

Argumentative Appeals in Two Religious Lectures by Dr. Khalid Yassin and Dr. Ahmed Al-Waa'ilily with Reference to Polygamy: A Contrastive Analysis

Asst. Prof. Bisma Khalid Ingeish

University of Al-Qadisiya\ College of Education/English Department

Email-bisma.Alumaishy@qu.edu.iq

Abstract

Language is a powerful tool for communicating one's ideas. The main goal of the speaker of any language is to get his listeners or audience to accept or agree with his ideas or claims. To achieve this, speakers often resort to using argumentative appeals. The aim of this paper is to uncover the way these appeals are used in two religious lectures. A model by Carrier and Bailey (2025) is adopted for this purpose and a qualitative method is applied to describe the two religious lectures by Dr. Khalid Yassin and Dr. Ahmed Al-Waa'ilily concerning Polygamy. The problem of the present study is to investigate how to use the argumentative appeals in the two religious lectures in English and Arabic. The researcher will attempt to provide answers to the questions: How the argumentative appeals applicable in these two religious lectures? Which appeal is focused on more than the others by the lecturers in the two religious lectures on polygamy and why? As a conclusion, the analysis has shown that the five argumentative appeals are employed by the two lecturers, Dr. Yassin and Dr. Al-Waa'ilily, with differences in focus. Dr. Yassin concentrates on the emotional appeal whereas Dr. Al-Waa'ilily emphasizes the logical one. The reason for such different focus can be explained in terms of the nature of the topic itself, that is polygamy. This topic is an emotionally sensitive area as far as women are concerned. Polygamy is likely to give rise to many emotional and social complications. At the same time, tackling the subject of polygamy requires logical treatment. Religion imposes certain regulations and rules which must be obeyed by men and women equally. Any violation of such regulations will cause serious damage to the social structure for generations to come.

Keywords: Argumentative appeals, polygamy, religious lectures

أساليب الإقناع في محاضرتين دينيتين للدكتور خالد ياسين والدكتور احمد الوائلي بالإشارة الى تعدد الزوجات: تحليل مقارن

ا.م بسمه خالد انغيش

جامعة القادسية – كلية التربية – قسم اللغة الإنكليزية

المستخلص

اللغة هي أداة فعالة لنقل أفكار شخص ما. ان هدف الناطق لأية لغة هو حث مستمعيه او جمهوره على القبول او الاتفاق مع أفكاره او ادعاءاته. لتحقيق ذلك، يلجأ المتحدثون غالباً الى استعمال أساليب اقناع. يهدف هذا البحث الى الكشف عن كيفية استخدام تلك الأساليب في محاضرتين دينيتين. تم تبني نموذج كاريير وبيلي لسنة 2025 لهذا الغرض. تم تطبيق منهج نوعي لوصف المحاضرتين الدينيتين للدكتور خالد ياسين والدكتور احمد الوائلي فيما يخص تعدد الزوجات. تكمن مشكلة البحث في استقصاء كيفية

استخدام أساليب الإقناع في المحاضرتين الدينيتين باللغة الإنجليزية وباللغة العربية. سيحاول الباحث الإجابة على الأسئلة التالية: ماهية الكيفية التي تطبق بها أساليب الإقناع في المحاضرتين الدينيتين؟ وأي وسيلة اقناع يستخدم المحاضران في المحاضرتين حول تعدد الزوجات أكثر من غيرها ولماذا؟ على سبيل الاستنتاج. بين التحليل ان المحاضران الدكتور ياسين والدكتور الوائلي يستخدمان أساليب الإقناع الخمسة مع الاختلافات في التركيز. يركز الدكتور ياسين على أسلوب الإقناع العاطفي بينما يؤكد الدكتور الوائلي على الأسلوب المنطقي. ان سبب هذا الاختلاف في التركيز يمكن تفسيره بطبيعة الموضوع نفسه، أي تعدد الزوجات. يعد هذا الموضوع منطقة حساسة من الناحية العاطفية فيما يتعلق بالمرأة. ان المحتمل ان يسبب تعدد الزوجات تعقيدات عاطفية واجتماعية عديدة. وفي الوقت نفسه، ان التعامل مع موضوع تعدد الزوجات يتطلب معالجة منطقية. يضع الدين تشريعات وقواعد يجب الالتزام بها من الرجال والنساء على حد سواء. ان أي خرق لهكذا تشريعات سيسبب ضررا جديا للبناء المجتمعي لأجيال قادمة .

الكلمات المفتاحية: أساليب الإقناع، تعدد الزوجات، محاضرات دينية .

1. The Concept Argumentation

The concept of argumentation can be traced back to Aristotle's theory of logic. Argumentation was a matter of blending logic with rhetoric. Writers such as Toulmin (1958) and Perelman (1969) had the greatest impact in the 1960s and 1970s. The former was concerned with describing how argumentation is carried out by users of language, the latter came up with his own theory of argumentation as practiced in everyday life. Scott (2018: 1) defines argumentation as a reasonable attempt to convince an audience of a particular view concerning a debatable topic. Argumentation does not heavily depend on emotion or feeling but rather on critical thinking and planning. To convince the audience of his point, the speaker should make them believe his ideas, accept his evidence and logic and agree with his views. The speaker should be able to present a debatable topic to develop a true argument.

Argumentation is a verbal and social activity of reason to achieve acceptability of a debatable topic for the listener or reader through a set of propositions to give reasons or disprove a certain topic. Argumentation is also a social and reasonable activity. It is social because it is directed to the audience and reason because the speaker or writer argues for or against a topic placing his consideration within the realm reason. Viewpoint is not enough to convince the audience, so the goal of the argumentation is to refute one's standpoint or justify someone else's (Van Eemeren, Grootendorst, 1996: 2).

Van Eemeren, Grootendorst and Henckemans (2002: 4) agree that argumentation is a difference viewpoint and always that includes two parties: one puts forward a standpoint and the other clearly states their disagreement with that standpoint. In Barnet and Bedau's terms (2005: 103), it is a kind of conflict between a protagonist (represented by the speaker or writer) and an antagonist (the listener or reader).

2. The Principles of Argumentation

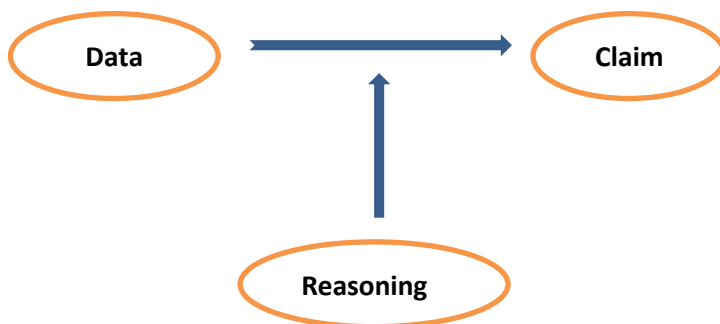
According to Ranadive (2018: 1), an argument consists of one or more premises or claims and a conclusion. The conclusion is what the speaker or writer wants his audience to accept Barnett and Bedau's terms (2005: 103). The premises are the reasons produced by the communicator to make his audience believe his ideas to be true. Ranadive (2018: 2) presents the five principles for making an influential argument. These principles are Structure, Relevance, Acceptability, Sufficiency and Rebuttal. They will be dealt with in the following sections.

2.1 Structure

An excellent argument should follow the fundamental structural requirements of well-structured arguments. The communicator must include one reason to support his conclusion as being true. The premises should not contradict each other nor the conclusions, must they contradict the premises. According to Miller (2018: 8), the structure of argument consists of three parts: the arguer who presents the statement, which is the claim, the data which is the supporting materials the arguer gives to the audience to make them believe his claim. The third part is the reasoning which is the logical relation between the data and the claim, for example, if someone is trying to persuade his friend to eat something saying:

1. We should go to that burger place for lunch today.

The speaker wants his friend to accept this which makes the claim of his argument. If the friend responds with 'why' and the speaker answers '**it has the best fries**', this makes the data that he provides to prove his claim correct. Connecting the data with the claim by reasoning gives the complete argument '**places where they serve the best fries are the best to in**'. The relationship between these three parts can be illustrated below:



2.2 Relevance

The reasons that the speakers or writers mention in their argumentation should be characterized by being relevant to the conclusions. The premises being true means the conclusions are true. In the following example

2. Jerry is over 6 feet tall. So, he must be good at basketball.



The conclusion '**so, he must be good at basketball**' here may not actually be true. Being six or even more feet tall doesn't always mean that Jerry plays basketball well.

2.3 Sufficiency

The speaker should give enough reasons to his audience if he wants them to accept his conclusion:

3. The roads are littered with too many potholes.

To convince the people in the local city council to raise taxes to repair these damages, the speaker should engage in argumentation and furnish it with sufficient reasons to persuade his audience to accept his standpoint. This is intensified by means of the words '**too many**' and '**littered**'.

2.4 Acceptability

The reasons that are provided by the communicator should be accepted by a mature, rational and adult person. The speaker should change the less controversial claims to make them more controversial, for instance instead of saying:

4. All politicians are corrupt.

The speaker should say "**most politicians are corrupt**" which will be more likely to be accepted by the audience since saying "**all politicians are corrupt**" doesn't match the audience's awareness of the reality that there are good and bad politicians. (Ranadive, 2018: 8).

2.5 Rebuttal

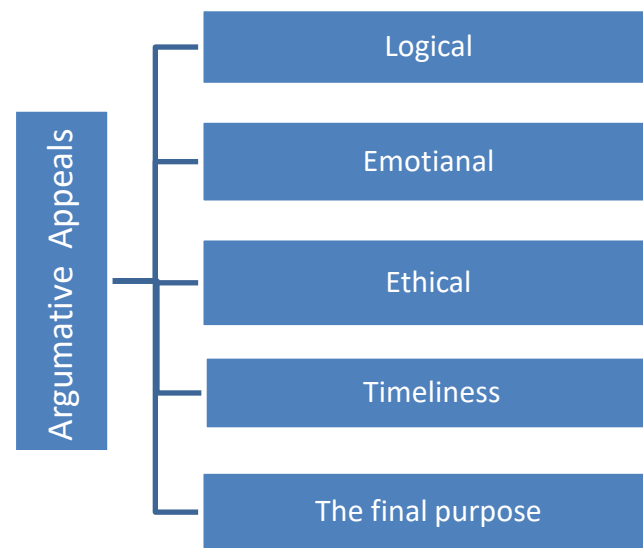
Rebuttal is a literary technique which speakers and writers utilize in their arguments by presenting evidence or reasons as counterclaim their opponents' claims (Kihlstrom, 2025: 1). A good argument is not completed until the arguer has "**finished off**" all the criticisms and counterarguments. In his speech on the fiftieth Anniversary Commemoration of Bloody Sunday in Selma, Barack Obama said:

"For we were born of change. We broke the old aristocracies, declaring ourselves entitled not by bloodline, but endowed by our Creator with certain unalienable rights".

In this excerpt of his speech, Obama is said to have submitted sort of indirect rebuttal of those who have been claiming he "doesn't love America." (<https://literarydevices.net/rebuttal/:3>).

3. Model of Analysis

Speech is a powerful tool for achieving communication for many reasons. Speech is used to deliver a message or tell a story. The main goal is persuasive speech, which is to affect the audience's opinion on a particular subject. The arguer either attempts to change their view altogether or solidify it. The model adopted for the analysis in this paper is that proposed by Carrier and Bailey (2025:1) integrating five argumentative appeals: *logical emotional, ethical, timeliness* and *final purpose* appeals.



3.1. Ethical

Ethical appeal is concerned with the credibility or authority of the speaker to carry out the argumentation (O' Shaughnessy and O' Shaughnessy, 2004: 145). It is important to involve the audience immediately when the speaker utters his speech. Sometimes persuasive speeches are not sufficient to attract the attention of the listeners. The speaker should directly establish his credibility. Ethical appeals are related to persona or reputation of the speaker. This persona is based on the reliability and credentials of the arguer. (Armstead,2025:1).

According to Neuyen (2013: 3), there are three ways to achieve a good ethical appeal. First, to convince the listeners, the speaker needs to know very well about the subject he is going to argue. Second, the speaker should mention the two sides of argumentations and present them accurately. The speaker presents his view logically and proves it to his audience with credible sources, different citations and solid evidence.



3.2. Emotional

Convincing the audience by moving them emotionally is performed by means of emotional appeal. It is used by the speaker to make their audience feel compassionate, afraid, proud, shameful, angry, etc. On many occasions, emotional appeal is the most effective persuasive way. Emotion can motivate the audience to respond to the arguer's views and the audience feel that their beliefs and values are important and thus involved emotionally (Michael, 2007: 7).

Because humans are emotional beings, so emotional appeals can be a powerful means to achieve persuasion in speeches. The style and the choice of language have a considerable impact on the emotions of the audience. Thus, speakers use connotations, vivid language and striking examples to reach their goals (Simon, 2002: 3), as in the following example:

5. Ladies and gentlemen of the jury, look at this miserable man, in a wheelchair, unable to use his legs. Could such a man really be guilty of embezzlement? (Kranski, 2018: 1).

The speaker uses emotionally charging expressions such as '**miserable**', '**in a wheelchair**' and '**unable to use his legs**' to earn the audience's sympathy with the man in question and to furnish them with evidence of his innocence.

3.3 Logical

This means convincing the audience using reason. Logical indicates that the message is characterized by inherent texture. The speaker should present a transparent claim with acceptable reasons and he should strengthen his points with effective evidence (Michael, 2007:7). Thus, Gersen and Meuffel (2009: 37) mention that logic is the best appeal that the speaker depends on when arguing.

3.4 The Timelines

According to Rickle (2023:1), it is the argumentative appeal that denotes the appropriate timing of presenting an argument. To influence the audience and get them to accept the argument and choose the right time must be taken into consideration to stimulate the receiver to act. For Youvan (2024: 3), it is a powerful device in recognizing the crucial instant for executing an act seeking the most powerful impact on the receiver of the argument.

The strength of this appeal of an argument hangs on several elements relevant to the situation. Cultural, political, social and economic aspects play a vital role in combination to get the audience to understand the intended message (Calonia, 2024:3).

3.5 The Final Purpose



This type of appeal has been incorporated by Carrier and Bailey (2023:1) into the group of appeals connected with the purpose of an argument. It is the ultimate objective which a speaker seeks to reach.

5. Religious Lecture

A religious lecture is considered as a type of deliberate and prearranged speech on religious matters that are of importance to worshippers that is aimed at raising their awareness and upgrading their spiritual and moral status. According to Pihlaja (2021:2), the religious nature of the language employed in religious lectures can have the great effect of changing the way people think and behave concerning issues of piety to God.

In Arabic, more specifically, it is an occasion where a discussion of an issue of interest to the people gathered is held be it religious, social and others.

4.1 Parts of the Religious Lecture

It consists of six parts: *Introduction or Quranic verse(s), Poem or Topic of discussion, Transition (linking), Supplication.* (<http://www.almaaref.org>: 1).

These parts are discussed in some details in the following sections.

4.1.1 The Introduction

The speaker begins his speech by uttering *بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ* / In the name of Allah, the Most Merciful, the Most Compassionate. The introduction can be short or long depending on the situation the speaker is. In a short introduction, after uttering al-basmallah (praising and showing gratitude to Allah Almighty), the speaker says: Salawaat from Allah upon you O, messenger of Allah. After that, the lecturer recites Quranic Verse that is relevant to the topic of the religious lecture. To make his introduction long, the speaker would add additional parts such as quotations or citations from asserted texts. (<https://www.almaaref.org/books>, 1). It is considered a technical shortcoming to change or paraphrase the speech of the Prophet as this can lessen the rhetorical effect of his eloquent speech.

4.1.2 The Poetic Verses

In this part of the religious lecture, the speaker recites a very short poem or a number of verses from a rather long poem. The number of verses here depends on the situation. The verses are often recited in a low and solemn voice.

4.1.3 The Topic

It consists of two portions. First comes a biographical account or sketch of the personality with some occasional comments and explanations to clear things up for the audience and to pave the way for what is more important. The subjects

vary according to the occasion celebrated. Sometimes there is no specific subject, and the religious lecture is confined to mentioning the good deeds of the Prophet's holy successors as a way of seeking a blessing and goodness.

4.1.4 The Transition

This part of a religious lecture is very essential and critical because it requires skill on the part of the speaker. He must create the proper connection between the topic and the final section of the religious lecture. The speaker is expected to get his audience in the highest emotional state of sadness. To perform an effective transition, the speaker must modulate his voice by using a different tone from that used before and he must do this at a slow pace and put on mournful facial liniments (Lewis,2024:1).

Vines and Shaddix (1999:170) stress that for a transition to be good, it must be characterized by unnoticeability, smoothness, simplicity, variety and briefness.

4.1.5 Conclusion

While the introduction prepares the audience emotionally and gets their attention, the conclusion must leave a greater indelible effect on the listeners. A fine conclusion is well-connected to the main topic of the lecture concentrating on the meanings and attracting the audience to it. It is remindful and all-encompassing (Aqoon,2019:34).

4.1.6 Supplication

The finale is the point where the speaker calls upon the audience to offer up a joint supplication. It often consists of a brief praise to God, wishing good things to believing men and women, asking pardon and forgiveness from God to all believers whether alive or dead and finally dedicating the reward of the lecture to those who helped in holding it(<https://www.almaaref.org/books,76>).

5.Polygamy

A major difference between the family approach of Islam and the material and pragmatic approach is concerned with polygamy or being married to more than one woman. Islam permits polygamy but there are certain conditions on it. The non-Islamic directions reject polygamy and level severe criticism on Islam claiming that polygamy deprives women of dignity and dehumanizes them (Atawi,1987:24).

Polygamy was a common practice in the pre-Islamic times. Ancient Persians and Romans practiced polygamy like the Arabs, In Chinese civilization, polygamy was permissible but other than the first wife the other wives are given a lesser rank in the family, almost treated like a servant without any social rights (Abu-Zahra, 1976:60).



6.Previous studies

In this section, previous studies dealing with similar topics are presented briefly and reviewed.

Firstly, there is a paper written by Sawalmeh from Jordan (2019). The study investigates the overall and specific features of obituaries produced by Muslims and Christians in the Jordanian culture. It also inspects how this genre reflects the social and religious conventions. The researcher applies move analysis to 150 Muslim and 100 Christian texts that function as obituaries. The study uses Bhatia's model (1993) for analysis and reveals 11 moves of communication showing in the analyzed texts. This genre exhibits a set of social, cultural and religious aspect of the Jordanian people.

Secondly, a study Mohamad (2022) which involves the analysis of rhetorical appeals. It contrasts them within research abstracts of ENL and ESL. The study is based on Conner's (1996) Contrastive Theory of Rhetoric scrutinizing the rhetorical appeals and how they are realized rhetorically in the two genres of abstract. The study uncovers 3 rhetorical tools indicating a certain rhetorical appeal. The three rhetorical devices correlate significantly with the three rhetorical appeals.

Contrasting the two genres of abstract, the researcher finds out that the ESL abstracts show a higher percentage in their logos and pathos than the ENL abstracts.

Thirdly and lastly, a paper with the topic Sermon Design and Sermon Structure by Lweis (2024) examining how sermons are designed and structured and this affects the way the sermon is developed and delivered. The study is concerned with method a preacher sets his objectives when designing a sermon. Guidelines are followed in the process focusing on inductive and deductive approaches. Glorifying God and changing people's lives make the significant objective in sermons.

The current study will be different from the above three studies. It is an analysis of the argumentative appeals in two religious lectures delivered in English and Arabic. The main theme of the lectures is polygamy and its influence on society.

5.Methodology

For the present study, the model adopted in the analysis is that of Carrier and Bailey (2025:1) composing of five argumentative appeals (logical, emotional, ethical, timelines and the final purpose).

Two religious lectures delivered by Dr. Khalid Yassin and Dr. Ahmed Al-Waa'ilily about polygamy. The method followed focuses on the descriptive



aspects of the two lectures. To fully explore the major themes, the study is of a qualitative nature. The scripts for the lectures have been obtained by accessing internet websites respectively

https://youtu.be/N6KAPRY8nKI?si=YdKII79_M8cdPb8y.

<https://youtu.be/ClbZuHJQXU8?si=NypG6eu2dYe6pbs9>

6. Analysis

6.1 Text one: Khalid Yassin

This religious lecture is opened with verses from the Glorious Qur'an pertinent to the topic of the lecture, that is polygamy.

(الرجال قوامون على النساء بما فضل الله بعضهم على بعض وبما أنفقوا من أموالهم فالصالحات قانتات حافظات للغيب بما حفظ الله) سورة النساء 34

(Men are the ones who should support women since God has given some persons advantages over other, and because they should spend their wealth [on them]. Honorable women are steadfast, guarding the Unseen just as God has it guarded.) [The Women Sura. 34] (Irving,2003:84).

Dr. Yassin seeks to drive a strong argument through the quoting of the above verse. He begins by greeting Muslim brothers and sisters. He gives a piece of advice to his audience especially women then turn to citing statistical figures concerning the number of men and women and their percentages.

In Western World, there is 2.5 women for every man just add with me if you take away , the man who are homosexual now you come to 3.5, if you take the men who want to get Playboys is 4.5 , the men who are drugs and alcohol 5.5, the men who are in jail, they will not come out 10-15 years , you got 6.5 what about the men who are at war7.5,the men who are confused they do not know whether they want to be male or female we are 8.5 ,what about irresponsible men , eating off their mothers , now we are 9.5.

According to these statistical surveys, Dr. Yassin states that there is 2.5 women to every man and that if homosexual men were taken away, the percentage changes to 3.5. Men who are involved in drugs and alcohols make a 5.5. Men serving in prisons who are expected to spend between 10 to 15 years there make a 6.5 percent. Furthermore, there are men serving in the military are 7.5 percent. Men who are wavering between being a female or a male make 8.5 percent of men in the world. Men who are still dependent on their mothers and are irresponsible are 9.5 of men.

Dr. Yassin relies on logical appeal by quoting these statistical figures without specifying the sources he quotes these figures from. After that, he moves on to discuss the dilemma almost all women are going through. That is finding men

who can satisfy their physical, mental, psychological and economical needs. He warns that if women don't get married, they will end up being lesbians or maids all their lives. An appropriate solution to this problem is provided by All-Mighty Allah which is multiple marriage or polygamy.

Jealousy is a part of women nature.

Dr. Yassin uses emotional appeal when considering a woman character as marked by jealousy and that a woman must control this nature by creating a balance. He goes on with his remarks on women's emotional side by appealing ethically and furnishing evidence from Prophet Muhammed's reported statements about this issue. The Prophet says that a woman's ability to control her jealousy will earn her the same reward as a man who controls his fear on the battlefield. He also stresses that a woman is rewarded when she exercises patience in case the husband makes up his mind to marry another woman.

None of you truly believe until you love for your SISTER what you love for yourself.

This is clearly an emotional appeal aimed at presenting the claim that a wife should demonstrate a spirit of love and sacrifice towards other Muslim women whom her husband determines to marry. That is to say, she should love her husband's wives as she loves herself. He further supports his claim by stating that:

If all Muslim women in Australia to have a husband, there will be at least another six sisters who will not have a husband.

Dr. Yassin appeals logically without mentioning the source of the statistical citation. He simply stakes out the claim that many women will remain without husbands if men stick to marrying only one woman. He then continues:

She should not have children, she should not fulfill her desire, she should not have a home, somebody to take care of her because you want one husband for you and you don't want nobody else. I want mine for me.

Here, Dr. Yassin employs an emotional appeal show sympathy with what unmarried women would feel and that they have no children, no home and no desire. He recites the Quranic verse that says:

(فانكحوا ما طاب لكم من النساء، مثنى وثلاث ورباع) / سورة النساء 3

(then marry such women as may seem good to you, two or three or four [at a time]. [The Women Sura. 3]. (Irving ,2003:77)



He utilizes a logical appeal depending on this verse as a support for his claim. For him, men's right to marry two, three or four as stated categorically in the verse is a manifestation of justice. It would be clearly unjust for every sister to have a husband exclusively for herself leaving the other fellow sisters, selfishly, without a husband. He also provides us with the statistics on men marrying more than one woman:

Only two out of ten are going to take another wife. Only one out of thirty is going to take a third wife, maybe one out of two hundred is going to take a fourth wife.

He makes use of a logical appeal furnishing his audience with evidence concerning his point of speech again without documenting his source of statistical figures. He endeavors to convince Muslim women that they can take a benefit from the co-wife. He directly uses an emotional appeal by saying:

You can do things together, sometimes you can watch your children, you get bother cooking, cleaning, sometimes you get tired of her husband. It's good for you. You have time for yourself.

He discusses the social benefits of having a co-wife. They can build a good relationship with each other by helping one another in a way that will reduce marriage problems and costs of marriage consultation.

Dr. Yassin quotes the Quranic verse: (وللأخرة خير لك من الأولى) trying to connect its meaning with polygamy. He intends to encourage women not to act selfishly and greedily because this will be against Allah's will.

He moves to the issue of man's justice concerning his wives saying:

Allah didn't place in a man's chest two hearts

Allah orders men to be fair and just to their wives not emotionally but rather ethically. A man can't show the same amount of love and affection to all his wives but at least he can do each wife justice by providing for other things such as giving them equal time of attention and spending money equally between them. Dr. Yassin supports his argument by saying:

If one sister has three children and the other has one child, do you give to them exactly the same?

He justifies the lack of justice shown by a husband to his wives by stating that if one wife has three children, the husband will automatically provide more time, money and attention to this wife than he does to the other wife who has only one child. It is simply inevitable. In Dr. Yassin's eye, this is justice no more no less. Then he reiterates the point previously tackled that a sister should love her sisters the same as she loves herself. He supports this claim by telling the story



of one of the Prophet's wives named Saudah. As she was an old woman, she urged the Prophet to give her day in the rotation to another wife named A'isha on the grounds that latter was younger and required more attention from the Prophet.

She gave to A'isha her days. She said A'isha is a young woman. She requires more time than me so please I give her one of my days.

This story should be a lesson to all co-wives. He links this to the verse in the introduction (الرجال قوامون). Men are responsible for achieving justice between their wives. He mentions the punishment of being unjust to one's wives. He cites the Prophet saying that:

The man would come on the Day of Judgement with one side hanging down. So, when he goes over the Straight Path, he would fall off the Bridge. He would be unbalanced because he was unfair.

He presents a logical appeal to the audience. Being unjust leads logically to being punished. Men have the legal responsibility that is القوامة on women whom they marry.

"No one can say to him, you don't have enough money, no one can say to him, your occupation doesn't provide you. Nobody can say to him, your condition doesn't warrant it."

Dr. Yassin props up his claim that a man has the full responsibility about his decisions, and no one is to prevent him from marrying other women besides his wife. His conditions, money or occupation cannot be used as excuse for not exercising his right to more than one wife.

If a husband wants to take a second wife, he doesn't have to inform his first wife. This isn't a form of deception. But he should consult her because she is a part of him.

He uses an emotional appeal to convince the public that the first wife has no right to object to the husband's second marriage, but the man should let her know of his decision to marry a second, third or a fourth wife. The husband is to divide time and spending equally between his wives. However, he should do his best to lavish his wives with equal amount of love.

Dr. Yassin attempts to make a final purpose appeal by reemphasizing man's absolute right to marry another woman. He wraps up his lecture by saying:

I ask Allah Subhaanhu Wata'alah [Praised and Exalted Be He] to forgive me for anything I may have said that was my own opinion or anything that I may have said that was wrong. If I said something and I had no daleel [proof] for. If I said

something for which I had no proof for and you have evidence of it, throw it away, don't worry about it.

He ends his speech using his own personal words. He stresses the precarious nature of this controversial topic admitting the weaknesses therein. The timeline appeal is clear in that the subject of polygamy is not limited to a specific period. It is an all-generations issue. Different groups may have different viewpoints about this topic. They can present their own logical, emotional and ethical appeal on it.

Text Two: Ahmed Al-Waa'ilily

In this section, the script of the religious lecture delivered by the late Dr. Ahmed Al-Waa'ilily on polygamy in Islam is analyzed.

First, Al-Waa'ilily commences his lecture by: *يا ليتنا كنا معكم سادتي فنفوز فوزا عظيما* which translates roughly 'If we had been with you, we would have been greatly triumphant'. Then he proceeds by reciting the Quranic verse he has selected for the religious lecture beginning by *بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ* (In the Name of Allah, the Merciful, the Compassionate):

(ولن تستطيعوا ان تعدلوا بين النساء ولو حرصتم. فلا تميلوا كل الميل فتذروها كالمعلقة. وان تصلحوا وتتقوا فان الله كان عفورا رحيفا)

(You will never manage to deal equality with women no matter how eager you may be [to do so]; yet do not turn completely aside [from one] so you leave another in suspense. If you [all] come to terms and do your duty, God will be Forgiving, Merciful). (Irving,2009:99).

This verse makes up the topic of the discussion. It is used as a logical appeal to audience and to establish the firm foundation for the argument the speaker intends to convince the audience of. As another logical appeal, Al-Waa'ilily presents a classification or division of states of being married. Through this, he indicates his social view of marriage within human and Islamic perspectives:

القسم الأول: زوج لزوجة. الوضع الطبيعي بأجماع الأمم. واحد لواحدة ينسجم مع الفطرة، تنتج عنه مشاكل أقل. اما القسم الثاني: زوج لزوجات، تنتج عنه مشاكل اجتماعية. وهناك ضوابط عند المسلمين حيث ان الشارع حلل اربعة فقط. القسم الثالث: زوجة لأزواج متعددين خصوصا مناطق الهند والهند الصينية ونظائرها وهذا مخالف للشارع الاسلامي. القسم الرابع: الزواج الجماعي الذي ينشأ بين امرأة ورجل وبدون عقد شرعي وهذا مخالف ايضا للشارع.

(The first type: a man married to one wife or monogamy, the normal situation which all nations recognize as such. It's natural with lesser problems).



The second type: a man married to multiple women or polygyny. It causes social problems. It comes with restrictions as far as Muslims are concerned. The religious lawgiver permits marriage to four women only.

The third type: a wife married to multiple men or polyandry specifically in India and Indochina and the like. This kind is rejected by the Islamic lawgiver.

The fourth type: an illegal marriage between a man and a woman or void marriage. This is also not allowed or recognized by the Islamic law.)

Here, Dr. Al-Waa'illy provides evidence to support his argument. He appeals to the mentality of the audience as human beings he addresses their natural disposition for healthy relationships especially marriage. He consolidates his argument for the first type of marriage when he states that this type (one woman + one man) is consistent with the human natural disposition, called 'فطرة' 'natural disposition' in Arabic, that Allah the Creator has bestowed upon man.

The audience are further provided with proof for the convenience of this type of marriage when the speaker states that it causes lesser social problems. The one woman + one man marriage is the most suitable kind on the grounds that communication between the married couples is straightforward and not complicated, so it is bound to last longer.

Dr. Al-Waa'illy argues against the second type of marriage: one man + more than one woman. He claims that it is problematic from a social viewpoint. In Islamic legislation, a man is entitled to marry four women only and if he wishes to marry again, he is to divorce one of the four. Here he appeals both emotionally (the social problems) and logically (the regulations and constraints imposed on marriage) to his audience.

The third type of marriage he refers to is: one woman + more than one man which is entirely prohibited by Islamic law. For the sake of supporting his argument, Dr. Al-Waa'illy mentions countries such China and Indochina, among others, that permit this kind of marriages. At this point of his argumentation, he overtly employs a logical appeal when he declares that Islam does not permit this marriage type but covertly, he tickles his audience emotions implying that this marriage is an aberration or abnormality as far as the human natural disposition is concerned.

As for the fourth and the last type: Group marriage which Islamic Sharia utterly dismisses because it involves a group of men and women sharing each other in adultery. Dr. Al-Waa'illy here appeals to his audience overtly logically, in terms of the restrictions of Islam, but covertly triggers the emotional as well as ethical sides of the audience.



هنالك دراستين في مجلة اليونسكو الشهرية، واحدة لعالم الاجتماع الانكليزي أسلي انتاكون والآخرى للفيلسوف الانكليزي رسل يذهبان بأن الرجل يميل الى التعدد بينما المرأة تميل الى التقرد.

(There exist two studies in the UNESCO monthly journal, one by the English sociologist Asley Antikon and the other by the English philosopher Russel stating that a man is naturally disposed to polygamy while a woman is inclined to monogamy.)

Dr. Al-Waa'illy continues to justify his claim with examples appealing to the audience logically. Here he cites two studies published in the UNISCO monthly magazine by two British scholars: the sociologist Aslie Antagon and the philosopher Bertrand Russell respectively. These two scholars have concluded that men are inclined to having more than one wife whereas women show a disposition towards having only one man. He achieves ethical appeal by means of citing the findings of the two scholars. Presenting others' standpoint can help in the effort to convince one's audience.

تقلهم على الارض ورزقهم على الله

(Their load is on the earth, and their sustenance is on Allah.)

This is a statement people often say with respect to a man marrying more than one woman and thus having many children from them. People generally think that being in financial strains or even fearing to come in such strains should not deter men from marrying more than one woman and having many children. Dr. Al-Waa'illy rebuts the above view by appealing emotionally to the listeners:

ان يتزوج الانسان امرأة ثانية فيظهر لنا جيش من الجهال الحفاة الاميين. الله عز وجل ما قال هكذا.....

(If a man marries a second woman, an army of ignorant, bare-footed illiterates will be produced. Allah [the Exalted and Glorified] didn't say that....)

By reminding (and warning) the listeners of the dire repercussions of inequality among wives in terms of marital rights, Dr. Al-Waa'illy aims at arising their awareness of how weighty commitment marriage is. He appeals to the audience emotionally, stating some but certainly not all the negative outcomes of being unequal to wives, i.e., ending up with an army of ignorant, barefooted and illiterate members of society. He further supports his claim by providing three Quranic verses that consolidate his position:

(الذي أحسن كل شيء خلقه) / سورة السجدة 7

(Who makes everything He creates so fine!) [The Worship Sura.7]. (Irving,2009:415).

(ان الله يأمر بالعدل) / سورة النحل 90

(God commands justice) [The Bees Sura.90] (Ibid,277).

(انا كل شيء خلقناه بقدر) / سورة القمر 49

(We have created everything in due proportion.) [The Moon Sura.49]. (Ibid,530).

He indicates that these verses urge men to take into consideration the equal and sufficient provision for their wives otherwise there will be unpleasant and dangerous consequences both for their families and society.

Regarding emotional equality to wives, Dr. A-Waa'illy maintains that a man with two, three or four wives cannot show them the same amount of love and affection. Naturally, the husband will prefer or love one of his wives more than the others for a reason or another. Hence, it is only financial and social equality that is feasible. This is cemented by the quoted verses:

(ولن تستطيعوا ان تعدلوا بين النساء) / سورة النساء 129

(You will never manage to deal equitably with women) [The Women Sura.129]. (Irving, 2009: 99)

(فأن خفتن ان لا تعدلوا فواحدة) / سورة النساء 3

(If you still fear you will not act justly, then marry one woman only) [[The Women Sura.3]. (Ibid:77).

Dr. Al-Waa'illy continues defending his claim concerning this point by citing Prophet Muhammad (Peace and blessings of Allah be on him and his holy progeny) saying:

اللهم هذه قسمتي فيما عندي اما لا تؤاخذني فيما لا أقدر عليه.

(My God, this is my own destiny of what I have, so don't hold me accountable concerning that which is not within my ability.)

A more serious and destructive result of absence of equality to wives concerns the sexual right of each wife. If a man does not give each wife her due of sexual satisfaction, there might a possible risk of one wife to commit an immoral act. This is backed up by a statement attributed to Imam Ja'far As-Sadiq (Peace be on him), where he says:

من تزوج من لا يكفيه ثم زنت احداهن، الاثم في عنقه.

([a man] who marries [women] whom he can't satisfy, and one of his wives commits adultery, he is accountable for [her sin].)



The Imam states it categorically that if a man is married to more than one woman, he commits an act of infidelity. This is a clear emotional appeal to the audience to warn of the negative sides of polygamy.

Finally, Dr. Al-Waa'ilily stresses that Islam encourages early marriage of young people to avoid any complications that might result from a belated marriage. Dr. Al-Waa'ilily closes off the religious lecture by supplicating Allah for forgiveness, mercy and right guidance for Muslims dead and living.

Dr. Al-Waa'ilily follows all the conventional steps of the religious lecture and presents his claim to the audience supporting them by verses from the Quran, the Prophet and Imams' traditions as well as scientific research to achieve the final purpose appeal. Dr. Al-Waa'ilily reemphasizes that Islam has imposed strict rules conditions on Polygamy of his lecture

Conclusions

Religious lectures are a powerful tool affecting the way people think. They can be used to tell a story or convey serious messages. Therefore, when the speaker presents the argument, he should make sure to include hard evidence for each claim. He should make use of every possible channel of communication available to him.

In the two lectures analyzed, both lecturers employ argumentative appeals but their ways of using them are different due to differences in their aims and purposes and the backgrounds they come from. As far as the timelines appeal is concerned, both lecturers discuss a problematic subject that will remain fresh for further treatments and debates for generations to come. The issue of polygamy will keep breaking the limits of time due to its multi-faceted nature and the various complications that tend to accompany it in different eras.

As far as Dr. Yassin is concerned, he opens his lecture with a rather lengthy introduction in which he admonishes women to fear Allah the Al-Mighty. He cites a Quranic verse confirming the Muslim man's right to polygamy. He also quotes several statistical figures in the logical appeal without mentioning the sources of his figures. He makes use of all five argumentative appeals but with more emphasis on the emotional appeal to achieve the final purpose of his lecture which is the mainstay of his argument: that the man has the right to marry more than one woman regardless of his social, economic and physical conditions.

He succeeds in relating the introduction of his lecture with its final purpose. At the end of his lecture, he blends the conclusions with the supplications. Dr Al-Waa'ilily, similarly relates the introduction of his lecture to the conclusion. In addition, Dr. Yassin offers apologies to his audience for any misconceptions he might have included in his lecture.



As for Dr Al-Waa'illy, he heavily relies on logical appeal more than the other appeals on the grounds of the issue of polygamy involves strict regulations and rules imposed by Islam on men and women in equal terms. Both must be aware of these limits so as not to commit any mistakes and jeopardize the foundations of society at large. Hence there is a need for a serious focus on the logical side of the topic.

Both scholars adhere to the structure of the religious lecture. Unlike Dr. Yassin, Dr. Al-Waa'illy makes sure to document the sources of any studies or statements he cites to support his arguments.

Dr. Al-Waa'illy presents the different viewpoints concerning the topic of polygamy, yet he always highlights his position with the most logical evidence and interpretation available. But Dr. Yassin presents only one viewpoint on the subject and defends it. Both lecturers evade using poetic verses and only stick to reciting Quranic verses because it is a subject of a purely religious kind. Poetry can be problematic and obscure and emotionally biased.

English References

Armstead, k. (2025). Ethical Appeal | Definition, Credibility & Examples. © Copyright 2026 Study.com.

Barnet, T and Bedau, H. A (2005). Encyclopedia of Human Rights. Oxford: Oxford University Press.

Calonia,J.(2024).

RhetoricalDevices.http://www.grammarly.com/blog/rhetorical-devices/Kairos

Carrier, S. and Bailey, B.I. (2025). Rhetorical Appeals.

hpp://writingcommons.org/information-literacy/ understanding-arguments/rhetorical-analysis.

Garssen, B. and Meuffels, B. (2009). Fallacies and Judgment of Reasonableness. New York: spring.

Irving, T. B. (2003). The Qur'an: The First American English Translation.

Tehran: Suhrawadi Research and Publication Center.

Kihlstorm, J.K. (2025). What is a Rebuttal in Writing.

https://tAgxYOobZ9QMKB0M.

Kranski, B. (2018). Emotional Appeal. <https://www.quora.com/What-are-some-examples-of-emotional-appeals>).



- Lewis, K. (2024). Sermon Design and Sermon Structure in the Effective Development of Expository Preaching. DOI: [http:// doi-org/10-58892/TS.swr5120](http://doi-org/10-58892/TS.swr5120)
- Michael, C. (2007). Resources for Writers. http://www.public.asu.edu/macalla/logosethos_pothos.html.
- Miller. J (2018). Developing Strong Argument. University of Wisconsin-Milwaukee.
- Mohamad, H. A. (2022). Analysis of Rhetorical Appeals to Logos, Ethos, and Pathos in ENL and ESL Researcher Abstract. Malaysia Journal of Social Science and Humanities (MJSSH)(e-ISSN:2504-8562) 2022, volume7, Issu3, eoo1314.
- Nguyen, T. (2013). Communication Skills in Public Speaking. Journal of Communication Studies.12(3),45-60.
- O' Shaughnessy, J and O' Shaughnessy, N. J (2004). Persuasion in Advertising. London Routledge.
- Perelman, C. (1969). The idea of Justice and The Problem of Argument. Routledge and Kan Paul.
- Pihlaja, S. (2021).Analysing Religious Discourse. Cambridge: Cambridge University Press.
- Ranadive, A. (2018). The 5 Principles of Good Argument. <https://medium.com@meet/the-5-principles-of -good-argument-63d394ca3051>.
- Rickle, R. (2023). Thinking and Analyzing Rhetorically .<http://pressbooks-ulib-csuohio-edu>.
- Sawalmeh, M.H. (2019). Rhetorical Structure and Sociocultural Analysis of Muslim and Christian Obituaries in Jordan Newspaper. Dhofar University of Oman.
- Simon, S. (2002). Handbook for Writer. Upper Saddle River, NJ: Prentice Hall.
- Scott, J.H. (1996). The Development of Reading. Englewood Cliffs, NJ : Prentice Hall.
- Toulim, S. (1958). The Uses of Argument. Cambridge; Cambridge University Press.
- Van Emeren, F.H., Grootendorst, R. (1996). Fundamentals of Argumentation Theory: A Handbook of Historical Backgrounds and Contemporary Developments. Mahwah, NJ: Lawerance Erlbaum Associates.



Van Emeren, F.H., Grootendorst, R. and Henckemans, F.S. (2002). Argumentation: Analysis, Evaluation, Presentation. New Jersey: Routledge.

Vines, J. and Shaddix, J. (1999). Power in the pulpit. Chicago: Moody.

Youvan, D.C. (2024). Kairos: A Multifaceted Exploration of Time, Opportunity, and Transformation.doug@youvan.com

Internet References

<https://literarydevices.net/rebuttal/>

<https://youtu.be/ClbZuHJQXU8?si=NypG6eu2dYe6pbs9>

https://youtu.be/N6KAPRy8nKI?si=YdKII79_M8cdPb8y

<https://www.almaaref.org/books>

Arabic References

أبو زهرة، محمد (1976). تنظيم الأسرة وتنظيم النسل. دار الفكر العربي.

عقون، حليلة. (2019) فن الخطابة عند عبد الحميد ابن باديس الخطب الدينية والسياسية –أمودجا – خصائصها وسماتها الفنية. الجزائر: كلية اللغات.

عطوي، محسن. (1987). المرأة في التصور الإسلامي. الدار الإسلامية للطباعة والنشر والتوزيع.