



استراتيجيات الإقناع في مواعظ الإمام الحسن عليه السلام

فريد حميد الهنداوي^١

نور ضياء حسين^٢

١- جامعة بابل / كلية التربية للعلوم الانسانية/ قسم اللغة الإنكليزية، العراق؛ freedhameed3@gmail.com

دكتوراه في اللغة الإنكليزية / استاذ

٢- جامعة بابل / كلية التربية للعلوم الانسانية/ قسم اللغة الإنكليزية، العراق؛ noon.dhyia@gmail.com

ماجستير في اللغة الإنكليزية/ مدرس مساعد

ملخص البحث:

اللغة هي وسيلة من وسائل التواصل التي من خلالها يتم نقل الأفكار والمعتقدات. فالطريقة المتبعة للإقناع يتم التوصل إليها بإتباع عدة وسائل وحسب نوع النص. الموعظة هي إحدى أمثلة النص التي تُقدّم لتوثر بالناس في موضوع ما في محاولة لإقناعهم بتلك القضية ليتقبلوها أو ليرفضوها. فإقناع الناس من خلال الموعظة لم تأخذ اهتماماً أكاديمياً تداولياً، لذلك تحاول هذه الدراسة مليء هذا الفراغ من خلال تفحص المواعظ المقدمة من قبل أحد المعصومين في الحضارة الإسلامية ألا وهو الإمام الحسن عليه السلام الذي يستعمل مختلف الوسائل في مواعظه ليقنع الناس بقبول المسائل الأخلاقية والتي يمكن الاستفادة منها في الحياة اليومية.

تحاول هذه الدراسة تحديد الإستراتيجيات التداولية المستخدمة في مواعظ الإمام الحسن عليه السلام ومن ضمنها الإستراتيجيات البلاغية التداولية المستخدمة لإقناع الناس لقبول أفكار وحجج الإمام.

في ضوء الهدف السابق، تفترض الدراسة إن الإمام الحسن عليه السلام يستخدم بعض التعبيرات الاشارية وأفعال كلام ووسائل تداولية بلاغية كالمجاز والإسهاب وكذلك التكرار ليقنع الناس بأفكاره.

ل للوصول إلى الهدف السابق واختبار الفرضية، تعمل الدراسة على تحليل

بعض من مواعظ الإمام الحسن عليه السلام تداولياً بتطوير موديلاً أعد لهذا الغرض.

تاريخ الاستلام:

٢٠٢٠ / ٣ / ١٧

تاريخ القبول:

٢٠٢٠ / ٧ / ٢٩

تاريخ النشر:

٢٠٢٣ / ٣ / ٣١

الكلمات المفتاحية:

الاستراتيجيات الإقناعية،
مواعظ الإمام الحسن
عليه السلام، اللغة، الحضارة
الإسلامية، المجاز.

السنة (١٢) - المجلد (١٢)
العدد (٤٥)

رمضان ١٤٤٤ هـ - آذار ٢٠٢٣ م

DOI:
10.55568/amd.v12i45.271-294



Persuasive Strategies in Imam Al-Hassan's (p.b.u.h) Preaches

Fareed Hameed Al-Hindawi¹

Noor Dhia Hussien²

1-English Department/ College of Education for Human Sciences/ University of
Babylon, Iraq; freedhameed3@gmail.com

PhD. in English Language / Professor

2- English Department/ College of Education for Human Sciences/ University of
Babylon, Iraq; noor.dhyia@gmail.com

PhD in Arabic Language / Experienced Professor

Received:

17/3/2020

Accepted:

29/7/2020

Published:

31/3/2023

Keywords:

Persuasive Strategies, Imam Al-Has-
san's (peace be upon him) Preach-
es, Language, Islamic culture, metaphor

Al-Ameed Journal

Year(12)-Volume(12)
Issue (45)

Ramadan 1444 H
March 2023

DOI:
10.55568/amd.v12i45.271-294

Abstract

Language is a means of communication through which one can transmit one's ideas and thoughts. The way of handing over convincing ideas can be adhered to through the use of specific strategies in certain genres. preaching is an example of these genres where speeches are presented to influence people on a particular occasion with the aim of convincing them to accept or abandon an idea or a course of action; expressly to exhort in an officious or tiresome manner. This specific issue, i.e. persuading people through preaching has not been given enough scholarly investigative attention from a pragmatic perspective. Thus, this study attempts to bridge this gap in the literature. To do so, it scrutinizes the preaches delivered by one of the infallible people in the Islamic culture, namely: Imam Al-Hassan (peace be upon him), who used to utilize various strategies in his preaches to persuade populace to accept moral issues that they can take benefit of in their life to gain salvation.

This study attempts to identify the pragmatic persuasive strategies used by Imam Al-Hassan (peace be upon him). in his preaches, among which are the pragma-rhetorical devices used to convince people to accept ideas and arguments discussed by him.



1. Introduction

The types of persuasive strategies vary according to the study one needs to conduct within precise type of discourse. Those devices can be shown on different levels; syntax through the sentence types for instance, semantics through the use of specific vocabularies, and pragmatics by alluding to contextual tools. This depends on the aim of the study.

Preaching is one of those discourses which make use of persuasive devices extensively to reach the target audience. As for their meaning, preaches are viewed as public proclamation used to advise people about specific ideas. Imam Al- Al-Hassan (peace be upon him) makes use of such a type of discourse. To reach his aim, Imam Al- Al-Hassan (peace be upon him) utilizes specific pragmatic persuasive devices in his preaches, and identifying the most usable pragma-rhetorical device used in his preaches is a basic goal of the current work.

To attain the aim above, the study pragmatically analyzes various instances of Imam Al- Al-Hassan's (peace be upon him) preaches. This analysis is supported by a statistical analysis by means of the percentage equation to quantitatively validate the findings of the pragmatic analysis. In relation to the above objective, it is hypothesized that Imam Al-Hassan (peace be upon him) uses specific deictic expressions, and speech acts in his preaches. Additionally, circumlocution, and metaphor are the pragma- rhetorical persuasive strategies exploited by Imam Al-Hassan (peace be upon him).

2. Preaching

Preaching is the communication of truth to people presented by man or men. Its essential elements are proclamation, evangelization and instruction¹. Concisely, its central elements are truth and personality. In other words, preaching has been described as the outflow of life, the sifting of divine truth through human personality

According to online Merriam-Webster dictionary, preach means delivering a sermon and to urge acceptance or abandonment of an idea or course of action; specifically, to exhort in an officious or tiresome manner. Similarly, Online

1 E Pettry, *Preaching and Teaching* (Missouri: Springer, 1997), 82.

Cambridge dictionary defines preaching as presenting a religious speech by a religious person like a priest, minister, or Imam. Thus, the person who performs the act of preaching is called preacher.

For Louw² preaching is basically the art of poetic seeing; an aesthetic event on an ontic and spiritual level; that is, it provides vocabulary and images in order to help people to discover meaning in life.

As for the function of preaching, Pettry³ states that it is used to communicate Allah's message of salvation. Kohl⁴ elaborates on that through stating that preaching is utilized to transform people into a better image and obtain wisdom. Wisdom includes knowing, applying, and practicing what the preacher asks or advices in our life whenever needed⁵. Additionally, preaching is done to lead people to the right direction and to save the sinners from hell.

Within the same vein Kohl⁶ presents specific characteristics or conditions of appropriate act of preaching. He enumerates seven wrong motives for preaching. They are as follows:

1. Not for an occupation.
2. Not just because you are a good speaker.
3. Not to make money.
4. Not to receive the praise of man.
5. Not because it is an honorable position.
6. Not to be like someone else.
7. Not to cut someone up.

Concerning the topics that preachers argue for, Craddock⁷, states that "the pulpit speaks of eternal certainties, truths etched forever in granite of absolute

2 Louw, daniel, "Preaching as Art (Imaging the Unseen) and Art as Homiletics (Verbalising the Unseen): Towards the Aesthetics of Iconic Thinking and Poetic Communication in Homiletics" (Stellenbosch, 2016), 1,

3 Pettry, Preaching and Teaching, 89.

4 koh, pastor art, Homiletics The Art and Science of Preaching, 1st ed. (united states: faith bible baptist church, 2000), 5, <https://pdf4pro.com/view/homiletics-the-art-and-science-of-preaching-30983.html>.

5 Koh, 5.

6 Koh, 6.

7 craddock, fred b, As One Without Authority, 4th ed. (united states: Chalice Press, 2001), 13.

reality, matters framed for proclamation, not for discussion". Through their preaching, preachers in the last decades formulate a specific stance and defend it. Stance for Biber & Finegan (1989) cited in Awonuga and Chimuanya⁸ is "a linguistic expression of attitude or commitment towards a proposition".

As for the language of preaching, Crystal (1987) cited in⁹ states that common style exists in religious discourse specially and this feature is what characterizes religious speeches. This can occur as the speech or preaching addresses ordinary people who can be illiterate. However, language used in religious education, specially preaching, can be of highly structured forms¹⁰.

3. Types of Preaching

As mentioned above, preaching is an art of a spoken event that the preacher performs under the umbrella of religion. Preaching is a type of sermon. Kohl¹¹ in his writing about Homiletics presents four types of preaching that can be performed by the preacher. They stand for the functions under which preaching takes place. Those types are as follows:

- 1.Reproof which means to refute, expose false teaching and practice
- 2.Dealing with our intimate relationship to our creature.
- 3.Explanation or interpretation of the Holy Book.
- 4.Expose everything a portion of Scripture says.

4. Persuasion and Preaching

Persuasion can be defined as a conscious attempt by one individual to change the attitudes, beliefs, or behavior of another individual or group of individuals through the transmission of some message¹². Preaching and persuasion have a close nexus. One of the preacher's jobs is to persuade people away from worldly ways of thinking toward a religious worldview. He has to convince people that

8 Awonuga Lily, Christopher Chimuanya, "An Investigation of the Syntactic Devices in Selected Nigerian Preachers' Sermons," The English Scholars Association of Nigeria 18, no. 1 (2016): 5, <https://www.researchgate.net/publication/307936739>

9 Awonuga, Christopher Chimuanya, 5.

10 Awonuga, Christopher Chimuanya, 5.

11 Koh, Homiletics The Art and Science of Preaching, 9.

12 Perloff Richard, The Dynamics of Persuasion Communication and Attitudes in the Twenty-First Century, 2nd ed. (new jersey: lawrence erlbaum, 2003), 10.

the matter he speaks about is true, that the implications of its truthfulness ought to be of matter to them, and that when its truthfulness is embraced it affects how they live every moment of their life.

Although the goals of rhetoric and preaching may differ, preachers can learn much from both the secular and spiritual laws of persuasion. Sometimes, as Jesus asserted, "the people of this world are more shrewd in dealing with their own kind than are the people of the light"¹³. "What is distinctively human at the most fundamental level is the capacity to persuade and be persuaded"¹⁴. Any preacher who fails to realize how the laws of persuasion can enhance his or her preaching may miss a great opportunity.

As preaching is a kind of communication, it has three persuasive effects. According to Miller¹⁵, these persuasive effects include shaping, reinforcing, and changing responses. 'Shaping' means attitudes are "shaped" by associating pleasurable environments with a product, person, or idea. Reinforcing includes strengthening a position people already embrace not contrary to their opinions. Changing indicates altering attitudes people may have to the proper direction. The last one is said to be the core assumption of persuasion in preaching.

To conclude, preaching is a religious oratory which is fundamentally persuasive in nature as it aims at persuading people to believe that what is being said by the preacher is true.

5. Persuasion Strategies of Preaching

There are different strategies of persuasion and they are all used to achieve the process of persuasion. Mainly, the persuasive message should consist of a clearly uttered main issue and the ideas supporting it. Johnstone¹⁶ mentions three strategies of persuasion: quasilogic, presentation and analogy. By quasi-logical strategy, it means persuaders use specific expressions and structures of

13 Luka, "Bible Luka," Bible Hub, n.d., 16:8, <https://biblehub.com/luke/16-8.htm>.

14 Russell, bertrand, *An Outline of Philosophy*, 1st ed. (London: allen and unwin, 1927), <https://www.goodreads.com/book/show/144354>.

15 Roloff, michael E and Gerald R. Miller, *Persuasion: New Directions in Theory and Research* (SAGE Series in Communication, 1st ed. (united states: SAGE Publications, inc, 1980), 15.

16 Johnstone, B, "Linguistic Strategies and Cultural Styles for Persuasive Discourse". In Ting-Tomey, Stella, and Felipe Krozenny, n.p (beverly hills: Sage Publications, 1989), 145.

the formal logic in order to create the rhetorical impression that their arguments are considered to be logical. The presentational one is based on the hypothesis that being persuaded is being stimulated, being swept along by the musicality of words and sounds¹⁷. Finally, the strategy of analogy is used to make analogies between the current issues and past events¹⁸.

Other strategies are achieved by alluding to Aristotle's argumentative appeals or what Lucas¹⁹ calls methods, ethos, logos, and pathos. It is known as persuasion rhetoric. Rhetoric is the ability to see the available means of persuasion²⁰. Eemeren and Grootendorst (1984), inspired by the Aristotelian dialectics and rhetoric, linking speech act theory with the dialectical theory of "critical rationalists.

The pragmatic persuasive strategies of preaching are manifested through the use of pragmatic strategies. They are achieved by, deictic expressions, speech acts and pragma-rhetorical devices.

5.1 Speech Acts

Using language in context to achieve certain intention is the main idea of speech act as Grundy²¹ suggests. It means certain intention is maintained by the speaker which is inferred by a hearer. Such maintenance is accomplished by virtue of direct or indirect manifestation of the act. Preaching as a communicative act is achieved through the use of other speech acts as it is not realized by a performative verb. Those speech acts are like: stating, and asking.

5.2 Pragma—Rhetorical Devices

Concerning insinuation, certain rhetorical devices are utilized. They are argumentative appeals, and rhetorical or figures of speech.

17 Johnstone, 149.

18 Johnstone, 149.

19 Lucas, Stephen E, *The Art of Public Speaking*, 10th ed. (New York: McGraw-Hill, 2008).

20 Metsämäki Maija, "Persuasive Discourse in EFL Debate," *Theory and Practice in Language Stud* 2, no. 2 (2012): 205–13, <https://doi.org/10.4304/tpls.2.2.205-21>.

21 Grundy, peter, *Doing Pragmatics*, 2nd ed. (scotland: Hodder Education Publishers, 2000), 53.

5.2.1 The Argumentative Appeals

Higgins, and Walker²² argues that persuasion involves the enactment of argumentative appeals that are proposed by Aristotle. They are pathos, logos, and ethos.

5.2.1.1 Pathos

Pathos is frequently associated with emotional appeal. It means “the appeal to the audience emotions, using the audience feel sorrow, shame, sympathy, embarrassment, anger, excitement, and/or fear”²³. It is needed for persuasion accomplishment as it causes an audience not just to respond emotionally but to identify what the writer feels.

5.2.1.2 Logos

Through appealing to logical reasons, clarity of the claim, and effective evidences, logos is strategic use of those ideas to convince an audience of a certain point²⁴. Logical appeal is presented either inductively or deductively. Inductively, it is obtainable in term of bunch of real examples and then drawing from them a general proposition. Otherwise, it can be presented through deductive enthymeme by giving a few general propositions and then drawing from them a specific truth. In many contexts logos has been defined as plea, arguments leading to a conclusion, thesis, reason or ground of argument, inward debate, speech, and verbal expression²⁵.

One strategy through which logical reasoning can be achieved is by using reasoning from principle. As Lucas mentions, the logical reasoning moves from the general to the specific conclusion (363).

5.2.1.3 Ethos

Ethical appeal is “the use of impressive qualifications, a notable knowledge of the subject, and/or appear to be a likeable and moral person”²⁶. Ethos (Greek for character) refers to the trustworthiness or credibility of the writer or speaker.

22 Walker, Colin, Robyn Higgins, “Ethos, Logos, Pathos: Strategies of Persuasion in Social/Environmental Reports,” *Accounting Forum* 36, no. 3 (2012), <https://www.tandfonline.com/doi/full/10.1016/j.accfor.2012.02.003>.

23 Walker, Robyn Higgins, 198.

24 Walker, Robyn Higgins, 198.

25 Metsämäki, “Persuasive Discourse in EFL Debate,” 207.

26 Walker, Robyn Higgins, “Ethos, Logos, Pathos: Strategies of Persuasion in Social/Environmental Reports,” 198.

Ethos can be affected by the writer's reputation as it exists independently from the message his or her expertise in the field, his or her previous record or integrity, and so forth. According to Cockcroft²⁷ ethos can be divided into two aspects: personality and stance. Personality is identifiable in the person talked to which provides confidence, whereas the notion of stance designates a wider framework of attitudes, a sense of the persuader's position or viewpoint about what is being discussed²⁸.

5.2.2 Rhetorical devices

As far as the persuasive strategies used in preaching are concerned, the following devices are exploited:

5.2.2.1 Metaphor

Metaphor is "a word or expression that in literal usage denotes one kind of thing is applied to a distinctly different kind of thing, without asserting a comparison"²⁹. In other words, metaphor is a figure of speech in which a word or phrase is used in a non-basic sense and this sense suggests likeness or analogy with another basic sense of the same word and phrase Dickins, et. al.³⁰.

5.2.2.2 Enumeration

Enumeration or enumeratio is a rhetorical device which is defined as numbering or listing specific detailing parts, causes, effects, or consequences to make a point more forcibly³¹. To describe something, it can be used to stress a certain aspect.

5.2.2.3 Circumlocution

Circumlocution is a strategy used to illustrate or explain the meaning of the intentioned expression, through description of its distinctiveness such as shape, colour, size or function. In other words, using many words to describe something for which a concise expression exists³².

27 Metsämäki, "Persuasive Discourse in EFL Debate," 208.

28 Metsämäki, 208.

29 M.h. Abrams, Glossary of Literary Terms, 7th ed. (united states: earl mcpeek, 1999), 97, https://mthoyibi.files.wordpress.com/2011/05/a-glossary-of-literary-terms-7th-ed_m-h-abrams-1999.pdf.

30 Dickins, James, Sándor G. J. Hervey, and Ian Higgins, Thinking Arabic Translation: A Course in Translation Method : Arabic to English., n.d (Psychology Press, 2002), 20.

31 Harris, Robert, A Handbook of Rhetorical Devices (united kingdom: Virtual Salt Publishing, 2010).

32 Smyth, Herbert, Greek Grammar, 1st ed. (united states: american book company, 1920), 681, https://pure.mpg.de/rest/items/item_402120/component/file_402119/content.

5.2.2.4 Conditional Statement

Tzartanos (1989) cited in Kitis³³ asserts that many conditional statements are rhetorically used. That is, they are not used to make a supposition that lead to conclusion, but they are used to express a thought more vividly. He³⁴ concludes through his study that "conditional statements are the most suitable play in reasoning (argument construction)". In those constructions, the antecedent proposition represents known information to both the speaker and audience, while the consequent also represents secure and determinate knowledge to the speaker.

5.2.2.5 Repetition

Krasner³⁵ states that repetition is "the recurrence of one or more elements in a composition". As far as preaching is concerned, it can be injected as a persuasive or reminding device.

5.3 Deictic Expressions

Deictic Expressions are those expressions of a language that dependent upon the situation which they are enacted³⁶. As for the pragmatic meaning they designate, Van Dijk³⁷ states that personal pronouns are used for negative presentation in special context while Tugendhat³⁸ suggests that they can be used for positive presentation in accordance with specific context.

Within preaching, Kitagawa and Lehre (1990) suggest a special use of deictic expressions specially the second person personal pronoun "you". They state that sometimes the speaker may employ them in an impersonal use to be replaced by "one" (739). In other words, the speaker or the preacher wants to say that everyone has to do a suggested work.

33 E, Kitis, "Conditional Constructions as Rhetorical Structures" (Greece, 2004), 31, https://www.enl.auth.gr/staff/EKitis_CondConstrs_04.pdf.

34 E, 31.

35 Krasner, Jon, Motion Graphic Design, Third Edition: Applied History and Aesthetics, 3rd ed. (United States: Focal Press, 2013), 223.

36 Rauh, Gisa "Aspects of Deixis". In: G. Rauh, "Essays on Deixis, 1983, 10, https://books.google.iq/books?hl=en&lr=&id=JsWBAh08nLsC&oi=fnd&pg=PA7&dq=Essays+on+Deixis+1983&ots=VQHxqNFOYn&sig=DrPMS8wWySkGS2qAU9rEEBzjZU&redir_esc=y#v=onepage&q=Essays%20on%20Deixis%201983&f=false.

37 Van Dijk, Teun A., Racism and the Press, 1st ed. (United Kingdom: Routledge, 1991), 183.

38 Tugendhat, Ernst, Egocentricity and Mysticism, ed. Mario Procyshyn, Alexei Wenning, 1st ed. (United States: Columbia University Press, 2016), 234, <https://doi.org/10.7312/tuge16912>.

6. The Model of Analysis

The model of analysis, developed by this study, is based on the persuasive devices discussed above in relation to preaching, which is the concern of this work. In fact, preaching manifests itself by means of persuasive strategies, namely: purely pragmatic and pragma-rhetorical ones. The pragmatic manifestations are speech acts, and deictic expressions and pragma-rhetorical ones are argumentative appeals and rhetorical devices. Furthermore, all these devices are explained as being supporters of the theme of the quotations chosen and their effect on the listener.

This way of introducing persuasive strategies with their manifestation devices represents the model intended to be used for the data under study. This analysis is backed up by a statistical analysis, which is carried out by means of the percentage equation, to quantitatively support the findings that result from the former analysis and verify or reject the hypotheses of the study. The model is designed in figure (1) below.

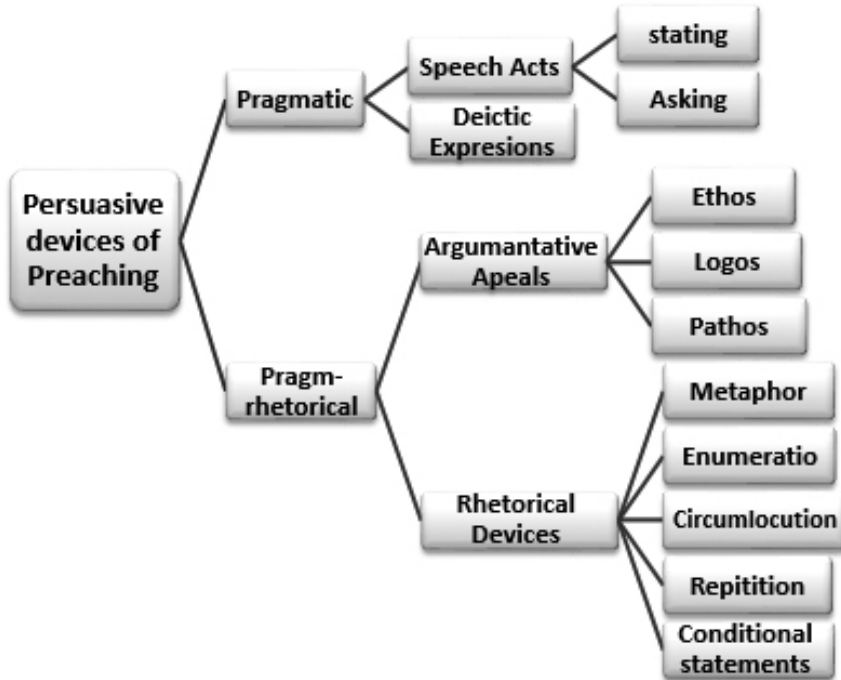


Figure (1): The Eclectic Analytical Pragm-rhetorical Model

7. Data Description and Analysis

7.1 Data Description

The data of this work are Imam Al-Hassan (peace be upon him) preaching's for the analysis. The speeches are downloaded from the internet from the website: <https://www.mezan.net/mawsouat/hassan/index.html>. As far as the analysis is concerned, the speeches are presented in terms of extracts. Those extracts are symbolized as Extract (1), Extract (1), etc. Each extract is given in its own occasion in which it occurs.

7.2 Data Analysis

7.2.1 Pragmatic Analysis

To achieve the aims of the current study, the eclectic model which is schematized in Figure (1) will be the fundamental apparatus of analyzing the data of this work.

Extract (1):

«إعلموا أن الله لم يخلقكم عبثا وليس بتارككم سدى كتب آجالكم وقاسم بينكم معائشكم ليعرف كل ذي لب منزلته وأن ما قدر له أصابه، وما صرف عنه فلن يصيبه، قد كفاكم مؤونة الدنيا وفرغكم لعبادته، وحثكم على الشكر وافترض عليكم الذكر، وأوصاكم بالتقوى، وجعل التقوى منتهى رضاه، والتقوى باب كل توبة ورأس كل حكمة وشرف كل عمل، بالتقوى فاز من فاز من المتقين .

- You have to know that Allah does not create you without reason. He will not leave anyone alone. He writes your destiny and divides one's sustenance to know one's patience to be evaluated accordingly. One should accept what happens and what had not been happened. Allah provides you with types of supplies asking you to worship Him, motivates you to mention and thank Him. He advises you to stick to Al-Taqlwa as it is what He accepts. Al-Taqlwa is the door of repentance, the head of wisdom, honor of every work, and means of winning heaven.

The above preaching is presented by Imam Al-Hassan (peace be upon him) in urging citizens for Al-Taqlwa and explaining its definition.

In the above extract, Imam Al-Hassan (peace be upon him) talks about the divine cause of the creation of human being in his preaching. He explains how Allah controls everything in human life, death, means of living, and predestina-

tion. Allah does so in order to uncover each person's status. Additionally, human has to be patient, pleased with his own position, worship Allah, thank Him, and ask for Allah's forgiveness.

Persuasively, he uses the speech act of assertion. He does so through stating the reasons as facts that Allah indulges human beings in throughout their life to be tested for.

As for the argumentative appeals that Imam Al-Hassan (peace be upon him) resorts to, he uses logos using reasoning from principle as a strategy. He does so through presenting the general or the main idea of human creation that they are not created haphazardly as in "إعلموا أن الله لم يخلقكم عبثا وليس بتارككم سدى". He supports this claim by adhering to number of tests through which Man can experience and then Allah rewards or punishes him accordingly. He starts with the most important point that Allah will and will not leave any human. Then, he ends what people must maintain which is Al-Taqwa.

Regarding the use of deictic expressions, Imam Al-Hassan (peace be upon him) makes use of the inseparable second person plural pronoun you "واو الجماعة" as in "إعلموا, يخلقكم, بتارككم, وحثكم". Such use is utilized to represent impersonal use of such pronoun. That is, the pronoun can be replaced by "one". This mechanism is done when someone wants to talk about general truths³⁹.

Rhetorically, Imam Al-Hassan (peace be upon him) uses circumlocution through going into details of how Allah directs human life. That is, all the phrases which are presented related to one idea. He elaborates on the same idea giving causes and reasons of human creation. Additionally, Imam Al-Hassan (peace be upon him) uses repetition through using the word Al-Taqwa more than one time in this preaching. He does so in order to emphasize its role in Allah's satisfaction. What can be added to these devices is the existence of metaphor through alluding to concrete things to illustrate the meaning of Al-Taqwa as in

"والتقوى باب كل توبة ورأس كل حكم".

39 L, Adrienne, C, Kitagawa, "Impersonal Uses of Personal Pronouns," Journal of Pragmatics 14, no. 5 (1990): 739, <https://www.researchgate.net/publication/222770163>.

Imam Al-Hassan (peace be upon him) tries to show that this feature is very important thing to be taken into consideration by any individual. He indirectly compares it to head of wisdom and a door of repentance as if wisdom is a human being who has a head and repentance is a house or building which has a door. As such choosing a door and head as both are the main parts of human and a house.

Extract (2):

«أيها الناس إنه من نصح الله وأخذ قوله دليلاً هدى للتي هي أقوم ووقفه الله للرشاد وسدده للحسنى فإن جار الله آمن محفوظ وعدوه خائف مخذول، فاحترسوا من الله بكثرة الذكر، واخشوا الله بالتقوى، وتقربوا إلى الله بالطاعة فإنه قريب مجيب، قال الله تبارك وتعالى: (وإذا سألك عبادي عني فإني قريب أجيب دعوة الداعي إذا دعاني فليستجيبوا لي وليؤمنوا بي لعلهم يرشدون) فاستجيبوا لله وآمنوا به فإنه لا ينبغي لمن عرف عظمة الله أن يتعظم فإن رفعة الذين يعلمون عظمة الله أن يتواضعوا و (عز) الذين يعرفون ما جلال الله أن يتذللوا (له)، وسلامة الذين يعلمون ما قدرة الله أن يستسلموا له، ولا ينكروا أنفسهم بعد المعرفة، ولا يضلوا بعد الهدى».

- Oh, people. If someone advises for Allah's sake and his speech is given as an evidence, Allah will guide him for the best and he be Allah's favorite person. He will live in peace and his enemy will be disappointed and afraid. You have to beware from Allah by His invocation. Be in awe of Allah in Al-Taqwa. Be close to Him in your adoration as He is close to you and responsive. In Quranic text, He says: "When My worshipers ask you about Me, I am near. I answer the supplication of the suppliant when he calls to Me; therefore, let them respond to Me and let them believe in Me, in order that they will be righteous." You have to respond, and believe in Him if one knows his Majesty. Those who know such thing should be humble, ask Him with cringe. Thus, people gain moral soundness as they know what Allah specifies to them so they act accordingly. They do not deny themselves and they will not be misled after having true religion.

In this extract, Imam Al-Hassan (peace be upon him) directs people to specific issues that devout any person to Allah. That is, one has to advise others without taking benefit to himself but to Allah, being near to Allah through obeying Him, be humble and so on. All what ones do have its own reward.

Regarding speech acts, Imam Al-Hassan (peace be upon him) uses assertive one throughout the above preaching. He does so by stating his own beliefs

which off course are taken from Quran as his source of knowledge and explain how things are connected with each other. He also resorts to directive speech act type as he asks people to believe in Allah as they know that He owns Majesty and gloriousness. As such, no one can stand against Him.

Argumentatively, Imam Al-Hassan (peace be upon him) appeals to ethos as he uses Quranic text as supportive technique as shown in

«وإذا سألك عبادي عني فإني قريب أجيب دعوة الداعي إذا دعاني فليستجيبوا لي وليؤمنوا بي لعلهم يرشدون».

Accordingly, Imam Al-Hassan (peace be upon him) uses the most reliable source that people trust most. At the near end of the quotation, he appeals to pathos as he makes reference to Almighty Allah's and his power and strength so that people will fear Him and act accordingly as in

“ فاستجيبوا لله وآمنوا به فإنه لا ينبغي لمن عرف عظمة الله أن يتعاضم ”.

Deictically, Imam Al-Hassan (peace be upon him) employs vocative expression so as to attract their attention. Thus, he starts his speech by using «أيها الناس» Then, he keeps using implicit first pronoun “هو” which he means everyone in this position or situation mentioned. Thus, the case will be more generalized. Before reaching the end, he resorts to third person plural inseparable pronoun “واو الجماعة”. In this case, he directs toward people in general and to those around him specifically.

Regarding the rhetorical devices used in this preaching, Imam Al-Hassan (peace be upon him) makes use of conditional statements to persuade people more effectively as in “إنه من نصح لله وأخذ قوله دليلاً هدى للتي هي أقوم ووفقه الله للرشاد وسدده للحسنى”. Such conditions are not hypothetical but they are facts presented in such technique. He does his argument be easier to be understood and to link the two parts of the idea together. He wants to connect the good deeds with good results that Allah will award to.

Extract (3):

- "مكارم الأخلاق عشر: صدق اللسان، وصدق البأس، وإعطاء السائل، وحسن الخلق، والمكافأة بالصنائع، وصلة الرحم، والتذمم على الجار، ومعرفة الحق للصاحب، وقرى الضيف، ورأسهن الحياء"

-Good manners are ten: tongue says what true, authentic and strong stability, granting mendicant what is needed, charming character, reward by action, keep good ties and relation with kinship, protect neighbors materialistically and spiritually, search for truthfulness to friend, be generous with guests, and above all be shyness.

In the above preaching quotation, Imam Al-Hassan (peace be upon him) numerates the most important characteristics that one has to own for himself. Lest of those features are materialistic that are related to give money, for instance, for beggars. Most of others are spiritual connected with the personality itself. Imam Al-Hassan (peace be upon him) asks people to have all of these distinctiveness's.

As regard speech acts, Imam Al-Hassan (peace be upon him) uses assertive stating. Thus, he expresses his standpoint at issue by surveying what good manners mean.

Deictically, Imam Al-Hassan (peace be upon him) talks in general about ten manners without using any personal or impersonal pronoun. He likes to show that those features exist in each person who is viewed as good individual behavior.

Argumentatively, Imam Al-Hassan (peace be upon him) resorted to ethos as he enumerates principles, practical wisdom and virtue and good will that a person may have. At the same time, he is a qualified person who can mention such things as he is the son prophet Mohamed peace be upon him). Thus, the credibility and personality of Imam Al-Hassan (peace be upon him) are also persuasive that people will take his speech for granted.

Concerning the rhetorical devices found in this preaching, Imam Al-Hassan (peace be upon him) picturizes the good manners in terms of numeration. That is, he uses enumeration as a rhetorical tool to group the personal characteristics that a person has to own. Additionally, metaphor can be figured out in Imam Al-Hassan (peace be upon him) speech as in "صدق اللسان". He means truthful saying as the tongue is organ of speech which is responsible about speaking. An-

other instance of metaphor is employed in “صدق البأس” as to show that strength should not be a fake one but genuine.

7.2.2 Summary of The Findings

The qualitative analysis shows that preaching is a persuasive pragmatic act that is achieved by means of specific pragmatic persuasive strategies. Each strategy has its own pragmatic manifestation. Different pragmatic strategies utilized to impart such persuasive act. For example, different SAs (such as directing and asserting) are utilized to reveal this act. The referencing strategies of resorting to impersonal nouns are utilized as well. Table (1) demonstrates a summary for the analyses of the three instances scrutinized above.

Table (1): Summary of the pragmatic analysis

Pragmatic Persuasive Strategies of Preaching		Extract (1)	Extract (2)	Extract (3)
Speech Act		Asserting	-Asserting	Asserting
Deictic Expressions		Second person plural pronoun “you”	-Asking -Vocative - Implicit first pronoun - Third person plural inseparable pronoun	
Argumentative Appeals	Logos	Reasoning from principle		
	Ethos			Practical wisdom and virtue
	Pathos		Credibility of Allah	

Rhetorical strategies	Circumlocution	Causes and reasons of human creation	
	Conditional statements		Linking two ideas; good deeds leads to good results
	Metaphor	Illustrate the meaning of Al-Taqwa	Illustrate the function of tongue and strength
	Repetition	Al-Taqwais what Allah asks for	
	Enumeratio		Picturizes the good manners

7.2.3 Statistical Analysis

Table (2): Overall Frequency of Occurrence of Pragmatic Persuasive Strategies of Preaching in Imam Al-Hassan's (peace be upon him)

		Frequency	Percentage
Pragmatic Persuasive Strategies of Preaching			
Speech Act	Stating	3	75%
	Asking	1	25%
Deictic Expressions	Vocative	1	25%
	Impersonal Pronoun	3	75%
Argumentative Appeals	Logos	1	25%
	Ethos	2	50%
	Pathos	1	25%

	Circumlocution	1	16.6%
	1	16.6%	
	2	33.3%	
Rhetorical strategies	1	16.6%	
Conditional statements	1	16.6%	
Metaphor			
Repetition			
Enumeratio			

The above table identifies the overall frequency of occurrence of pragmatic persuasive strategies of preaching in Imam Al-Hassan's (peace be upon him) extracts. Throughout this table, it is found that the most usable speech acts are stating assertive one. It has been utilized (3) times with (75%) while asking directive speech act is used (1) times with (25%).

As for the deictic expressions, the table shows that the vocative personal pronoun is used (1) times with (25%) while the impersonal pronoun (3) times with (75%).

Regarding the pragma-rhetorical persuasive devices, it is shown that the argumentative appeals of pathos and logos are used with nearly equal frequency; namely (1) time for each in the extracts under study with (25%) for each. On the other hand, ethos argumentative appeal is utilized (2) times throughout the whole extracts with (50%).

Concerning the rhetorical devices, it is found that Imam Al-Hassan (peace be upon him) makes use of simple metaphor extensively (2) times with (33.3%). However, the other rhetorical devices like conditional sentences, circumlocution, repetition, and enumeration are used (1) time for each with (16.6%) for each as well.

8. Conclusion

Throughout the study, it is found that Imam Al-Hassan (peace be upon him) in his preaching uses simple language. Such utilization is done deliberately as Imam is addressing normal and may be uneducated people who do not know about non-literal language. This leads to the idea that Imam Al-Hassan (peace be upon him) preaching's approach all types of individuals. This is evident throughout the analysis conducted to selected instances and the findings that are revealed. This is manifested in the course of the following conclusions:

1. It is found that the most usable speech acts are assertive in the expense of directive asking ones with 75% for the former and 25% for the latter. It means that Imam Al-Hassan (peace be upon him) in his preaching tries to remind them of specific morals that they should put into consideration not directing them to specific issue to be done.

2. Deictically, Imam Al-Hassan (peace be upon him) makes use of impersonal pronoun extensively with 75% on the behave of vocative personal pronouns with 25%. This means that preaches of him are not only concerned people who are around him who are listening to him directly at the time of speaking but also associated with the ones who are not present, namely people in general as a moral lessons for them.

3. Regarding the argumentative appeals, it is found Imam Al-Hassan (peace be upon him) resorts to ethos with 50% as well as logos and pathos with 25% for each. This indicates that Imam Al-Hassan (peace be upon him) uses all the argumentative principles to send his own preaching to people. Additionally, he focuses on ethos using practical wisdoms and virtues as they are the prevailing component of Islam. This accord with what the Prophet Mohamed (peace be upon him) "انما بعثت لأتمم مكارم الاخلاق". Accordingly, Imam Al-Hassan (peace be upon him) is the one who is responsible for carrying Prophet Mohamed's (peace be upon him) message of Islam. However, Imam Al-Hassan (peace be upon him) does not ignore the other appeals like logos and pathos. He uses reason from

principle as logical strategy to persuade his audience. Also, he utilizes pathos to emotionally equate people with him to effectively convince them as emotions are very important appeal to affect audience.

4. Rhetorically, Imam Al-Hassan (peace be upon him) resorts mostly to simple effective metaphor mostly in his preaching with 33.3% while other devices are with 16.6% for conditional sentences, circumlocution, repetition, and enumeration.

References

The Holy Quran

Abrams, M.h. Glossary of Literary Terms. 7th ed. united states: earl mcpeek, 1999.

https://mthoyibi.files.wordpress.com/2011/05/a-glossary-of-literary-terms-7th-ed_m-h-abrams-1999.pdf.

Adrienne, L, and C Kitagawa. "Impersonal Uses of Personal Pronouns." *Journal of Pragmatics* 14, no. 5 (1990): 739–59. <https://www.researchgate.net/publication/222770163>.

Awonuga, Christopher Chimuanya, Lily. "An Investigation of the Syntactic Devices in Selected Nigerian Preachers' Sermons." *The English Scholars Association of Nigeria* 18, no. 1 (2016). <https://www.researchgate.net/publication/307936739>.

Craddock, fred B. *As One Without Authority*. 4th ed. united states: Chalice Press, 2001.

Dickins, James, Sándor G. J. Hervey, and Ian Higgins. *Thinking Arabic Translation: A Course in Translation Method: Arabic to English*. n.p. Psychology Press, 2002.

Van Dijk, Teun A. *Racism and the Press*. 1st ed. united kingdom: Routledge, 1991.

E, Kitis. "Conditional Constructions as Rhetorical Structures." Greece, 2004. https://www.enl.auth.gr/staff/EKitis_CondConstrs_04.pdf.

Grundy, Peter. *Doing Pragmatics*. 2nd ed. scotland: Hodder Education Publishers, 2000.

Harris, Robert. *A Handbook of Rhetorical Devices*. united kingdom: Virtual Salt Publishing, 2010.

Johnstone, B. "Linguistic Strategies and Cultural Styles for Persuasive Discourse". In Ting-Tomey, Stella, and Felipe Krozenny. n.p. beverly hills: Sage Publications, 1989.

Koh, Pastor Art. *Homiletics The Art and Science of Preaching*. 1st ed. united states: faith bible baptist church, 2000. <https://pdf4pro.com/view/homiletics-the-art-and-science-of-preaching-30983.html>.

Krasner, Jon. *Motion Graphic Design, Third Edition: Applied History and Aesthetics*. 3rd ed. united states: Focal Press, 2013.

Louw, Daniel. "Preaching as Art (Imagining the Unseen) and Art as Hom-

- iletics (Verbalising the Unseen): Towards the Aesthetics of Iconic Thinking and Poetic Communication in Homiletics." Stellenbosch, 2016.
- Lucas, Stephen E. The Art of Public Speaking. 10th ed. New York: McGraw-Hill, 2008.
- Luka. "Bible Luka." Bible Hub, n.d. <https://biblehub.com/luke/16-8.htm>.
- Metsämäki, Maija. "'Persuasive Discourse in EFL Debate.'" Theory and Practice in Language Stud 2, no. 2 (2012): 205–13. <https://doi.org/10.4304/tpls.2.2.205-21>.
- Perloff, Richard. The Dynamics of Persuasion Communication and Attitudes in the Twenty-First Century. 2nd ed. new jersey: lawrence erlbaum, 2003.
- Pettry, E. Preaching and Teaching. Missouri: Springer, 1997.
- Rauh, Gisa. "Aspects of Deixis". In: G. Rauh." Essays on Deixis, 1983, 9–60. https://books.google.iq/books?hl=en&lr=&id=JsWBAh-08nLsC&oi=fnd&pg=PA7&dq=Essays+on+Deixis+1983&ots=VQHx-qNFOYn&sig=DrPMS8wWySkGS2qAU9rEEBzjZU&redir_esc=y#v=onep-age&q=Essays on Deixis 1983&f=false.
- Roloff, Michael E., and Gerald R. Miller. Persuasion: New Directions in Theory and Research (SAGE Series in Communication. 1st ed. united states: SAGE Publications, inc, 1980.
- Russell, Bertrand. An Outline of Philosophy. 1st ed. London: allen and unwin, 1927. <https://www.goodreads.com/book/show/144354>.
- Smyth, Herbert. Greek Grammar. 1st ed. united states: american book company, 1920. https://pure.mpg.de/rest/items/item_402120/component/file_402119/content.
- Tugendhat, Ernst. Egocentricity and Mysticism. Edited by Mario Procyshyn, Alexei Wenning. 1st ed. united states: columbia university press, 2016. <https://doi.org/10.7312/tuge16912>.
- Walker, Robyn Higgins, Colin. "Ethos, Logos, Pathos: Strategies of Persuasion in Social/Environmental Reports." Accounting Forum 36, no. 3 (2012). <https://www.tandfonline.com/doi/full/10.1016/j.acf.2012.02.003>.

