



## تحليل بلاغي مقارن للنفاق في السياقات الاخلاقية الدينية المسيحية والاسلامية

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### ملخص البحث:

أن يكون منافقا هو أن يتصرف المرء بمعارضة لوضعه الداخلي. الخير الذي يبديه يتناقض مع الشر الذي لديه في قلبه ونيته. إنه ببساطة أن تكون إنسانا ذو وجهين أو إنسانا مخادعا. تلقي هذه الدراسة الضوء على النفاق كزذيلة. وهي تتحقق من تناول المسيحية والإسلام لهذه القضية فيما يتعلق بأنواعها، والبناء البلاغي من خلال الاستراتيجيات التداولية والاساليب البلاغية المستخدمة.

وتكشف النتائج أن هنالك تباينا بين المسيحية والإسلام في التمثيل الموضوعي والتركيبى للنفاق في سياقها الدينيين الأخلاقيين. فالسياق المسيحي يعتمد الإقناع والتوجيه كاستراتيجيات تداولية في حين أن السياقات الإسلامية تلجأ إلى الإقناع والتلميح. كما تظهر النتائج أن أنواع النفاق التي يتم تسليط الضوء عليها تختلف في أنواعها وعدد كل نوع.

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# A Contrastive Rhetorical Analysis of Hypocrisy in Christian and Islamic Moral Religious Contexts

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## Abstract:

Being hypocrite is to act in opposition to one's inner status. The goodness that he conveys is in contrast to the evilness that he has in his heart and intention. It is simply to be a double-faced human or a deceptive one. This study sheds light on hypocrisy as a vice. It investigates the Christian and Islamic tackle of such issue regarding its types, the rhetorical construction throughout the pragmatic strategies and the rhetorical devices that are applied.

The results reveal that there is divergence between Christianity and Islam in the thematic and formal representation of hypocrisy in their moral religious contexts. Christian contexts adopts persuasion and instruction as pragmatic strategies whereas Islamic ones resort to persuasion and hinting. The results also show that the types of hypocrisy that are highlighted vary in their type and number of occurrence.



## 1. Introduction

The present study aims at investigating Christian and Islamic moral religious contexts whereby hypocrisy is tackled, detecting the types of hypocrisy that are mostly focused, exploring their pragmatic strategies, and identifying and explicating the rhetorical devices applied.

It adopts the following procedures: (1) Presenting a theoretical account of rhetoric and hypocrisy (2) Analysing the data selected by applying the model developed by the study. (3) Discussing the results of the analysis. (4) Contrasting the findings of the analysis of hypocrisy in the two religions: Christianity and Islam.

## 2. Rhetorical Analysis

Rhetoric is the way of using language effectively<sup>1</sup>. Therefore, effectiveness of speaking or writing is the major concern of rhetoricians. Some link it to persuasion believing that in order to persuade one can resort to a rhetorical speech. Others highlight its artifice and decoration. Imam Ali (p.b.u.h.), on the other hand, deals with it in respect to eloquence. He states that it is "ما سهل على المنطق وخف على الفطنة" "what is easy for logic and delicate for wit"<sup>2</sup>. Also, he refers to it saying "البلاغة أن " "تجيب فلا تبطيء، وتصيب فلا تخطيء" "to answer without being slow and to be right without being wrong"<sup>3</sup>.

Abdul-Raof<sup>4</sup> defines rhetoric as a linguistic means to a pragmatic end. It is a discipline that aims to improve the linguistic skills of speaking and writing. It, in Sheridan et al.'s<sup>5</sup> view, is more than a rational-critical means of shaping public opinion. It shapes our identities and the way we experience the world. Therefore, doing a rhetorical analysis to whatever discourse requires putting into attention the intentional constructive strategies as well as the linguistic and rhetorical realisations of such strategies.

1 Wales, K. A Dictionary of Stylistics, 3rd ed. (London and New York: Routledge, 2011), 9\_368.

2 alreshahri, mohammed. mizan alhikmat. qum: dar alhadith, 2001. p290.

3 alreshahri. p290.

4 Abdul-Raof, H. Arabic Rhetoric: A Pragmatic Analysis (London and New York: Routledge, 2006), abstract.

5 Sheridan, D: J, Ridolfo and A. Michel, The Available Means of Persuasion: Mapping a Theory and Pedagogy of Multimodal Public Rhetoric (South Carolina: Parlor Press LLC, 2012), xxviii.

### 3. Hypocrisy

Hypocrisy is defined in Cambridge Advanced Learner's Dictionary & Thesaurus as "a situation in which someone pretends to believe something that they do not really believe, or that is the opposite of what they do or say at another time<sup>6</sup>". Thus, it is deception or pretending to be having moral principles while in reality do not having such. A hypocrite personates or acts the part of one that he neither is nor may be, or perhaps the he neither is nor would be.

The Collins English Dictionary defines is as a pretense of having a virtuous character, moral or religious beliefs or principles, etc., that one does not really possess or that is contrary to his real character<sup>7</sup>.

#### 3.1 Hypocrisy in Christianity

In the New Testament, hypocrisy denotes a general self-righteousness, as is clear from its repeated use in Matt. 23 in the denunciations of the Pharisees<sup>8</sup>. It is mentioned in the New testament with respect to different images. One image is criticizing others for what they (i.e. hypocrites) are actually wrong at:

*- Or how sayest thou to thy brother: Let me cast the mote out of thy eye; and behold a beam is in thy own eye? Thou hypocrite, cast out first the beam in thy own eye, and then shalt thou see to cast out the mote out of thy brother's eye (Matthew,7: 4-5).*

Another is increasing worship with others presence and decreasing it with their absence. It indicates that they show themselves in a spiritual situation that is greater than the truth:

*-And when ye pray, you shall not be as the hypocrites, that love to stand and pray in the synagogues and corners of the streets, that they may be seen by men: Amen I say to you, they have received their reward (Matthew, 6: 5).*

Also, it is described as a leaven that distributes to embrace all life sections or that it puffs up its holder to make him treat others with superiority and pride:

6 Cambridge Advanced Learner's Dictionary & Thesaurus, "Hypocrisy," Cambridge University Press, 2021, <https://dictionary.cambridge.org/dictionary/english/hypocrisy>.

7 The Collins English Dictionary, "Hypocrisy," HarperCollins Publishers, 2021, <https://www.collinsdictionary.com/dictionary/english/hypocrisy>.

8 Browning, W. A Dictionary of the Bible (Oxford: Oxford University Press, 2003).

- *he began to say to his disciples: Beware ye of the leaven of the Pharisees, which is hypocrisy (Luke, 12:1).*

### 3.2 Hypocrisy in Islam

It is cited and prohibited in many instances in the Glorious Quran like:

- *O you who believe! do not make your charity worthless by reproach and injury, like him who spends his property to be seen of men*<sup>9</sup>.

It is mentioned by Prophet Mohammed and the Infallible Imams (p.b.u.t.) in their teachings to Muslims in so many times like in the following Prophetic Tradition:

- *إني تخوفت على أمتي الشرك أما إنهم لا يعبدون صنما ولا شمسا ولا قمرا ولكنهم يراءون بأعمالهم*<sup>10</sup>.

- *I feared for my people of polytheism. They do not worship an idol, nor a sun, nor a moon, nor a stone; rather, they show off in doing their deeds.*

Imam Ali (p.b.u.h.) refers to it in his sermons and speeches a lot, such as the following speech:

- *The signs are of the hypocrite; he becomes active if he sees people, becomes passive if he is alone, and loves to be praised in all of his situations*<sup>11</sup>.

### 4. Moral Religious Contexts

Morality is the differentiation of intentions, decisions and actions between those that are distinguished as proper and those that are improper<sup>12</sup>. The reason behind specifying the study in religious contexts instead of texts is due to the clear difference between the two. What is vital here is not only the texts themselves; rather, there are some other additional pieces of information that the readers need in order to accurately interpret and understand a text. If put differently, in order to better interpret any religious discourse, it is necessary to be aware of its context. Furthermore, the type of religious contexts that are chosen here is moral since hypocrisy represents one of the vices that all religions call against.

9 Shakir, M. The Holy Quran (New York: Tahrik Tarsile Quran, 1999), 19.

10 Almoatazaly, ibn abi alhadid. Sharih nahj alblaga. Egypt: dar ehiaa alcutb. 1959. p 179.

11 Almoatazaly. p 145.

12 Long, A. and Sedley, D. "Translations of the Principal Sources, with Philosophical Commentary," The Hellenistic Philosophers 1 (1987): 67.

## 5. Developing a Model of Analysis

The major concern of the present study is doing a rhetorical analysis of hypocrisy in Christian and Islamic moral religious contexts. This can be achieved by applying the developed model of analysis which is made up of three components:

### 5.1 Types of Hypocrisy

Hypocrisy can be figured in a person with respect to his speech; thus is called verbal hypocrisy or in relation to his behavior which is known then as behavioural hypocrisy. The latter is dealt with by Crisp and Cowton (1994), cited<sup>13</sup>, who propose four forms or types of hypocrisy: inconsistency, pretense, blame, and complacency. The first is defined as “the profession of a moral requirement of others that one fails to abide by oneself; instances in which one says or implies something in public and behaves differently in private; examples in which one’s stated or implicit beliefs DO NOT match their behaviour.” The second is referred to as “any implicit or explicit profession that one has a quality or characteristic that one knowingly does not actually possess or live up to, while hiding one’s true character or motivations, specifically to gain rewards or avoid punishments.” The third is “expressing moral indignation by attempting to criticise, derogate, or point out the faults of another person’s behaviour while (knowingly or unknowingly) possessing faults that may or may not be related to the fault being pointed out by the blamer.” Pretense and blame are contrasts to each other. In both cases, hypocrites intend to achieve a high moral ground over others, yet they lift oneself up (in pretense) and knock down someone else (in blame). Finally, complacency can be “any example where the hypocrite makes an impression by claiming, implicitly or explicitly, to possess moral beliefs that require a great deal, and they do the easy things instead of the hard things required by those beliefs particularly so as to avoid accruing costs associated with their beliefs.”. The biblical presentation of the Pharisees who were criticised by Jesus for paying tithes and overlooking the hard demands is an example of complacency.

13 Hale W. and Pillow, D. “Asymmetries in Perceptions of Self and Others’ Hypocrisy: Rethinking the Meaning and Perception of the Construct,” *European Journal of Social Psychology* 45, no. 1 (2015): 3\_4, <https://doi.org/10.1002/ejsp.2064>.

## 5.2 Pragmatic Strategies

Three pragmatic strategies will be investigated in the Christian and Islamic data selected: hinting, persuasion, and instruction. They are pragmatic since they highlight the addresser's intention.

### 5.2.1 Hinting Pragmatic Strategy

Hinting can be used by addressers to mitigate and lessen the impact of what they call for, to avoid directness, or to give a sense of suspense. It is linked to implicitness of the intention behind the speech. It can be realized linguistically by the use of constative speech acts as they represent the speaker's desire that the hearer holds such a belief, as put by Bach and Harnish<sup>14</sup>.

### 5.2.2 Persuasive Pragmatic Strategy

In order to attract attention, get someone to think about or make him believe in something, or persuade others in a discourse, it needs to embody the use of some linguistic and rhetorical devices in addition to modes of persuasion. The linguistic devices which create a persuasive speech are like: repetition, parallelism, argument by exchange, order, prohibition, question, description, and justification. الشهرى Al-Shahri (2004) and Al-Duraidi (2011) propose some of these devices while others specifically, parallelism is suggested by the researcher.

The rhetorical devices, on the other hand, as referred to by الحباشة Al-Habasha (2008) add both persuasive and aesthetic value to the speech. These include chiasmus, balancing, intertextuality, and parable. The former three are mentioned by الشهرى Al-Shahri<sup>15</sup> while the latter is referred to by Ahmed (2017: 255). **Chiasmus** is a rhetorical term that describes the construction that has a repetition of elements in reverse order<sup>16</sup>. **Balancing** is to present two persons or two matters in a comparison by putting them together. **Intertextuality** is investigated also due to the persuasive and effective impact it has since it works as an authentic evidence to what is mentioned in the speech. Its authority is taken from the authority of the original text cited. **Parable** is a continuation of

14 Bach, K and R, Harnish. Linguistic Communication and Speech Acts (Cambridge: M.I.T. Press, 1979), 42.

15 Alshehry, Abdul Alhadi. Estratigiat al khitab moqareba Igoia tadawilia. T1. Lebanon: dar alkutb aljadedda almutaheda 2004 . p 494-497.

16 Wales, A Dictionary of Stylistics, 54.

simile in that it describes what is probable or likely, or what is believed by the hearers as likely. as put by Kennedy<sup>17</sup>, Aristotle regards it as part of logos or the logical stance of what an addresser presents to strengthen his reasoning.

In addition to the linguistic and rhetorical realizations of persuasive strategy, there is the use of modes of persuasion: logos which is linked to the rationality of the speech, ethos referring to the credibility of addresser, and pathos that is related to moving the addressees' emotions and taking their feelings into consideration<sup>18</sup>.

### 5.2.3 Instruction Pragmatic Strategy

When the authority of the addresser over the addressee is present, it might enable him to pose directions or give at least some instructions. It represents a pressure and interference on the addressee to some extent. It is one of the strategies whereby instruction by mentioning consequences and directive speech acts of order, prohibition, question, warning, and supplication can be used, as presented by الشهرى Al-Shahri<sup>19</sup>. The types of directive speech acts that can be used are: requirements, prohibitives, questions, advisories, requirements, respectively<sup>20</sup>.

### 5.3 Rhetorical Devices

Booth<sup>21</sup> indicates that the central concern of rhetoric is how to discover the most effective language to express a thought in a given situation, and then to alter its expressions to suit different situations. Effectiveness can be evoked by means of some formative techniques as rhetorical devices. The following devices are those figured to be crucial in the representation of hypocrisy as an anti-morality in religious contexts. Hypallage, intertextuality, parable, balancing, parallelism, chiasmus, distribution, dialogue, contrast, and verbosity.

17 Kennedy, G. A. Classical Rhetoric & Its Christian & Secular Tradition from Ancient to Modern Times, 2nd ed. (London: The University of North Carolina Press, 1999), 83.

18 Connor, U. and Lauer, J. Cross-Cultural Variation in Persuasive Student Writing. In A. C. Purves (Ed.). Writing Across Languages and Cultures. (Newbury Park: CA: Sage, 1988), 146.

19 Alshehry, Abdul Alhadi. Estratigiat al khitab moqareba lgoia tadawilia. p 340-366.

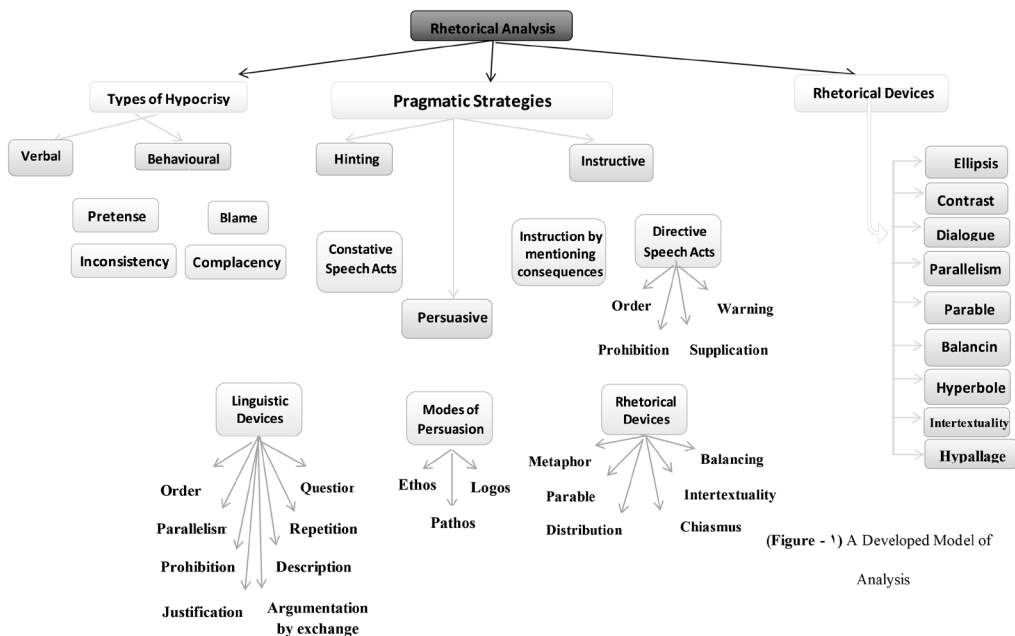
20 Bach and R, Linguistic Communication and Speech Acts, 8\_47.

21 Booth, W. The Rhetoric of Rhetoric (London: Blackwell, 2004), 31.



The first of these devices are introduced in pragmatic strategies, in addition to the following. **Dialogue** as it is stated by Wales<sup>22</sup>, describes all of the speech found in narratives in both the delineation of character; and the exchanges that dominate drama. **Contrast** means that two ideas, thoughts, or phrases are put over; one against the other<sup>23</sup>. **Finally, verbosity** refers to the over use of words in indicating an issue. To put it differently, it refers to the use of a two lines-words where one would be suffice as in the following example:

- (a) It would greatly please me to be the recipient of an invitation.
- (b) I would love to be invited<sup>24</sup>.



(Figure - ١) A Developed Model of Analysis

Figure (1): A Developed Model of Analysis

22 Wales, A. Dictionary of Stylistics, 115.

23 E. W. Bullinger, Figures of Speech Used in the Bible: Explained and Illustrated (Delmarva Publications, Inc, 1971), 710, <https://books.google>.

iqbooks?id=CNrNBgAAQBAJ&lpg=PP1&pg=PP1#v=onepage&q&f=false.

24 Gosher, S. X-Kit G10 English Home Language (Cape Town: Pearson Maskew: Miller Longman, 2009), 21.

## 6. Data Description

The data selected in the present study are concerned with the issue of hypocrisy; as a vice that Christian and Muslims should avoid. Christian contexts are taken from the New Testament, exactly, the speeches narrated by Matthew. The version adopted is Douay-Rheims Version 1609, 1582. Islamic contexts are taken from Prophet Mohammed's and Imam Ali's (p.b.u.t.) traditions and speeches. All over the paper, wherever translation is not documented, it indicates that it is of the researcher. Three contexts from each religion will be analysed.

## 7. Data Analysis

### 7.1 Analysis of Christian Samples

#### Sample 1

*Then Jesus spoke to the multitudes and to his disciples, Saying: The scribes and the Pharisees have sitten on the chair of Moses. All things therefore whatsoever they shall say to you, observe and do: but according to their works do ye not; for they say, and do not. For they bind heavy and insupportable burdens, and lay them on men's shoulders; but with a finger of their own they will not move them. And all their works they do for to be seen of men. For they make their phylacteries broad, and enlarge their fringes. And they love the first places at feasts, and the first chairs in the synagogues, And salutations in the market place, and to be called by men, Rabbi. But be not you called Rabbi. For one is your master; and all you are brethren. And call none your father upon earth; for one is your father, who is in heaven. Neither be ye called masters; for one is you master, Christ. He that is the greatest among you shall be your servant. And whosoever shall exalt himself shall be humbled: and he that shall humble himself shall be exalted (Matthew, 23:1-12).*

#### The Analysis

Hypocrisy here is presented in the actions of scribes and Pharisees; thus, it is a behavioural hypocrisy. Specifically, it is inconsistency hypocrisy. The scribes and the Pharisees are called hypocrites by Jesus Christ since they apparently call people for Moses laws, but in reality they do not apply them in their actions. Even if they do, it would be just to grasp others attention and gain their respect.

After preaching Christians against hypocrisy, Jesus devotes the second part of the sample to modesty in which Jesus teaches people how to be humble and avoid any means of ranking among themselves.

The pragmatic strategy used here is mostly instructive one since it is built upon a number of directive speech acts; including orders to do certain things and prohibitions from doing others. Among the order is doing and observing what the scribes say, three instances are used. Four prohibitions are included, one of them is not doing what the scribes do. Actually, instructive strategy is not the only one used, persuasion strategy figures as well. Jesus Christ wants to persuade the multitudes and his disciples of modesty and avoiding following the scribes path by giving them six justifications like, *“for they say, and do not”* and *“for one is your father, who is in Heaven”*. Metaphor is used when Jesus Christ refers to Moses laws as *“the chair of Moses”* on which the scribes sit or govern the Jewish. Another form of metaphor is in referring to the scribes as binding heavy and insupportable burdens on peoples shoulders. This sample ends up with a chiasmus that sums up explicitly the morality intended here, *“And whosoever shall exalt himself shall be humbled: and he that shall humble himself shall be exalted.”* Still within persuasion strategy whereby the three modes of persuasion are applied, ethos can be figured out through the use of *“Neither be ye called masters; for one is you master, Christ.”* In this statement, he asserts his authority and state as the sole master for Christians which also manifests the trustworthy character of Jesus. Pathos is also resorted to when he describes the addressees, the Christians, as brothers in *“and all you are brethren.”* Logos appears in the number of justifications used.

A number of rhetorical devices are employed in this sample. Some are discussed in persuasion pragmatic strategy. Verbosity is used for extensively describing the scribes' hypocrisy *“For they make their phylacteries broad, ... and to be called by men, Rabbi.”* In fact, these instances of verbosity can be taken as visualized representations that designate their manners and feelings.

## Sample 2

*Take heed that you do not your justice before men, to be seen by them: otherwise you shall not have a reward of your Father who is in heaven. Therefore when thou dost an almsdeed, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may be honoured by men. Amen I say to you, they have received their reward. But when thou dost alms, let not thy left hand know what thy right hand doth. That thy alms may be in secret, and thy Father who seeth in secret will repay thee. And when ye pray, you shall not be as the hypocrites, that love to stand and pray in the synagogues and corners of the streets, that they may be seen by men: Amen I say to you, they have received their reward. But thou when thou shalt pray, enter into thy chamber, and having shut the door, pray to thy Father in secret: and thy Father who seeth in secret will repay thee. And when you are praying, speak not much, as the heathens. For they think that in their much speaking they may be heard. Be not you therefore like to them, for your Father knoweth what is needful for you, before you ask him. Thus therefore shall you pray: Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our super substantial bread. And forgive us our debts, as we also forgive our debtors. And lead us not into temptation. But deliver us from evil. Amen. For if you will forgive men their offences, your heavenly Father will forgive you also your offences. But if you will not forgive men, neither will your Father forgive you your offences. And when you fast, be not as the hypocrites, sad. For they disfigure their faces, that they may appear unto men to fast. Amen I say to you, they have received their reward. But thou, when thou fastest anoint thy head, and wash thy face; That thou appear not to men to fast, but to thy Father who is in secret: and thy Father who seeth in secret, will repay thee (Matthew, 6:1-18).*

## The Analysis

This sample is from Jesus Christ's sermon on the mountain among the people of Jerusalem. Jesus in this sample is against hypocrisy in doing good deeds; charity, prayer, and fasting. The required attitude attached to the Christians is the doing of good deeds covertly. To the contrary of the hypocrites who do all of their

good deeds overtly to be known by them. God is the one who requires for the doing of good deeds. Hypocrisy should be avoided in doing good deeds. In each one of the conducts, Jesus presents two ways; one is negative and wrong and another is the right way to achieve exactly the requisite aim of charity, praying, and fasting. Two types of hypocrisy can be figured here; verbal in doing prayers and behavioural in giving alms and fasting. Actually, behavioural hypocrisy here is of pretense since the ultimate aim of the hypocrite here is to be seen by others.

The pragmatic strategies applied here are instructive and persuasive. Instructive strategy is figured out linguistically by means of the use of orders, prohibitions, warning, supplication, and instruction by mentioning consequences. Orders are used five times when Jesus Christ instructs Christians to the right way to do almsdeed, prayer, and fasting:

*-But thou, when thou fastest **anoint** thy head, and **wash** thy face*

He prohibits them six times of adopting the hypocrites way of doing good deeds:

*-when thou dost alms, let not thy left hand know what thy right hand doth.*

From the early beginning, he also warns them of doing their deeds explicitly among people just for the sake of attracting their attention:

*-Take heed that you do not your justice before men, to be seen by them*

The samples includes four speech acts of supplication, like:

*-forgive us our debts*

Instruction by mentioning consequences constitutes another linguistic realization of instructive strategy, whereby conditions and justifications are used fourteen times. Conditions are employed seven times along the sample to state if something takes place, another should be done or a voided as a result:

*-Therefore when thou dost an almsdeed, sound not a trumpet before thee*

Seven justifications are made use of as a means for instruction by mentioning consequences:

*- Be not you therefore like to them, for your Father knoweth what is needful for you, before you ask him.*

Persuasion strategy is clear in the use of; linguistic devices, rhetorical devices,

and the three modes of persuasion. Linguistically, persuasion is achieved by using four devices; justification expressions, speech acts of order and prohibition, description, and repetition of some expressions, as follows, respectively:

*-And when you fast, be not as the hypocrites, sad. **For** they disfigure their faces, that they may appear unto men to fast (justification)*

*-**enter** into thy chamber, and having shut the door, **pray** to thy Father in secret (order)*

*-Therefore when thou dost an almsdeed, **sound not** a trumpet before thee (prohibition)*

*-as the hypocrites (description)*

*-“as the hypocrites” is repeated three times.*

The number of justifications, order and prohibitions are of course the same as those mentioned in instructive strategy; seven, five, six, respectively. Description is made use of four times. Repetition is applied twice. The repeated mentioned above emphasizes the idea that Jesus intends to extract such a vice as hypocrisy from the action or behaviour of his people as it deteriorates all good deeds. Rhetorically, some devices are employed like; distribution, metaphor, and balancing. The sample starts with mentioning generally the term justice, which refers to the doing of good deeds; then, it distributes them and mentions them one by one with details. Metaphor is employed when saying:

*-when thou dost alms, let not thy left hand know what thy right hand doth.*

It is sure that hands are inanimate and unable to ‘know’; however, this expression is used metaphorically referring to the necessity of secrecy in doing almsdeed. In addition, Jesus Christ tries to motivate Christians to forgive others’ sins by using balancing rhetorical device and putting as a reward for this deed Allah’s forgiveness:

*-For if you will forgive men their offences, your heavenly Father will forgive you also your offences. But if you will not forgive men, neither will your Father forgive you your offences.*

Two modes of persuasion are resorted to as well to strengthen and make up the sample persuasively. Instead of passing his instructions directly, Jesus makes

use of pathos and logos. Pathos is viewed in the repeated instances whereby Jesus Christ asserts the fact the Allah is always there and witnesses whatever people do even if hidden which distances them from hypocrisy when doing good deeds. Logos is clearly found all over the whole sample in the cases of justification referred to above.

Finally, the rhetorical devices employed in this sample are those mentioned in persuasion strategy; repetition, distribution, metaphor, and balancing, in addition to verbosity. Verbosity is used whereby Jesus provides more details about the deeds that he intends to make Christians avoid hypocrisy in.

### Sample 3

*Woe to you scribes and Pharisees, hypocrites; because you tithe mint, and anise, and cummin, and have left the weightier things of the law; judgment, and mercy, and faith. These things you ought to have done, and not to leave those undone. Blind guides, who strain out a gnat, and swallow a camel. Woe to you scribes and Pharisees, hypocrites; because you make clean the outside of the cup and of the dish, but within you are full of rapine and uncleanness. Thou blind Pharisee, first make clean the inside of the cup and of the dish, that the outside may become clean. Woe to you scribes and Pharisees, hypocrites; because you are like to whited sepulchres, which outwardly appear to men beautiful, but within are full of dead men's bones, and of all filthiness. So you also outwardly indeed appear to men just; but inwardly you are full of hypocrisy and iniquity (Matthew, 23:23-28).*

### The Analysis

Hypocrisy in this sample is behavioural one that is presented through complacency. The people who are described as hypocrites here are caring for little things while forgetting about essential matters as faith, mercy, and judgment. In other words they care about what appears of their behaviour to people only while neglecting what is known only by Allah. They look pure from outside but their inner state is completely the opposite.

The sample is built upon persuasion strategy which is achieved by means of linguistic and rhetorical devices as in the use of justification, repetition, description metaphor, and modes of persuasion. Justification is used three times as in:

*-because you are like to whited sepulchres, which outwardly appear to men beautiful, but within are full of dead men's bones*

Jesus does not only describes the scribes and Pharisees as hypocrites, but also he mentions the reasons that make them deserve such nomination. The expression "Woe to you scribes and Pharisees, hypocrites" is repeated tree times. Description is applied four times, like "Thou blind Pharisee". Metaphor is activated in the presentation of hypocrisy through saying "Blind guides, who strain out a gnat, and swallow a camel". It visualizes their clear and exaggerated care of getting smallest source of dirt while neglecting the provisions of law, including: "judgment, and mercy, and faith". Three modes of persuasion are alluded to in the sample. Jesus Christ appeals to logos in his logical reasoning and the justifications employed for making the hypocrites deserve these hard woes. The addressee's passions are aroused already by addressing them directly in a horrible way full of woes that they deserve due to their ill actions and behaviour. Ethos appear in Jesus addressing the scribes and Pharisees with these woes; otherwise he would fear their coming reaction; rather out of his authority, he talks to them with confidence.

In addition to the rhetorical devices mentioned in the persuasion strategy, contrast is used in the sample to add to its rhetorical value:

*- So you also outwardly indeed appear to men just; but inwardly you are full of hypocrisy and iniquity*

Simile is also resorted to in describing the hypocrite scribes as graves, "you are like to whited sepulchres". which despite their good looking, they can be filled from inside with dirt. Finally, verbosity is also applied in this sample since Jesus gives justifications and presents in detail the characteristics of hypocrites.



## 7.2 Analysis of Islamic Samples

### Sample 1

أَوْصِيَكُمْ عِبَادَ اللَّهِ بِتَقْوَى اللَّهِ وَأَحْذَرُكُمْ أَهْلَ النِّفَاقِ فَإِنَّهُمْ الضَّالُّونَ الْمُضِلُّونَ وَالزَّالُّونَ الْمُرْتَلُونَ يَتَلَوَّنُونَ أَلْوَانًا وَيَقْتَتُونَ أَفْتِنَانًا وَيَعْمِدُونَكُمْ بِكُلِّ عِمَادٍ وَيَرْصُدُونَكُمْ بِكُلِّ مِرْصَادٍ فُلُوبُهُمْ دَوِيَّةٌ وَصَفَاحُهُمْ نَيْفَةٌ يَمْسُونَ الْخِطَاءَ وَيَدْبُونَ الصَّرَاءَ وَصَفُهُمْ دَوَاءٌ وَقَوْلُهُمْ شِفَاءٌ وَفِعْلُهُمْ الدَّاءُ الْعِيَاءُ حَسَدُهُ الرَّخَاءُ وَمَوَكِّدُو الْبَلَاءِ وَمَقْنِطُو الرَّجَاءِ هُمْ بِكُلِّ طَرِيقٍ صَرِيحٌ وَإِلَى كُلِّ قَلْبٍ شَفِيعٌ وَلِكُلِّ سَجْوٍ دُمُوعٌ يَتَفَارِضُونَ الشَّنَاءَ وَيَرَأِقُونَ الْجَزَاءَ إِنْ سَأَلُوا الْخُفَا وَإِنْ عَدَلُوا كَشَفُوا وَإِنْ حَكَمُوا أَسْرَفُوا قَدْ أَعَدُّوا لِكُلِّ حَقٍّ بَاطِلًا وَلِكُلِّ قَائِمٍ مَائِلًا وَلِكُلِّ حَيٍّ قَاتِلًا وَلِكُلِّ بَابٍ مَفْتَحًا وَلِكُلِّ لَيْلٍ مُصْبَحًا يَتَوَصَّلُونَ إِلَى الطَّمَعِ بِالْيَأْسِ لِيُقِيمُوا بِهِ أَسْوَأَهُمْ وَيُنْفِقُوا بِهِ أَعْلَاهُمْ يَقُولُونَ فَيَسْبَهُونَ وَيَصِفُونَ فَيَمُوهُونَ قَدْ هَوَّنُوا الطَّرِيقَ وَأَضْلَعُوا الْمُضِيقَ فَهُمْ لِمَّةُ الشَّيْطَانِ وَحُمَّةُ النَّيْرَانِ أُولَئِكَ حِزْبُ الشَّيْطَانِ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمْ (الخاسرون) (عبده: ٢٠٠٨).

*Admonish you, O servants of Allah, to fear Allah, and I warn you of the hypocrites because they themselves are misguided and have misguided others as well. They have slipped and will cause others to slip, too. They change into many colors and adopt various ways. They support you with all means but lie in ambush for you at every post. Their hearts are sick while their faces look clear. They walk stealthily and tread like the approach of sickness (over the body). Their words speak of cure, but their deeds are like incurable diseases. They are jealous of ease; they intensify distress and destroy hopes. Their victims are found lying in ambush on every path, while they have means to approach every heart. They have (false) tears for every grief. They eulogize each other and expect rewards from each other. When they ask something, they insist on it. If they reprove (any one), they disgrace (him), and if they pass a verdict, they commit excesses. They have adopted for every truth a wrong way, for every erect thing a bender, for every living being a killer, for every (closed) door a key and for every night a lamp. They covet, but with despair, in order to maintain with it their markets and propagate for their "handsome" merchandise. When they speak, they create doubts. When they describe, they exaggerate. First they offer easy paths but (afterwards) they make them narrow. In short, they are the party of Satan and the stings of the Fire. "Satan has gained hold on them, so he makes them forget the remembrance of Allah; they are Satan's Party; Beware! Verily, the party of Satan are the losers" (Holy Quran, 58: 19)<sup>25</sup>.*

25 Al-Jibouri, Y. Peak of Eloquence Nahjul-Balagha, 7th ed. (New York: Tahrike Tarsile Qur'an, Inc, 2009), 645.

## The Analysis

Imam Ali (p.b.u.h.) in this sample warns Muslims of hypocrites throughout introducing their defining characteristics. Both types of hypocrisy are presented here; verbal and behavioural. The behavioural one is linked to both types: inconsistency and pretense:

*-They change into many colors and adopt various ways.*

*-Their words speak of cure, but their deeds are like incurable diseases.*

The pragmatic strategy used by Imam Ali (p.b.u.h.) here is persuasion which is realised through the use of a number of linguistic and rhetorical devices. Linguistically, he uses justification, description, and parallelism. One instance of justification is used in:

*-I warn you of the hypocrites because they themselves are misguided and have misguided others as well.*

Description is applied eleven times as in: *they are the party of Satan and the stings of the Fire.*

Parallelism is resorted to three times in presenting syntactic parallel structures, like:

*-When they speak, they create doubts. When they describe, they exaggerate.*

Rhetorically, direct intertextuality is found when Imam Ali cites at the end a Quranic verse:

*-“Satan has gained hold on them, so he makes them forget the remembrance of Allah; they are Satan’s Party; Beware! Verily, the party of Satan are the losers”(Holy Quran, 58: 19).*

Metaphor is a second rhetorical device which is found in the sample. It is used two times in:

*- they are the **party of Satan and the stings of the Fire.***

Imam Ali (p.b.u.h.) makes use of the three modes of persuasion here; ethos, pathos, and logos. Ethos appears in his citation of the Quranic verse. Pathos is found in arising the addressees passions in the way he describes hypocrites only for the sake of getting them warned of them. His description is logical as he compares thoroughly between the difference between their (i.e. the hypocrites)

inner and outer state.

For the rhetorical devices used, in addition to the two mentioned above: parallelism, intertextuality and metaphor; simile is found in describing hypocrites as sickness to other people:

*-They walk stealthily and tread like the approach of sickness (over the body).*

Contrast is employed twice: in the presentation of the difference between the hypocrites speech and action in:

*-Their words speak of cure, but their deeds are like incurable diseases.*

and their appearance and reality in:

*- Their hearts are sick while their faces look clear.*

The first part of the above sentence actually is an instance of hypallage since their sickness is an indication of their meanness.

## Sample 2

أن رسول الله صلى الله عليه وآله سئل فيما النجاة غدا؟ قال: النجاة ألا تتخادعوا الله فيخدعكم فإن من يخادع الله يخدعه، ونفسه يخدع لو شعر، فقيل له: وكيف يخادع الله؟ قال: يعمل بما أمره الله ثم يريد به غيره، فاتقوا الرياء فإنه شرك بالله، إن المرأى يدعى يوم القيامة بأربعة أسماء: يا كافر! يا فاجر! يا غادر! يا خاسر! حبط عملك، وبطل أجرك، ولا خلاق لك اليوم، فالتمس أجرك ممن كنت تعمل له<sup>٢٦</sup>.

*The Messenger of Allah, peace and blessings be upon him and his family, was asked about salvation tomorrow? He said: Salvation is that you do not deceive Allah, so that He will not deceive you, since whoever deceives Allah, Allah deceives him and deposes faith off him. Actually, he will be deceiving himself, if he feels. So it was said to him: How can he deceive Allah? He said: He does what Allah has commanded, then he intends to satisfy someone else. So beware of showing off, for it is polytheism. On the Day of Resurrection, the hypocrite will be called by four names: O unbeliever! O immoral! Oh deceiver! Oh loser! Your work is futile. Your reward is invalid. And, you have no share today, so seek your reward from whom you used to work for.*

26 Almajlisi, mohammed. Behar alnawar. Aljuza 81 aladad2. N.e. Beirut: muasaste alwfaa, 1983. p 227.

## The Analysis

This sample tackles behavioural hypocrisy of inconsistency and pretense at the same time. It is an answer by Prophet Mohammed (p.b.u.t.) about salvation. He believes that salvation of any servant of Allah is to be true with Him and not to seek the satisfaction of anyone else beside Him.

Two pragmatic strategies interact to present hypocrisy in this sample; hinting and persuasion. Hinting is figured out through description of hypocrisy rather than instructing people of avoiding being hypocrites. Thus, it is achieved by the use of constative speech acts like:

- Salvation is that you do not deceive Allah*
- the hypocrite will be called by four name*
- Your reward is invalid*

Some sentences belong to stating speech act. Persuasion strategy, on the other hand, is realized throughout the use of linguistic devices like description, prohibition, justification, question, repetition, and argumentation by exchange. Four descriptions are mentioned “*O unbeliever! O immoral! Oh deceiver! Oh loser!*”. Prohibition of being a hypocrite is in “*beware of showing off, for it is polytheism.*” Two justifications are used like “*since whoever deceives Allah, Allah deceives him*”. Prophet Mohammed is asked once “*How can he deceive Allah?*” The word ‘deceive’ is repeated seven times all over the sample in order to emphasize the idea that hypocrisy is based on deception. Argumentation by exchange is used two times as “*Salvation is that you do not deceive Allah, so that He will not deceive you*”. Two rhetorical devices are applied here; balancing twice like “*whoever deceives Allah, Allah deceives him*” and indirect intertextuality which is figured in:

*-Salvation is that you do not deceive Allah, so that He will not deceive you, since whoever deceives Allah, Allah deceives him and deposes faith off him. Actually, he will be deceiving himself, if he feels.*

which could have been taken from the following verses in surat Al-Baqara and surat Al-Nisaa in the Glorious Quran:

*-They desire to deceive Allah and those who believe, and they deceive only themselves and they do not perceive* <sup>27</sup>.

*-Surely the hypocrites strive to deceive Allah, and He shall requite their deceit to them, and when they stand up to prayer they stand up sluggishly; they do it only to be seen of men and do not remember Allah save a little*<sup>28</sup> .

The three modes of persuasion are applied as well. Ethos is resorted to and is clear from the indirect citation of the verses above from the Glorious Quran. Logos can be linked to the use of justifications employed that is; if this happens, that will happen. In other words, if hypocrites deceive Allah, He will deceive them. Pathos is found in the way Prophet Mohammed arises the addressees passions through mentioning the four nominations; *unbeliever, immoral, deceiver, and loser* that the hypocrite will be called by.

Finally, the rhetorical devices resorted to by Prophet Mohammed are those mentioned above; balancing and intertextuality.

### Sample 3

إنَّ أخوف ما أخافُ عليكم الشرك الأصغر ، قالوا : وما الشرك الأصغر؟ قال : الرياء ، يقول الله يوم القيامة للمرائين إذا جازى العباد بأعماله : اذهبوا الى الذي كنتم تراؤون لهم في الدنيا فانظروا هل تجدون عنهم الجزاء<sup>29</sup> .

*Prophet Mohammed said: what I fear most of you is the minor shirk, they said: What is the minor shirk, O Messenger of Allah? He said: showing off. Almighty Allah will say to them in the Day of Resurrection, when He rewards mankind for their deeds: go to those whom you used to show favor in the world, and see whether you will find a reward with them.*

### The Analysis

Hypocrisy is mentioned here with respect to behavior only rather than speech. It is linked to showing off which hypocrites resort to as an act that Prophet Mohammed describes as a minor polytheism. Therefore, it is related to pretense. Hypocrites will be cast off Allah's blessings and mercy as they favour someone(s) else other than just Him.

27 Shakir, The Holy Quran, 1.

28 Shakir, 44.

29 Alnaraqi, mohammed. Jame al sadat. Tahqiq klanter, mohammed. Al najaf: dar alnoman. 1968. p 375.

The pragmatic strategy that is employed to present the theme of hypocrisy is persuasion. It is clear in the way Prophet Mohammed uses question, description, and order as well as his use of ethos and pathos. Hypocrisy here is described as showing off. Two instances of order are employed along with the question raised by the addresses. Ethos is found in referring to Allah as the authority Who rewards or punishes men for their deeds. Pathos is in putting the addressees in the situation of what will be taking place in the Day of Resurrection through envisaging this upcoming event. Pathos is aroused actually from the early beginning whereby he shows his sympathy with those he is addressing by saying “*what I fear most of you is...*”

Finally, the rhetorical devices opted by Prophet Mohammed (p.b.u.t.) here are: verbosity, parable, and dialogue. Verbosity is used here in that in his answer on what is the minor shirk he could have contented with just mentioning *showing off*; rather, he continued talking about the consequences of being a hypocrite. parable is used when the events taking place in the Resurrection Day are cited. Prophet Mohammed’s intention behind such parable is that Muslims arm themselves against worldliness temptations liking showing off and build their belief on Allah upon solid basis. Dialogue is the rhetorical device used to present the theme since it is not a one-way interaction; rather, Prophet Mohammed talks to the people around him and gets them involved in what he says in a two-way interaction.

The table and figure below sum up the results of analysis of both types of data regarding their presentation to the theme of hypocrisy:

**Table(1):** Results of Rhetorical Analysis of Christian and Islamic Moral Religious Contexts of Hypocrisy

Model Items			Christian Moral		Islamic Moral	
			Religious Contexts		Religious Contexts	
			F	P	F	P
Types of Hypocrisy	Verbal		1	25%	1	17%
	Behavioural	Inconsistency	1	25%	2	33%
		Pretense	1	25%	3	50%
		Blame				
		Complacency	1	25%		
	Total	4	100%	6	100%	
Pragmatic Strategies	Hinting				1	25%
	Persuasive		3	60%	3	75%
	Instructive		2	40%		
	Total		5	100%	4	100%
Rhetorical Devices	Verbosity		3	23%	1	6%
	Contrast		1	7.6%	2	11%
	Parable				1	6%
	Repetition		2	15%	1	6%
	Dialogue				1	6%
	Intertextuality				3	16%
	Balancing		1	8%	2	11%
	Hypallage				1	6%
	Simile		1	8%	1	6%
	Metaphor		3	23%	2	11%
	Chiasmus		1	8%		
	Distribution		1	8%		
	Parallelism				3	16%
	Total		13	100%	18	100%

**Figure (2):** Results of Rhetorical Analysis of Christian and Islamic Moral Religious Contexts of Hypocrisy

## 8. Conclusions

On the basis of the analysis conducted, the following conclusions can be introduced:

1. Hypocrisy is a type of vices that is linked to pretending in speech or action. It is prohibited in both religions.

2. Both types of hypocrisy: verbal and behavioural are highlighted by Christianity and Islam; however, behavioural hypocrisy is more focused than verbal. The types of behavioural hypocrisy vary in the data. They are equal in Christian data whereas the common one in Islamic data is pretense. Either a hypocrite pretends of goodness among people or with Allah (Glorified and Exalted Be He).

3. Persuasive strategy is the prevailing in both of the data; yet with some differences in its linguistic and rhetorical realizations. In addition to this strategy, instruction is used in Christian data while hinting is resorted to in Islamic data.

4. The rhetorical devices made use of vary between Christian and Islamic data in both number and type. While verbosity and repetition are dominant in Christian data, intertextuality and parallelism are so in Islamic data. For repetition and parallelism, they are interrelated and are concerned with the lexical and structural part of the samples. Verbosity, when applied by Christian data, indicates the amount of information attached for describing or presenting hypocrisy. The use of intertextuality in Islamic data embodies the source of these samples as being the Glorious Quran.



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