)	4	4.4%
وطني (National)	4	4.4%
ابناء (Sons)	4	4.4%
كفائي (Sufficient)	3	3.3%
يدافع (Defend)	3	3.3%
Total	89	100%

Among the selected words and phrases that are counted as tautologically occurred, it is obvious that "العراق Iraq" and "الشعب people" are the most used words. "العراق Iraq" appears 15 times and amounts 16.8%. "الشعب People" occurs 13 times and amounts 14.6%. Such tautologies pragmatically function as highlighters of central events and details in the storytelling. They reveal that the country and its people are the most important target of the speaker. Such tautologies guide recipients to their main points of evaluation. On the other hand, words and phrases such as "قادة سياسيين political leaders" are not used more than one time. Such rare occurrences function as guide to less important factors in the defense of the country. The speaker does not depend a lot on them. He rather depends on the people (الشعب) (13 times), the citizens (المواطنين) (7 times), and the sons (الابناء) (4 times) to take their national (وطني) (4 times) responsibility (مسؤولية) (6 times) to

achieve (ينجز) (8 times) the purpose (الغرض) (8 times) and defend (يدافع) (3 times) their country (الوطن) (4 times) and sanctities of Iraq (مقدسات العراق) (6 times).

7.2.3 Tense Shift

There are 9 cases from tense shift. They are generally from the present to the past, then, to the present again. Six of them used the verb "قال" said" to show a direct speech by Allah, almighty, to narrate some verses from the glorious Qur`an. Such tense shift, in such manner, functions pragmatically as establisher of focus to mark transaction in storytelling. The speaker uses such tense shift to enhance what he is going to declare of fatwa sufficient jihad against SISI. As a result, he mentions holy verses that urge to jihad.

The other three cases of tense shift are in:

صرحوا بأنهم يستهدفون جميع المحافظات"

They have declared that they are targeting all provinces.

للمواطنين الذين عهدنا منهم الصبر"

Whom we have known for patience.

إن الكثير من الضباط والجنود قد أبلوا بلاءً حسناً في الدفاع..."

Many officers and soldiers have done a good job in defending....

Three above sentences have a tense shift that functions as a signal of a shift of attention during the narrative performance. In "صرحوا have declared", the tense shift functions as focus the target of ISIS which aims to attack all the cities of the country. In "عهدنا منهم have known", the tense shift functions as to focus on the willing and the patience of the Iraqi people. In "أبلوا have done", the tense shift plays a pragmatic role in foregrounding the braveness of the Iraqi army.

7.2.4 Hyland`s (2005) Discourse Markers

7.2.4.1 Interactive Markers

A. Code glosses markers occur in:

- "for example" (1 time) and "I mean" (1 time), as in:

يعني، لو تصدى له مثلا عشرة آلاف و تحقق الغرض، ... ""

"I mean, if the volunteers are, for example, ten thousand and they achieve the purpose."

- "Or x" (1 time), as in :

"أو بطرفٍ دون آخر"

"or to one party over another."

- " Said" (6 times), as in:

"الله سبحانه قال"

" God Almighty said.."

- " Such as" (1 time), as in:

كينوى وصلاح الدين""

"such as Nineveh and Salah al-Din."

- "That is" (1 time), as in "that is far from the spirit of Islam."

"هو بعيد عن روح الإسلام"

B. Frame Markers occur in:

- " first", " ثانياsecondly", " ثالثاthird", " رابعاfourth", " خامساfifth", " سادساsixth", and " ثمthen".

- " aim" (3 times), as in:

"أن منهج هؤلاء الإرهابيين المعتدين هو منهج ظلامي بعيد عن روح الإسلام""

"it becomes clear that the aim of these aggressive terrorists is a dark aim that is far from the spirit of Islam."

- " intention" (1 time), as in:

"أنكم أمام مسؤولية تاريخية و وطنية و شرعية و اجعلوا قصدكم و نيتكم ودافعكم

هو الدفاع عن حرمت العراق و وحدته"

"You are facing a historical, national and legal responsibility, and make your intent, intention and motive to defend the sanctities of Iraq and its unity."

- "purpose" (8 times), as in:

"ان يتحقق الغرض"

"they achieve the purpose."

- "so" (6 times), as in:

فالمطلوب من الجهات المعنية تكريم هؤلاء تكريماً خاصاً لينالوا استحقاتهم من
الثناء"

"The concerned authorities are required to reward them with a special honor, so that they receive the praise"

C. Transition Markers occur in:

- "Hence: (2 times) as in :

"ومن هنا فإن مسؤولية التصدي لهم ومقاتلتهم هي مسؤولية الجميع ولا تختص
بطائفةٍ دون أخرى أو بطرفٍ دون آخر."

"..and hence the responsibility of confronting and fighting them is everyone's and it is not limited to one sect over another, or to one party over another."

- "Rather" (1 time), as in:

"بل لا بد أن يكون ذلك حافزاً لنا لمزيد من العطاء في سبيل حفظ بلدنا
ومقدساتنا"

"Rather, this must be an incentive for us to give more in order to preserve our country and our sanctities."

There are neither endophoric markers nor evidential markers in the selected discourse.

7.2.4.2 Interactional Markers

A. Attitude markers occur in "مهمة" (1 time), as in:

"هذه الفقرة مهمة"

"This paragraph is important."

B. Boosters occur in:

- "clear" (1 time), as in:

"حينما يتضح أن منهج هؤلاء الإرهابيين المعتدين هو منهج ظلامي بعيد عن
روح الإسلام"

"it becomes clear that the aim of these aggressive terrorists is a dark aim that is far from the spirit of Islam."

- "known" (2 times), as in:

"الشعب العراقي الذي عرف عنه الشجاعة والإقدام وتحمل المسؤولية الوطنية والشرعية"

"the Iraqi people, who are known for their courage and daring, and their shouldering of national responsibility."

C. Engagement Markers occur in:

- "must" (9 times), as in:

"بل لا بد أن يكون ذلك حافزاً لنا لمزيد من العطاء في سبيل حفظ بلدنا ومقدساتنا"

"this must be an incentive for us to give more in order to preserve our country and our sanctities."

- "you" (5 times), as in:

"تحثكم على التحلي بالشجاعة والبسالة والثبات والصبر. وان من يضحى.."

"We urge you to show courage, valor, steadfastness and patience."

- "your" (2 times), as in:

"..... واجعلوا قصدكم ونيتكم ودافعكم هو الدفاع عن حرمت العراق ووحدته"

"... and make your intent, intention and motive to defend the sanctities of Iraq..."

D. Self-mention Markers occur in:

- "I" (2 times), as in:

"أوضح لكم ذلك.... يعني..."

"I clarify it ... I mean .."

- "we" (3 times), as in:

"هذا معنى الوجوب الكفائي الذي نذكره هنا"

"This is the meaning of compulsion that we mention here."

- "our" (6 times), as in:

"بل لا بد أن يكون ذلك حافزاً لنا لمزيد من العطاء في سبيل حفظ بلدنا
ومقدساتنا"

"Rather, this must be an incentive for us to give more in order to preserve our country and our sanctities."

- "us" (2 times), as in:

"هذه توفر حافزاً لنا لتقديم المزيد من العطاء و التضحيات في سبيل الحفاظ على
وحدة بلدنا وكرامته"

"It stimulates us for more giving and sacrifices for the sake of preserving the unity and dignity of our country ..."

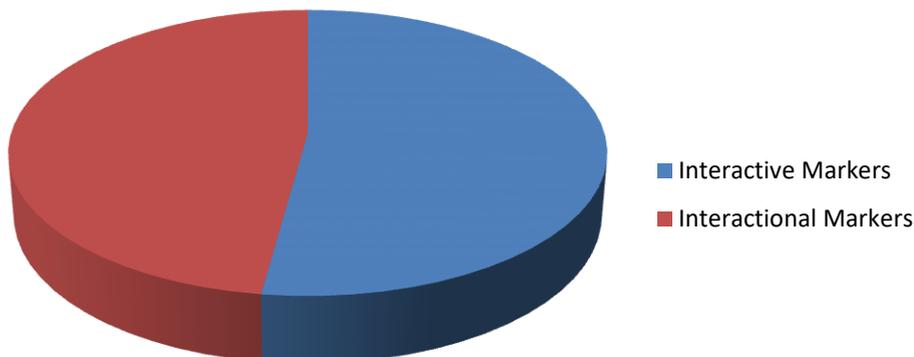
Finally, there are no hedges in the selected discourse.

7.2.4.3 Results and Discussion of Hyland`s (2005) Discourse Markers

The total number of the observed markers is 69 times. Interactive markers are more prominent than interactional markers. Interactive markers occur 36 times and amount 52.1%. Interactional markers occur 33 times and amount 47.8%, as illustrated in Figure 1 below:

Figure 1: Interactive and Interactional Markers

Interactive and Interactional Markers

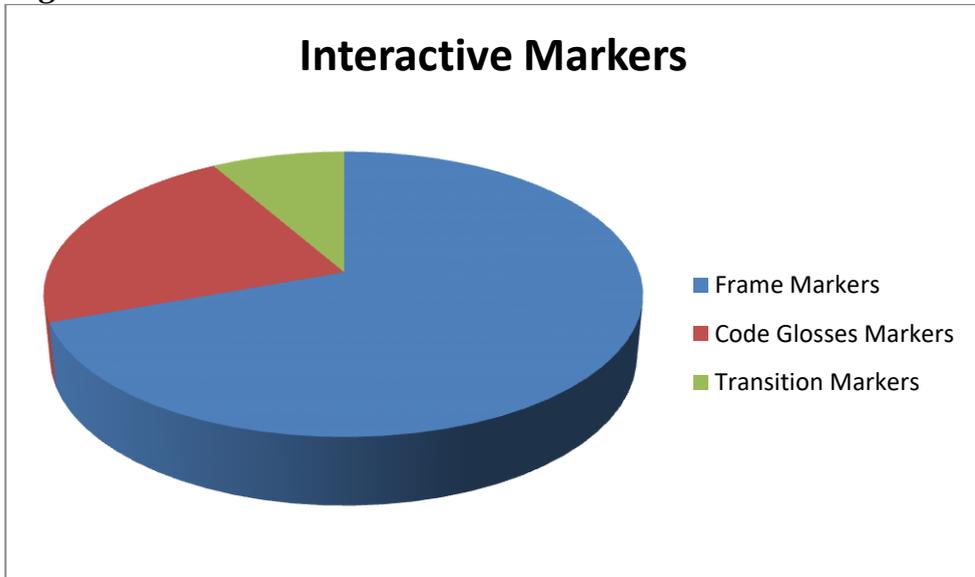


The interactive markers pragmatically function as a guide of the listener/ reader to the text. They help the speaker to construct information that gives an adequate interpretation to the listener. They help the listener to be aware of the main topic which is the necessity to defend the country against the attack of ISIS. On the other hand, the interactional markers pragmatically function as helper of the listeners to participate the discourse. In addition, they signal the speaker`s point of view as well as drawing attention to important points of the text.

For the types of the interactive markers, the frame markers occur 25 times and amount 69.4%. Code glosses markers occur 8 times and amount 22.2%. Then, transition markers occur 3 times and amount 8.3%, as illustrated in Table 2 and Figure 2 below:

Table 2: Interactive Markers

Interactive Markers	Occurrence	Percentage
Frame Markers	25	69.4%
Code Glosses Markers	8	22.2%
Transition Markers	3	8.3%
Endophoric Markers	0	00.0%
Evidential Markers	0	00.0%
Total	36	100%

Figure 2: Interactive Markers

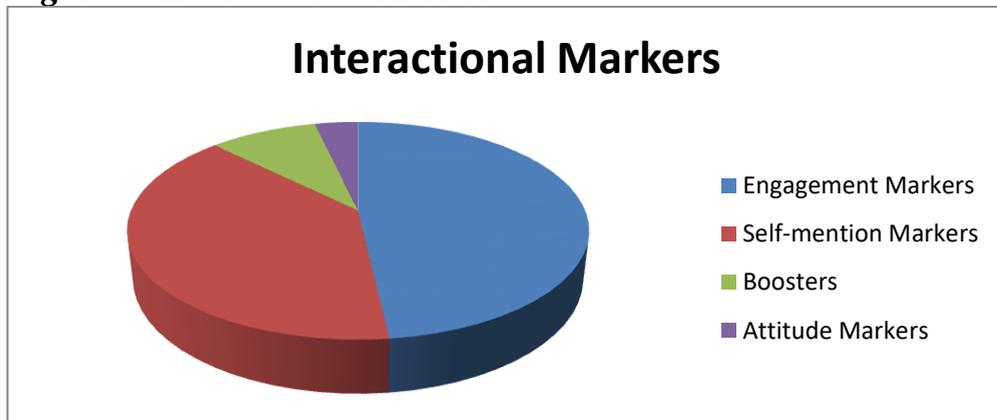
Frame markers pragmatically function as assigners of the structure of the text. They order the text and introduce the goals of the discourse. On the other hand, code glosses markers function as providers of extra contents or information. They elaborate the propositional meaning of the text which is the necessity for the fatwa of sufficient jihad. Last, but not least, transition markers function to reveal the pragmatic relation between the steps of the argument presented.

For the types of the interactional markers, engagement markers occur 16 times and amount 48.4 %. Self-mention markers occur 13 and amount 39.3%. Boosters occur 3 times and amount 9.0%. Then, attitude markers occur only one time and amount 3.0%, as illustrated in Table 3 and Figure 3 below:

Table 3: Interactional Markers

Interactional Markers	Occurrence	Percentage
Engagement Markers	16	48.4%
Self-mention Markers	13	39.3%
Boosters	3	9.0%
Attitude Markers	1	3.0%
Hedges	0	00.0%
Total	36	100%

Figure 3: Interactional Markers



Obviously, engagement markers are the most prominent among the other types of interactional markers. They pragmatically function to fulfill the listener's expectations of engagement in the discourse. In addition, they reflect the rhetorical position to attract the listeners into the discourse.

Self-mention markers function to express a direct attempt of persuasion for the listeners to contemplate the main topic which is the necessity of defending Iraq. Boosters function to help the speaker to exclude options and to express certainty in the proposition.

Finally, despite the one use of attitude markers, they function to foreground the effective attitudes.

8. Conclusions

According to the prior hypotheses, the study arrives at the following conclusions:

1. The selected discourse consists of eleven paragraphs. Van Dijk's (1988) schema of the structure of narrative discourse can be better applied. The first paragraph presents the abstract which summarizes the dangers which Iraq passes through. The second paragraph presents the introduction which shows that the Iraqi people are greater than any challenge. The paragraphs from 3-8 reveal the substance as the speaker talks to all the Iraqi people, families, security forces, and political leaders. Then, the ninth and tenth paragraphs present the conclusion which is the declaration of the fatwa of the sufficient jihad.

2. "و" And" as a discourse marker is the most prominent marker. It occurs 85 times. It functions as a connector of two clauses, a director of two or more entities in the same order, and an implicature of the narrative development.

3. Repetition of words and phrases functions a highlighter of central events. The tautological use of words such as "العراق Iraq", "الشعب people", "ينجز achieve", and "الغرض purpose" foregrounds the central event of the discourse which is the necessity of defending Iraq and its people.

4. Tense shift plays a grammatical role as it focuses the attention of the listeners on the central topic of the discourse by reminding them that Iraqi people are famous for their courage, so their joining the sufficient jihad is logical. In addition, the tense shift from present to past in "قال said" shows the firm support of the

central topic, the necessity of sufficient jihad, by mentioning holy verses from the Glorious Qur`an.

5. The interactive markers are the most prominent one in the text. They function to guide the listener to the central topics of the text. They help to give an adequate interpretation to the listeners. Frame markers are the most used as they function as assigners of the structure of the text. They order the text and introduce the goals of the discourse. Interactional markers are used to function as helpers of the listeners to participate the discourse. In addition, they signal the speaker`s point of view as well as drawing their attention to important points of the text. Engagement markers are the most used among the interactional markers. They pragmatically function to fulfill the listener`s expectations of engagement in the discourse. In addition, they reflect the rhetorical position to attract the listeners` attention into the discourse.

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<https://quranyusufali.com/>

الخلاصة

تنص خطب الجمعة التي أُلقيت في ضريح الإمام الحسين عليه السلام على توجيهات وجهتها المرجعية العليا للشعب العراقي بشكل خاص والأمة الإسلامية عامة. وخطبة الجمعة، التي أُعلن فيها عن فتوى الجهاد الكافي، من الخطب التاريخية. أُعلن المرجع الأعلى للشيعة في العراق، الإمام السيستاني، عن فتوى الجهاد الكافي للدفاع عن العراق الذي يغزوه تنظيم داعش. تحلل الدراسة الحالية الجوانب التداولية للسرد في هذه العظة. وهي تبني نموذج Van Dijk's (1988) للبنية السردية ونموذج (2018) Ilie and Norrick للجوانب التداولية للسرد. يفترض أن نموذج (1991) Van Dijk's لمخطط الخطاب يطبق بشكل مثمر على فقرات الخطاب. بالإضافة إلى ذلك، ان تكرار الكلمات والعبارات، والتحول باستخدام الزمن، والعلامات الفعالة والتفاعلية تعمل بشكل تداولي لتركيز انتباه المستمع على الموضوعات المركزية للخطاب.