



علامات ما وراء الخطاب كأدوات للإقناع في وصية الإمام علي للإمام الحسن عليهما السلام

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دكتوراه في اللغة الإنكليزية / مدرس

ملخص البحث:

تتناول هذه الدراسة استخدام علامات ما وراء الخطاب التفاعلية والتأثيرية في وصية الإمام علي عليه السلام للإمام الحسن عليه السلام لأغراض الإقناع، وذلك باستخدام نموذج يجمع بين علامات ما وراء الخطاب لهيلاند (٢٠٠٥) وأساليب الإقناع عند أرسطو. يشمل تحليل البيانات تحديد ودراسة استخدام هذه العلامات، كالانتقالات، والأدلة، وشروح الرموز، ومؤشرات الإطار، والتحوطات، والتأكيدات، ومؤشرات الإحالة، والإشارات الذاتية، ومؤشرات المشاركة، ومؤشرات الموقف، في الوصية، وربطها بأساليب الإقناع: المصدقية، والعاطفة، والمنطق. ستبين هذه النتائج ما إذا كان التركيز مُنصباً على الكاتب، أو الرسالة، أو المخاطب. يكشف البحث أن المنطق في الوصية يحظى باهتمام أكبر من العاطفة التي تأتي في المرتبة الثانية، ثم المصدقية. وقد مزج الإمام علي عليه السلام بين بُعدي العلامات: التفاعلي والتأثيري. يربط الأفكار باستخدام عبارات انتقالية، ويشرك نفسه في الرسالة من خلال ذكر ذاته، ويعزز الالتزام من خلال استخدام عبارات معززة، ويوجه الخطاب من خلال تضمين علامات المشاركة.

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Metadiscourse Markers as Devices of Persuasion in Imam Ali's Will to Imam Al-Hassan (p.b.u.t.)

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Abstract:

Generally speaking, Imam Ali wills and sermons represent a rich combination of spiritual guidance, ethical instruction, and rhetorical mastery. However, they are not given their due attention through a linguistic analysis and investigation as highly as they deserve. This leaves a gap in the literature. Thus, the present study investigates the persuasive use of interactive and interactional meta-discourse markers in Imam Ali will to Imam Hasan (p.b.u.t) employing a model mixed of Hyland's metadiscourse markers (2005) and Aristotle's persuasion appeals. Data analysis involves identifying and examining the use of these markers; transitions, evidentials, code glosses, frame markers, hedges, boosters, endophoric markers, self-mentions, engagement markers, and attitude markers, in the will and linking them to the persuasion appeals; ethos, pathos, and logos. These results will indicate whether the focus is on the author, the message, or the addressee. The research reveals that in the will, logos is given more attention than pathos which comes second and after that is ethos. Imam Ali (p.b.u.h.) blends the two dimensions of Markers; interactive and interactional. He connects the ideas by using transitions, engages himself in the message by means of self-mention, strengthens commitment through employing boosters, and directs address by involving engagement markers.

1. Introduction

Persuasion is the basic intention of addressors in whatever discourse they are addressing as it gives their stance more effect and power forward. This is more obvious in discourses that focus and require a future action. Imam Ali's will to his son Al-Imam Al-Hassan (p.b.u.h.) represents an implied address to all Muslims. Thus, this study has set itself the task of pinpointing the metadiscourse markers employed in this will to attain persuasion. The aims of the study are; first, identifying the types and frequency of metadiscourse markers used in the will to attain ethos persuasion appeal, second, identifying the types and frequency of metadiscourse markers employed in the will for highlighting logos, third, identifying the types and frequency of metadiscourse markers that lead for pathos, fourth, finding out the persuasion appeal that is concentrated on in the will in comparison to the others. This is figured out through a qualitative and quantitative analysis of the will.

2. Theoretical Background

This section is devoted to a brief presentation of metadiscourse markers, persuasion appeals, and the link between the two.

2.1 Metadiscourse Markers

Metadiscourse, according to Hyland (2005), embodies self-reflexive expressions that denote the text, the speaker/writer and to the audience. It reflects a speaker's/writer's persona and guides the interpretation of the audience. This represents a core persuasive mechanism. Hyland¹ regards metadiscourse as a powerful analytical tool that serves in describing discourse as well as mapping the ways in which language is used in specific social contexts. However, mostly, metadiscourse is applied for the analysis of academic writing as well as the studies made by MA and PHD students who examine a corpus of discourses to find out the use of metadiscourse². The present study moves the attention to religious, social, and moral discourse as the data to be analysed in relation to the use of metadiscourse markers.

1 Hyland K. and Lillian, C. *Specialised English: New Directions in ESP and EAP Research and Practice* (London/New York: Routledge, 2019), 42.

2 Tien, D. "The Use of Metadiscourse Markers in Applied Linguistics Research Proposals Written by Vietnamese MA Students.," *HCMCOUJS-Social Sciences* 13, no. 2 (2023): 111.

2.1.1 Hyland's Classification of Metadiscourse Markers

There are two main dimensions in Hyland's³ model; interactive and interactional. The first helps in organizing and guiding the flow of information in order for the audience to flow the message easily. The second helps in expressing the speaker's stance and involving the audience in the discourse directly. Each one of the dimensions has its own subcategories.

2.1.1.1 Interactive Markers

These markers structure the text and clarify meaning. They include:

1. Transitions – connect ideas logically (and, but, therefore, consequently, however)
2. Frame markers – signal topic shifts, stages (first, finally, to conclude, now then, beware)
3. Endophoric markers – refer to other parts of the text (as noted above, see below)
4. Evidentials – reference sources outside the text (as Allah says, according to X)
5. Code glosses – explain or rephrase (that is, in other words, for example)

2.1.1.2 Interactional Markers

These markers show the speaker's attitude and connect with the audience. They include:

1. Hedges – express uncertainty (might, perhaps, I think, maybe)
2. Boosters – express certainty (indeed, clearly, by Allah, of course, no doubt)
3. Attitude markers – show affect or evaluation (unfortunately, it is strange that, thankfully)
4. Engagement markers – directly address the audience (you can see, O people, beware, consider)
5. Self-mentions – refer to the speaker/writer (I, we, my opinion is)

Below is a table that summarizes these markers:

³ Hyland, K. Metadiscourse: Exploring Interaction in Writing (Overview and Model Table Used for Coding), 2005, 50–53.

Table (1): Hyland’s (2005) Classification of Metadiscourse Markers

Category	Function	Examples
Interactive	Help to guide the reader through the text	Resource
1. Transitions	Express relations between main clauses	In addition; but; thus; and
2. Frame markers	Refer to discourse acts, sequences or slogans	Finally; to conclude; my purpose is
3. Endophoric markers	Refer to the information in other parts of the text	Noted above; see Fig; in section 2
4. Evidentials	Refer to information from different texts	According to X; Z states
5. Code glosses	Elaborate propositional meanings	Namely; e.g., such as; in other words
Interactional	Involve the reader in the text	Resource
6. Hedges	Withhold commitment and open dialogue	Might; perhaps; possible; about
7. Boosters	Emphasize certainty or close dialogue	In fact; definitely; it is clear that
8. Attitude markers	Express writer’s attitude to the proposition	Unfortunately; I agree; surprisingly
9. Self-mentions	Explicit reference to the author (s)	I; we; my; me; our
10. Engagement markers	Explicitly build a relationship with the reader	Consider; note; you can see that

2.2 Persuasion and Metadiscourse Markers

Familial and interpersonal relationships can embody the use of persuasion as a facet. Parents, professionals, employers, employees, politics, and so on all are dependent on persuasion to promote their discourses in order to convince others of their stance⁴. There are so many definitions of persuasion due to its ancient and long history that goes back to Greek time. Among these definitions is the one proposed by Halmari and Vertanen⁵ who believe that the audience agreement is a requirement to change the thinking of an audience or strengthen his beliefs. Perloff⁶ defines it as a symbolic process resorted to by communicators

4 O’keefe, D. J. Persuasion: Theory and Research, 3rd ed. (Thousand Oaks: Ca: Sage Publications, 2006).

5 Halmari, H. and Vertanen, T. Persuasion across Genre (Netherlands & Philadelphia: John Benjamins B.V., 2005), 5.

6 Perloff, R. Dynamic of Persuasion (New York & London: Routledge, 2017), 22.

in order for others to change their own attitudes while transmitting a message.

Persuasion, according to Aristotle, appears in a rhetorical triangle or three appeals; ethos, pathos, and logos. They are devoted to three basic elements of communication, respectively; addressor, addressee, and the address. The first is utilized through envisaging the writer's/ speaker's credibility and his qualification, namely by mentioning some reliable sources or evidences. The second, pathos, requires the addresser to pay attention to his audience. The last is concerned basically with the text and its logical connection. It is remarkable for metadiscourse markers to have persuasive objectives. Thus, according to Hyland⁷, metadiscourse contributes to persuasion in that it deals with rational appeals, affective appeals, and credibility appeals when the focus is on arguments, audience, and addresser authority, respectively.

Emotional appeals or pathos, according to Lucas⁸, can arouse by using some intensive emotional words that leave an impact on the listener or reader. Ethical appeals or ethos refer to the audience's opinion of whether or not the speaker is qualified enough to speak on a given topic. These can be influenced by his character and competence⁹. Logical appeals or logos stand for the logical structure of a discourse which give the reasons needed to support and strengthen the topic¹⁰

Among metadiscourse markers, hedges, boosters, evidentials, and 1st person pronoun indicate ethos objectives. Hedges, self-mention, engagement markers, attitude markers, and 2nd person pronouns serve in building and accomplishing pathos. Finally, logos can be gained throughout the use of transitions, frame markers, code glosses, and endophorics¹¹. It is clear from the markers of each of the persuasion appeals that devices can perform more than one function simultaneously. Therefore, hedges and self-mention can be used for both ethos and pathos.

7 Hyland and Lillian, *Specialised English: New Directions in ESP and EAP Research and Practice*.

8 Lucas, S. E. *The Art of Public Speaking*, 10th ed. (The McGraw-Hill Companies, 2009), 370.

9 Lucas, *The Art of Public Speaking*.

10 Ramage, J. Bean, J. and Johanson, J. *Writing Arguments: A Rhetoric with Readings* (Pearson Education, Inc., 2016), 104.

11 Hyland, *Metadiscourse: Exploring Interaction in Writing* (Overview and Model Table Used for Coding).

3. Model of Analysis

The present study investigates Imam Ali will to Imam Hasan (p.b.u.t.) in terms of the representation of persuasion by means of using meta discourse markers. Thus, the model sets, as its starting point, the two major types of meta discourse markers; interactive and interactional markers¹². These help the audience in understanding the real meaning of the message. On the other hand, the goal of each speaker or writer is getting his audience persuaded by what he addresses. The model of persuasion adopted here is Aristotle’s appeals as mentioned by Hyland¹³.

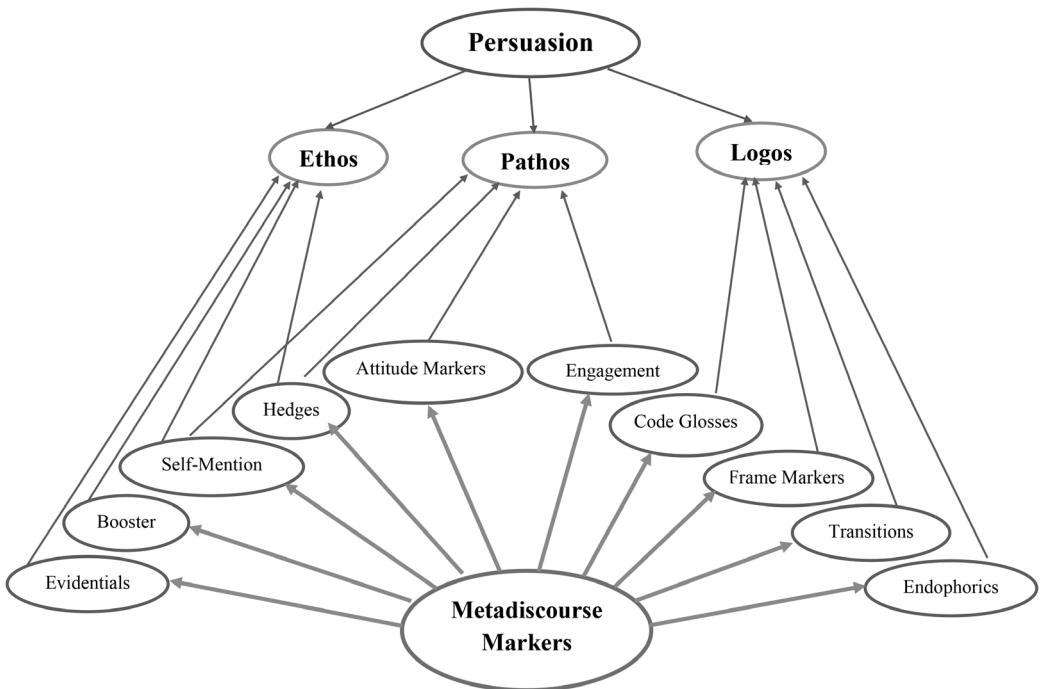


Figure (1): Model of Analysis

12 Hyland.

13 Hyland.

4. Data Analysis

Imam Ali will to Imam Hasan (p.b.u.t.) will be analysed in this section according to the model adapted by the study above in two steps; first the metadiscourse markers used in the will will be identified and counted in isolation. This will be done for their types and subtypes. In the second step, the first step will serve as a base for getting the persuasion appeals intended in the will by linking each of metadiscourse markers to the persuasive appeals; ethos, pathos, and logos. The following table shows the results of analysis in the first step:

Table (2): Metadiscourse Markers in Imam Ali (p.b.u.h.) Will

Markers	Types	Sub-types of Markers	Frequency
Interactive Markers	1. Transitions	And	275
		Additive faa'	
		Addition	
		فاء العطف	7
		Then	4
		Comparison	
		But	1
		Consequence faa'	35
		Consequence	
		فاء السبب	
	Consequently	2	
	2. Frame Markers	Opening Move	1
		Stage	14
		Warning	8
	3. Endophoric markers		1
4. Evidentials		0	
5. Code glosses			
	Example	5	
Totals of Interactive Markers			353

Interactional Markers	6. Hedges (possibility)	Verbs	Can	3
			May	4
			Might	2
			Would	7
			Should	29
	7. Boosters (certainty)	Verbs	Will	13
			Shall	2
			Cannot	1
			Certainly	2
			Surely	1
	8. Attitude markers	Adverbs	Certainty	2
			Adjectives	1
			Clear	1
	9. Self-mentions	Nouns	1 st Pronoun	39
			1 st Possessive	10
Pronoun			10	
Vocative			14	
10. Engagement markers	Adjectives	Question	4	
		Imperative	90	
Totals of Interactional Markers			224	

As clear above, the basic markers that are used in the will are eight out of ten whereas their subcategories are twenty-seven. The highly used ones are seven; among which, ‘compounding and’ which is the prevailing one.

Table: (3) Persuasion Appeals in Imam Ali Will to Imam Hasan (p.b.u.t.)

Persuasion Appeals	Metadiscourse Markers	Frequency	Totals	Partial Percentage	Total Percentage
Ethos	Hedges	16	116	2.5 %	18 %
	Boosters	51		7.9 %	
	Self-Mention	49		7.7 %	
	Evidentials	0		0 %	

	Hedges	16		2.5 %	
Pathos	Engagement	108	173	16.9 %	27 %
	Self-Mention	49		7.7 %	
	Attitude Markers	0		0 %	
	Transitions	322		50.3 %	
Logos	Code Glosses	5	351	0.7 %	55 %
	Frame Markers	23		3.6 %	
	Endophorics	1		0.2 %	
Totals		640		100 %	

The table above shows that the prevailing metadiscourse markers are transitions and engagement. The heavy use of the first leads to a logical presentation of the message in the will. It is used (322) times making almost half of the whole percentage. The following examples present the three types of transitions; addition, comparison, and consequence throughout instances of and, additive faa' (فاء العطف), then, but, consequence faa' (فاء السبب), and consequently, respectively:

14 "وَأَعْلَمُ، أَنَّ الْإِعْجَابَ ضِدُّ الصَّوَابِ وَأَقْفُهُ الْأَلْبَابِ، فَاسْعَ فِي كَدْحِكَ، وَلَا تَكُنْ خَازِنًا لِغَيْرِكَ" -

"Be informed that self-admiration is contrary to propriety (of action) **and** is a calamity for the mind. Therefore, increase your striving **and** do not become a treasurer for (wealth to be inherited by) others"¹⁵ .

"عَرَفْتُ صَفْوَةَ ذَلِكَ مِنْ كَدْرِهِ، وَتَنَفَعَهُ مِنْ صَرَرِهِ، فَاسْتَخْلَصْتُ لَكَ مِنْ كُلِّ أَمْرٍ نَحِيلَتَهُ"¹⁶ -

"I have, therefore, been able to discern the impure from the clean and benefit from harm. I have selected for you the choicest of those matters and collected for you their good points"¹⁷ .

18 "فَإِنَّكَ أَوَّلُ مَا خُلِقْتَ جَاهِلًا ثُمَّ عَلِمْتَ" -

"when you were first born, you were born ignorant. **Thereafter**, you acquired knowledge"¹⁹ .

14 محمد عبده، نهج البلاغة (بيروت: مؤسسة التاريخ العربي، 2008)، 427.

15 Y Al-Jibouri, Peak of Eloquence Nahjul-Balagha, 7th ed. (New York: Tahrike Tarsile Qur'an, Inc, 2009), 753.

16 محمد عبده، نهج البلاغة، 423.

17 Al-Jibouri, Peak of Eloquence Nahjul-Balagha, 751.

18 محمد عبده، نهج البلاغة، 425.

19 Al-Jiboury, Y. Peak of Eloquence: Nahjul-Balagha (New York: Tahrike Tarsile Qur'an, Inc, 2009), 752.

"وَاعْلَمَ يَا بُيَّيْ، أَنَّهُ لَوْ كَانَ لِرَبِّكَ شَرِيكٌ لَأَتَتْكَ رُسُلُهُ، وَلَرَأَيْتَ آثَارَ مُلْكِهِ وَسُلْطَانِهِ، وَلَعَرَفْتَ أَفْعَالَهُ-
وَصِفَاتَهُ، وَلِكِنَّهُ إِلَهٌ وَاحِدٌ كَمَا وَصَفَ نَفْسَهُ"²⁰

- "Be informed, O my child, that if there had been a partner with your Lord, his [alleged partner's] messengers, too, should have come to you and you would have seen signs of his authority and power; you should have known his deeds and qualities. **But** He is only One god, Allah, and He has described Himself".²¹

"وَأَخْلِصْ فِي الْمَسْأَلَةِ لِرَبِّكَ، فَإِنَّ بِيَدِهِ الْعِطَاءَ وَالْحِرْمَانَ"²²

- "You should ask only from your Lord because in His hand is all the giving and depriving"²³

Al-Imam uses engagement heavily in the will in a way to reinforce the relation between him and the addressee by emphasizing pathos. This meta discourse marker is figured out in the will through a high application of directives. Imam Ali (p.b.u.h.) addresses Imam Hasan (p.b.u.h.) using imperatives (90) times in addition to vocatives (14) times and questions (4) times. Such a use implies an engagement of the addressee in what is said to embody an intimacy and involve him/ them in the speech as Imam Ali (p.b.u.h.) calls for a future action all over the whole will. The following are examples of each instance:

"فَأُحِبُّ لِعَيْبِكَ مَا تُحِبُّ لِنَفْسِكَ، وَأَكْرَهُ لَهُ مَا تَكْرَهُ لَهَا"²⁴

- "Thus, **you should wish** for others what you wish for yourself and hate for others what you hate for yourself"²⁵.

"يَا بُيَّيْ، اجْعَلْ نَفْسَكَ مِيزَانًا فِيمَا بَيْنَكَ وَبَيْنَ غَيْرِكَ"²⁶

- "**O my child!** Make yourself the measure (for dealings) between you and others"²⁷.

"فَانظُرْ مَا فَعَلُوا وَعَمَّا انْتَقَلُوا، وَأَيْنَ حَلُّوا وَتَرَّكُوا!"²⁸

- "then see **what they did** and **from what they have gone away, where they have gone and stayed**"²⁹.

20 عبده, نهج البلاغة 425.

21 Al-Jiboury, Peak of Eloquence: Nahjul-Balagha,: 752.

22 عبده, نهج البلاغة 422.

23 Al-Jiboury, Peak of Eloquence: Nahjul-Balagha, 750.

24 عبده, نهج البلاغة 426.

25 Al-Jiboury, Peak of Eloquence: Nahjul-Balagha, 753.

26 عبده, نهج البلاغة 426.

27 Al-Jiboury, Peak of Eloquence: Nahjul-Balagha, 753.

28 عبده, نهج البلاغة 422.

29 Al-Jiboury, Peak of Eloquence: Nahjul-Balagha, 750.

The second much used markers are boosters and self-mention. The first is employed (51) times as a part of ethos appeal of persuasion whereas the second is used (49) times serving for two types of persuasion; ethos and pathos. Below are examples of each:

فَأَفْعَلُ كَمَا يَنْبَغِي لِمِثْلِكَ أَنْ يَفْعَلَهُ فِي صِغَرِ حَظَرِهِ³⁰ -

- "you should do what is done by him who is like you by way of his low status"³¹

فَإِنِّي أَوْصِيكَ بِتَقْوَى اللَّهِ³² -

- "I admonish you to fear Allah"³³

أَيُّ بُيِّ، إِنِّي لَمَّا رَأَيْتُنِي قَدْ بَلَغْتُ سِنًّا، وَرَأَيْتُنِي أَرْدَادُ وَهْنًا، بَادَرْتُ بِوَصِيَّتِي إِلَيْكَ³⁴ -

- "O my child! When I noticed that I was of goodly age and noticed that I was increasing in weakness, I hastened with regard to **my** will to you"³⁵

- Frame markers and hedges are the less used markers. The first is used (23) times for logos persuasion appeal while the second is employed (16) times for both ethos and pathos. Frame markers appear in three types; opening move, warning, and stage as follows respectively:

أَمَّا بَعْدُ، فَإِنَّ فِيمَا تَبَيَّنْتُ مِنْ إِدْبَارِ الدُّنْيَا عَيْي³⁶ -

- "**Now** (you should know that) what I have learned from the turning away of this world from me"³⁷

وَإِيَّاكَ أَنْ تَغْتَرَّ بِمَا تَرَى مِنْ إِخْلَادِ أَهْلِ الدُّنْيَا إِلَيْهَا³⁸ -

- "**Beware** lest you should become deceived by the leanings of the people towards worldly attractions"³⁹

وَاعْلَمْ، أَنَّ الَّذِي بِيَدِهِ حَزَائِنُ السَّمَوَاتِ وَالْأَرْضِ قَدْ أَدَانَ لَكَ فِي الدُّعَاءِ، وَتَكْفَلُ لَكَ بِالْإِجَابَةِ⁴⁰ -

- "**Be informed** that Whoever owns the treasuries of the heavens and earth has

30 عبده، نهج البلاغة 30

31 Al-Jiboury, Peak of Eloquence: Nahjul-Balagha, 753.

32 عبده، نهج البلاغة 421.

33 Al-Jiboury, Peak of Eloquence: Nahjul-Balagha, 750.

34 عبده، نهج البلاغة 422.

35 Al-Jiboury, Peak of Eloquence: Nahjul-Balagha, 750.

36 عبده، نهج البلاغة 421.

37 Al-Jiboury, Peak of Eloquence: Nahjul-Balagha, 749.

38 عبده، نهج البلاغة 429.

39 Al-Jiboury, Peak of Eloquence: Nahjul-Balagha, 755.

40 عبده، نهج البلاغة 428.

permitted you to pray to Him and has promised you acceptance of the prayer"⁴¹

The verb 'can' is one of the instances of hedges as follows:

"وَإِنْ اسْتَطَعْتَ أَلَّا يَكُونَ بَيْنَكَ وَبَيْنَ اللَّهِ ذُو نِعْمَةٍ فَاَفْعَلْ، فَإِنَّكَ مُدْرِكٌ قِسْمِكَ"⁴².

"If you **can**, manage that there will be no wealthy person between yourself and Allah. Do so because in any case you will find what is for you"⁴³ .

The least used markers are code glosses and endophorics which serve for a logos end or function of persuasion. The first is applied (5) times whereas the second is used just once:

يَا بُيَّيْ، إِنِّي قَدْ أَنْبَأْتُكَ عَنِ الدُّنْيَا وَحَالِهَا، وَرَوَالِهَا وَأَنْبَأْتُكَ عَنِ الآخِرَةِ وَمَا أَعَدَّ لِأَهْلِهَا فِيهَا"⁴⁴ .

"O my child! I have informed you about the world, its condition, its decay and its passing away, and I have informed you of the next world and of what has been provided in it for its people"⁴⁵ .

"إِنَّمَا مَثَلُ مَنْ حَبَرَ الدُّنْيَا كَمَثَلِ قَوْمٍ سَفَرُوا نَبَا بِهِمْ مَثَلُ جَدِيدٍ، فَأَمُّوا مَثَلًا خَصِيْبًا وَجَنَابًا مَرِيْعًا"⁴⁶

"The example of those who have understood the world is like those travelers who, being fed-up with drought-stricken places, set off for greenery and a fruitful place"⁴⁷

Finally, evidentials and attitude markers are not made use of in the will. However, the remaining are used heavily and with variation.

Generally speaking, it appears from the results above that logos is given a high attention in comparison to both ethos and pathos. In a second step comes pathos since the addressee(s) in pathos is/are given more attention than indicating the addresser's identity and authority in ethos. However, a reason for not paying much attention to indicating the author's authority can be the situational context of the will as the addresser is Imam Ali and the one addressed is Imam Hasan (p.b.u.t.), his son. This justifies the missing of the use of evidentials.

41 Al-Jiboury, Peak of Eloquence: Nahjul-Balagha, 754.

42 نهج البلاغة، عبده، 430.

43 Al-Jiboury, Peak of Eloquence: Nahjul-Balagha, 756.

44 نهج البلاغة، عبده، 426.

45 Al-Jiboury, Peak of Eloquence: Nahjul-Balagha, 753.

46 نهج البلاغة، عبده، 426.

47 Al-Jiboury, Peak of Eloquence: Nahjul-Balagha, 753.

5. Conclusions

The study has reached to the following conclusions:

1. Imam Ali uses different metadiscourse markers as tools to make their texts more effective and understandable.
2. He gives more attention to logos in comparison to ethos and pathos. More than half of the percentage is for logos while pathos makes (27%) and ethos (18%) of the remaining half.
3. Imam Ali's will works as a coordinated persuasive system, making use of both interactive resources and interactional resources. From the first, he uses transitions, frame markers, code glosses, and endophorics. From the second, he employs engagement, self-mention, boosters, and hedges. The first type of resources organizes ideas thereby strengthening logos and conversing ethos whereas the second type calibrate commitment through balancing pathos with credibility (ethos) and reason (logos). These both can guide the audience through the message and show how texts persuade.
4. He uses transitions and frame markers heavily in the will as they help in ensuring that ideas are structured appropriately and that they flow logically to enhance the text's coherence.
5. He uses a remarkable number of 1st person pronouns and possessive adjectives indicating that he adopts a particular stance and authorial identity.
6. Noting its argumentative intensity, he resorts to boosters in the will. Boosters prevail here as it is a will which carries the forms of pieces of advice, in other words, it is based on directives.
7. The force of the message (will) is from high to low; thus, he uses hedges little and less than boosters.
8. Imam Ali doesn't use evidentials as he addresses his son explicitly and all Muslims implicitly. Therefore, no need for resources that prove his authoritative status.

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