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**A Pragmatic Study of Selected Ayatollah Sistani's
Guidelines to Fighters Against ISIS**

A Thesis

**Submitted to the Council of the College of Education for
Human Sciences, University of Kerbala in Partial
Fulfillment of the Requirements for the Degree of Master of Arts
in English Language and Linguistics**

By

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Shaaban 1446 A.H.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ (١٧٣) فَأَنْقَلَبُوا بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمَسَّهَمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ (١٧٤)

صدق الله العلي العظيم

(سورة ال عمران: ١٧٣-١٧٤)

In the name of God, Most Gracious, Most Merciful.

Men said to them: “A great army is gathering against you”: and frightened them: but it (only) increased their faith. They said: “For us God sufficeth and He is the best disposer of affairs. And they returned with Grace and Bounty from God: no harm ever touched them; for they followed the good pleasure of God: and God is the Lord of bounties unbounded.

(Sūra 3: Āl-i-‘Imrān)

(Ali.1938)

Supervisor's Certification

I certify that this thesis entitled **A Pragmatic Study of Selected Ayatollah Sistani's Guidelines to Fighters Against ISIS** written by **Mohammed Abbass Shenaishel** has been prepared under my supervision at the College of Education for Human Sciences, University of Kerbala, in the partial fulfillment of the requirements for the degree of master in English language and linguistics.

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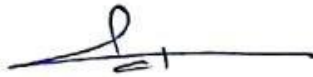


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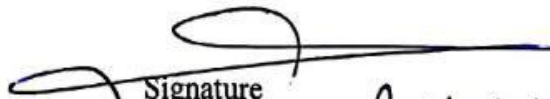


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Dedication

To...

the Great Universal Reformer and Hope of Humanity, The Great Leader of People, the Awaited Imam (peace be upon him)

And the Safeguard and Guiding Light of Iraq, Grand Ayatollah Sayyid Ali Sistani (may God preserve his honor and glory), I dedicate this humble effort.

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Abstract

The study examines Grand Ayatollah al-sayyid Ali al-Sistani's guidelines to fighters opposing ISIS through a pragmatic linguistic lens. Given these guidelines' significant influence on anti-ISIS fighters,

This study aims to: identify positive politeness strategies used to establish rapport with fighters; analyze negative politeness techniques employed to respect fighters' autonomy; uncover the categories of implicature and their roles in conveying the speaker's intentions; examine the distribution of speech acts and deixis; and illuminate the core moral values and themes presented in the guidelines. The study hypothesizes that the speaker employs two primary positive politeness strategies—in-group membership markers and emphasis on shared values—to build solidarity with fighters, while utilizing indirect requests and hedges as negative politeness strategies to minimize imposition. The texts are expected to contain moral, political, religious, and humanitarian dimensions in its language.

Additionally, it posits that both conventional and conversational implicature, all types of speech acts, and all categories of deixis appear in the discourse, with conventional implicatures, directive and assertive speech acts, and temporal deixis showing particular prominence. The final hypothesis proposes that sacrifice, unity, and patience emerge as the fundamental religious and moral values in al-Sistani's guidelines.

The methodology combines qualitative and quantitative approaches. The qualitative analysis employs Levinson's (1983) deixis framework, Searle and Vanderveken's (1985) speech act taxonomy, Brown and Levinson's (1987) politeness theory, Grice's (1989) implicature classification, and Cap's (2010) thematic analysis. The quantitative component utilizes Chi-square testing to compare patterns across seven sermons. The findings reveal a balanced distribution between positive politeness strategies featuring inclusive language, and negative politeness reflecting the speaker's effort to foster camaraderie while respecting autonomy. Both conventional and conversational implicatures appear, with conventional implicature's dominance suggesting reliance on culturally shared meanings. All speech act types are present, with assertives predominating underlining the sermons' role in establishing doctrinal authority and shared truths. The five deixis categories all appear, with personal deixis most frequent and statistical variation occurs primarily in deixis usage, indicating the speaker's intent to personally engage the audience. The analysis concludes that Grand Ayatollah Sistani

strategically emphasizes national unity, moral resilience, and ethical conduct, weaving together religious, cultural, and patriotic narratives to inspire collective action and solidarity.

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List of Abbreviations

Abbreviations	Full Forms
FTAs	Face-Threatening Acts
GCI	Generalized Conversational Implicatures
H	Hearer
ISIS	Islamic State of Iraq and Syria
PBUH	Peace Be Upon Her/ Him
PCI	Particularized Conversational Implicatures
S	Speaker
SA	Speech Act
SAs	Speech Acts

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CHAPTER ONE

INTRODUCTION

1.0 Preliminary Remarks

The first chapter offers a few crucial terms that appear throughout the thesis before presenting the problem of the current study. Besides avoiding misconception, this procedure is done to facilitate the grasping of this work by readers who belong to other cultures or religion. Then, the chapter outlines the aims, hypotheses, procedures, and value of the study.

1.1 Key Terms in The Study

Listed below are key terms and their explanations:

1- **Ayatollah** : it is a term that refers to a religious leader among Shiite Muslims. It is used as a title of respect, especially for one who is not an Imam. A title in the religious hierarchy achieved by scholars who have demonstrated highly advanced knowledge of Islamic law and religion.

2- A **fatwā** (UK: /'fætwa:/ US: /'fa:twɑ:/; Arabic: فتوى ; plural **fatawā** فتاوى) : it is a legal ruling on a point of Islamic law (sharia) given by a qualified Faqih (Islamic jurist) in response to a question posed by a private individual, judge or government.

3- **ISIS** : It refers to the Islamic State of Iraq and Syria. The roots of ISIS trace back to 2004, when it was initially known as “al Qaeda in Iraq.” Abu Musab al-Zarqawi, originally part of Osama bin Laden’s al Qaeda network, founded this militia group. After Zarqawi’s death in 2006, Egyptian Abu Ayyub al-Masri took over and renamed the group “ISI” (Islamic State of Iraq). In 2010, Masri died, and Abu Bakr al-Baghdadi assumed leadership. As the civil war in Syria began, ISI expanded into Syria and officially renamed itself “ISIS” that focused on creating an Islamic state and implementing sharia law, a strict religious code based on traditional Islamic rules. In 2014, ISIS declared itself a caliphate, a political and religious territory ruled by a leader known as a caliph. The group carried out brutal attacks on civilians, destroyed ancient monuments, and caused widespread suffering.

4. **JIHAD** : "is an Islamic term derived from the word “to exert effort.” It has three types: Jihad against oneself, Jihad against Satan , and Jihad against the enemy. The last type is the one discussed in Islamic jurisprudence and is divided into two parts: initial Jihad and defensive Jihad".

5. Mujahidin : it is the plural of mujahid, ‘person who engages in jihad’. The term does not have a necessary connection with war. In literal terms, it means the one who struggles for defending Islam.

Wikipedia contributors. (2024b, December 14). *Jihad*. Wikipedia. <https://en.wikipedia.org/wiki/Jihad>

1.2 Problem of The Study

In 2014 Iraq confronted terrorists’ invasion aimed to occupy Iraq. ISIS (a terrorist organization) through 48 hours invaded Mousl governorate, the second biggest city after Baghdad in Iraq. The government was under shock and lost control of the country, and declared the state of emergency all over the country. The international coalition was on the sidelines.

All of a sudden Ayatollah sayyid AliSistaniissued a religious edict (fatwa) to Iraqi citizens to defend Iraq as well as its sacred places. The fatwa is headed as Ayatollah Sistani is the spiritual leader for most Iraqi people. The number of Iraqi citizens are more than adequate to turn the dreadful collapse of determination to a minute of unshaking self-confidence. This fatwa represents the starting point for shaping an actually loyal army with a well – defined policy.

Through period of war that starts from July, 2014 and ends in December, 2017, AyatollahSistanidelivers several guidelines that are directed to all fighters on the battle grounds. For the vital impact these guidelines have on fighters against ISIS, it is expected to find moral, political, religious, and human aspects in their language. Accordingly, the current study is conducted to examine English translated text of Ayatollah al Sistani’s guidelines from a pragmatic perspective. The objective is to analyse the many pragmatic elements used in this discourse and demonstrate how they convey the speaker's objectives inside their layers.

Therefore, the study fills the gap of research in this particular type of discourse and adds more to the field of pragmatics as, to the best of the researcher’s knowledge, no previous study has tackled this discourse pragmatically. To achieve this purpose, the study raises some questions, that guide the current study:

1- Which positive politeness strategies does AyatollahSistaniuse to build rapport and trust with the fighters?

2-How does AyatollahSistaniutilize negative politeness to minimize threat to the fighters’ self-image ?

3-What types of implicatures are present in Ayatollah al-Sistani’s guidelines and which one is the most common one?

4- How do implicatures recognized in the guidelines contribute to the overall pragmatic influence of the speaker’s message?

- 5- Which types of speech acts does AyatollahSistaniemploy in his guidelines and which category has the highest scattering?
- 6- What type of deixis is commonly used in Ayatollah al-Sistani's guidelines? why?
- 7- What are the main ethical and religious themes that AyatollahSistanioutlines in his guidelines for the fighters against ISIS?

1.3 Aims of The Study

Along with the questions mentioned above, the following aims are stated:

- 1- Identifying the positive politeness strategies that Ayatollah Sistaniemploys for shaping a relationship with fighters against ISIS.
- 2- Finding out the way of applying negative politeness by Ayatollah Sistanito lessen the fighters' self-esteem.
- 3- Pinpointing the types of implicature that Ayatollah al Sistani's language contains and showing the most mutual one.
- 4- Illuminating the impact of employing implicatures in conveying the speaker's message.
- 5- Figuring out the categories of speech acts that are available in the data understudy and identifying the most common one.
- 6- Revealing the most frequent kind of deixis that Ayatollah al Sistani employs in his guidelines and stating the reasons behind its common use.
- 7- Detecting the major moral and spiritual themes that Ayatollah al Sistani offers in his guidelines .

1.4 Hypotheses of The Study

In order to answer the questions of this study, the following hypotheses are stated:

1. Ayatollah Sistaniutilizes two positive politeness strategies namely: in-group membership and emphasizing shared values for creating an association with fighters.

- 2- Indirect requests and hedges are employed by AyatollahSistani to reduce threat to the fighters' self-respect.
- 3- Both conventional and conversational implicatures are existent in the scrutinized data and the conventional type has the uppermost spreading.
- 4- Both sets of implicature reveal additional meanings in the discourse of guidelines..
- 5-The directives and assertives are the most common types of speech acts in such discourse.
- 6- Time deixis is exceedingly utilized in Ayatollah al-Sistani's guidelines.
- 7- The discourse of guidelines convey moral themes like unity, sacrifice, and patience.

1.5 Procedures of The Study

To achieve the aims of this study and test the associated hypotheses, the following procedures will be followed:

1. Presenting an account of guidelines, their form, function, content and effect.
2. Offering a general literature view about pragmatics and its basic components.
3. Collecting data, examining them and then identifying the guidelines that are analyzed pragmatically.
4. Translating the guidelines to English as they are presented together with their Arabic version in the analysis.
5. Analyzing the selected data qualitatively based on an eclectic model that covers the components of micro as well as macro pragmatics. Some tables and figures are used to reveal the micro pragmatic components.
6. Conducting a quantitative analysis for the data under scrutiny through applying some mathematical processes in addition to a statistical tool .
7. Discussing the results obtained throughout the mixed method of analysis and finally stating the conclusions .

1.6 Limits of The Study

This study investigates the micro as well as the macro pragmatic components in the translated English version of Ayatollah al Sistani's guidelines from 13/6/2014 to 15/12/2017. Their are seven sermons that contain guidelines are oriented to the Iraqi fighters against ISIS. Regarding the micro pragmatic part, four pragmatic components are examined in the data under study. These are: politeness strategies, speech acts, deixis, and implicatures. As far as macro pragmatic section is concerned, the ethical and religious themes

are considered. Model of analysis is an eclectic one that is based on Levinson (1983) categories of deixis, Grice (1989) types of implicature, Brown and Levinson's (1987) theory of politeness, Searle and Vanderveken's (1985) classification of speech act, and finally Cap's (2010) concept of macro pragmatics.

1.7 Value of The Study

It is hoped that the present study is linguistically and pedagogically valuable and fruitful, contributing to the field of pragmatics. The study is remarkable to media professionals, linguists, and students of linguistics in general as it aids in gaining a better understanding of Ayatollah al Sistani's guidelines to fighters against ISIS.

Another value for the results of the study is offered in the arena of applied linguistics comprising pedagogy as it develops students' critical thinking and creativity through revealing how the speaker's choices of pragmatic components echo his/her profound intentions and authority. Hence, at the pedagogical level, it enhances the knowledge of the learners and those who have interest in pragmatics. Further, the study is of importance to translators since the main concern of pragmatic studies is uncovering comprehensively the speaker's intents that are conveyed through the layers of his / her language.

CHAPTER TWO

LITERATURE REVIEW

2.0 Preliminary Remarks

This chapter consists of three parts namely: pragmatics, fatwa and guidelines for the mujahidin, and previous studies. It starts with presenting micro and macro pragmatics in addition to other related issues such as speech act theory, politeness, implicature and deixis. The second part covers the concept of fatwa and some related topics about guidelines such as its form, content and function. Some previous studies that are conducted on religious discourse are shown in the third part.

2.1 Pragmatics

2.1.1 Definition

It is evident that understanding speakers' intentions behind their statements is just as important to communication as understanding the words used in their statements. Pragmatics is the study of 'speaker's intended meaning', or what speakers mean. It is, in many senses, the study of the 'invisible' meaning, or the ability to understand meaning even in the absence of explicit words or written language. For it to occur, when speakers or writers, attempt to communicate, they need to be able to rely on a great deal of common presumptions and expectations. Pragmatics, according to Yule (1996, p. 3), denotes the study of meaning as it is conveyed by a speaker and understood by a listener. As a result, pragmatic studies are more concerned with the meaning that individuals convey via the use of certain utterances than they are with the meaning that individual words may have.

Pragmatics is the study of language from the viewpoint of the users, specifically the decisions they make, the limitations they encounter when using language in various social contexts, and the impacts their language use has on other participants in a communication act (Crystal, 2008, p. 379). For Levinson (1983, p.5), pragmatics means studying people's capacity to pair sentences in contexts where they make sense. He adds that pragmatics studies how humans use language and its receivers and applications (p.6).

Compared to other fields of linguistics, pragmatics is a relatively new addition to the language landscape. But it became a significant factor in linguistics in the 1970s. Since then, pragmatics has been a more popular area of study. In addition to the linguistic meanings of the words addressed, pragmatics is the study of what is communicated or what a speaker or writer means to say (Yule, 1996).

According to Leech (1983, p. 5), meaning is inferred from the way utterances are used and how they relate to the context in which they are said rather than from the formal characteristics of words and structures. He continues by saying that pragmatics, a philosophy of appropriateness, prioritizes investigating such a connection. Thus, 'the study of language use' is the operational definition adopted in the present study as it means how speakers use language to change the world. This modification is achieved either by affecting other people's awareness or mental states (for example, by telling them to do something) or by trying to persuade them to do something.

While "**Semantics** is traditionally defined as the study of meaning; and this is the definition which we shall adopt. It is the study of meaning in language, and more particularly, the study of the meaning of words, phrases, and sentences." John Lyons' *Semantics* (1977, p. 1)

The distinction between **semantics** and **pragmatics** is a fundamental one in the study of language. Here's a clear explanation of the difference, supported by references from key scholars:

Semantics

Semantics is the study of **meaning in language** at the level of words, phrases, and sentences, independent of context. It focuses on the literal or conventional meaning of linguistic expressions and how these meanings are structured and interpreted in isolation.

As John Lyons (1977) states: "Semantics is the study of meaning in language, and more particularly, the study of the meaning of words, phrases, and sentences."

Pragmatics

Pragmatics, on the other hand, is the study of **meaning in context**. It examines how speakers use language in real-world situations, how context influences interpretation, and how implied meanings (beyond the literal) are conveyed and understood.

Geoffrey Leech (1983) defines pragmatics as: "The study of meaning in relation to speech situations."

2.1.2 Micro Pragmatics and Macro pragmatics

Like other branches of linguistics, pragmatics has several facets. It has a broader macro face and a narrower micro face (Trosborg, 2010, p. 28). According to Cap (2010), the pragmatics of utterance-based notions like deixis, anaphora, presupposition, etc. comprise the micro-pragmatic level of analysis (p. 51).

This concept is consistent with Hoyer's view (2006, pp. 406-7) stating that pragmatics may be applied at both the macro and micro levels of communication. In the former, participant's regular communication environment within the local setting is examined. Local restrictions of the immediate environment, such as deixis and assumption, are the primary focus of micro pragmatics.

For Trosborg (2010, p.9), the micro pragmatic approach focuses on participant engagement and the cognitive underpinnings of such interaction. Cap (2010) states that *micro pragmatics is* "the study of illocutionary force at the utterance level, which is traditionally assumed to reside in the speech act(s) that carry out a particular function of the utterance" (p.199). According to Allan and Jaszczolt (2012, p. 502), micro -pragmatic issues such as context, implicature, reference, speech actions, and pragmatic principles. On the other hand, the field of macro pragmatics draws inspiration from adjacent fields like sociology, anthropology, and ethnology. According to Cap (2010, p. 199), macro pragmatics differs from micro pragmatics in that it places more emphasis on the utterances that make up a discourse and are regarded as a sign of the speaker's overall intentionality as well as the creators of intricate effects.

Cap (2010) refers to the necessity of interrelating these two layers: micro and macro pragmatics. The contributions made by the fields of macro- and micro-pragmatics to analytical work are complimentary. No macro-pragmatic investigation would not challenge retroactively its micro-pragmatic components, leading to revision or alteration of the initial analytic route. Similarly, no micro-pragmatic analysis would fail to inspire a macro-pragmatic extension of scope (p. 54). According to Trosborg (2010, p. 9), the macro pragmatic perspective focuses on the creation of language usage norms and expectations that are carried out by social groups and cultures.

2.1.3 Components of Micro Pragmatics

Many concepts are involved in pragmatics, including the speech act, cooperative principles, implicatures, deixis, presuppositions, references, (im)politeness, and more. The next subsections offer a full account of some issues that relate to the objectives of the present study. The issues are deixis, implicature, speech act, and politeness.

2.1.3.1 Deixis

Deixis refers to a way of referring that depends on the speaker's context. The fundamental distinction lies between proximal (near the speaker) and distal (away from the speaker) expressions. In English, proximal terms include "this," "here," and "now," while distal terms include "that," "there," and "then."

Proximal terms are typically understood in relation to the speaker's location or the deictic center. For instance, "now" generally refers to a specific point or period in time centered around the moment of the speaker's utterance (Yule, 1996).

The term's origin is Ancient Greek: δειξίς, romanized: *deixis*, lit. 'display, demonstration, or reference'.

Lyons (1977, p.637) explains that deixis refers to the situation and the personification of people, objects, events, manners and actions. Additionally, it denotes the time and space of the context sustained by the speaker and the listener through the act of the utterance. Deixis fits into the pragmatics category since it deals directly with the relationship between the structure of language and the context in which it is used.

Deixis is a constant reference made with an expression whose meaning is dependent on the utterance's extra linguistic context, such as who is speaking, when they are speaking, and where they are speaking (Levinson,1983, p. 54). He further (p. 65) classifies deixes into five basic categories: person deixis, time deixis, place deixis, "discourse" deixis, and societal deixis.

1. Person Deixis

Person deixis relates to the personality of the participating individuals in such act of communication, and it highlights the link between the speaker and the listener(Lyons ,1974, p.276). Person deixis, in Levinson's view (1983,p. 62), is a deictic reference to a referent's participatory role, such as the speaker, the addressee, and referents who are neither speaker nor addressee. The pronouns *me*, *you*, *them*, etc are instances of articulation, which are utilized to point to first, second and third person respectively (Trask,1999, p.68).

2. Place Deixis

The spatial deixis encodes the location of utterances (here, come, there, go, etc.) (Verschueren,1999, p.18). Place deixis is deictic expression, which refers to a point with respect to the location of a participant in the speech event, usually the speaker (Levinson,1983,p.62). Place deixis emphasizes the speaker's connection to the objects. Thus, it has a direct relationship to the idea of distance (Fillmore,1997,p.27).

3. Time Deixis

The temporal deixis (verb tenses, adverbs and aspects) refers to the time of utterance (Verschueren,1999, p.18). The term "time deixis" denotes a reference to time that is made in relation to a temporal reference point. This is usually the point at which something is said (Levinson,1983, P.54).

Time deictic tense indicators are common on verbs. Past denotes a period of time before the utterance, whereas present continuous denotes a period of time encompassing the utterance, and future denotes a

period of time following the utterance (Goatly, 2012, p.203). Time deixis concerns the encoding of worldly focuses as shown by the time at which articulation is spoken. It is a common grammatical time modifier, such as *yesterday*, *today*, *tomorrow*, and so on (Yule,1996, p.14).

4. Discourse Deixis

The discourse deixis situates the current discourse in relation to the entire discourse (Verschueren,1999, p.18). The appointment of terms in an utterance for shaping to certain elements of the discourse which involves that utterance is known as discourse deixis (Levinson,1983,p.85). Discourse deixis can be divided into two types: anaphoric reference, which refers to previously informed discourse, and cataphoric reference, which refers to later something mentioned in the discourse (Lyons,1977, p.636).

5. Societal Deixis

Societal or social referencing expressions refer to the social features of the distinguishing points between the participating characters or referents in a speech event (Levinson, 1983, p.63). The most important thing to understand is the social relationship between participants. This relationship determines whether the conversation is friendly, hostile, or offensive. It is concerned with employing the societal distinguishing points that are comparable to the member' jobs (Hatch,1992, p.220).

2.1.3.2 Speech Act Theory

The theory of speech acts (SAs henceforth) has certainly attracted the widest interest among all the common theories of language in use. According to Levinson (1983, p.226), the theory of SAs has been tackled by a number of users, including psychologists, anthropologists, philosophers and linguists.

The term "speech act" (SA henceforth) refers to the overall communicative process, including the context of the utterance (i.e., the setting in which the "discourse" takes place, the people involved, and any previous physical or verbal communication) as well as nonlinguistic attributes that may attach to the interpretation of the engagement (Black, 2006, p.17). For instance, the sentence:

(1) "I will go to college at 8 a.m".

To pronounce such sentence in the proper situations, three distinctions in Austin's book, "How to do things with Words", can be seen, namely (1) constatives vs. performatives, (2) explicit performatives vs. implicit performatives, and (3) locutionary, illocutionary, and perlocutionary speech acts. The following sections present these peculiarities in some details :

1. Performatives vs. Constatives

Austin makes two major points, according to Blakemore (2002, p.39). First, he observes that some regular English words are not used to make a statement, and hence cannot be considered to be true or false, such as ‘Good morning!’ and ‘Please come in’. Second, Austin points out that some declarative statements also defy a truth conditional analysis.

It is not just saying things, but doing things. Austin refers to them as 'performatives'. Like in the following examples:

(2) “ I name this ship the Princess Elisabeth”.

(3) “I now pronounce you husband and wife”.

Constatives, on the other hand, are utterances that are used to assert facts or statements, as in the following examples:

(4) “ My daughter is called Elisabeth”.

According to Malmkjaer (2002, p.487), the constatives have value on the truth/falsity dimensions, whereas the performatives have value on the happiness/unhappiness or felicitous/infelicitous dimensions

2. Explicit and Implicit Performatives

Austin (1962, p.67) and Searle (1979, p.20), argue that the speaker expresses his or her illocutionary intent by utilizing an appropriate illocutionary verb (e.g., I ask..., I warn..., I apologies..., etc.).

(5) I state that it is raining. (Assertion) (Searle,1976, p.5) .

Performativity is not always indicated by a performative verb. In fact, it can be in the form of nominalized performatives. For example, the sentence *My suggestion to you is to....* (Suggestion) (Flor,2005, p.174). However, within the absence of explicit performatives, the illocutionary force, according to Fetzer (2007, p.25), is inferred pragmatically (where different contextual factors are taken into consideration). For example, stating “ I’ll be there.” has an implicit promise (Austin, 1962, p.69).

3. Locutionary, Illocutionary and Perlocutionary

A locutionary act is a physical act of producing sounds, words, phrases, and sentences with an apparent meaning referring to the description of speaker’s speech (Leech, 1983, p.199). It can be either an utterance act, where a sound is produced and might have no meaning or a propositional act with particular reference

and sense and therefore meaning. Austin (1962, p.95) maintains that locutionary act is about uttering some words for the sake of conveying a particular meaning to the listener, and he refers to locutionary act as a phonetic act. An example of locutionary act would be the act of uttering ‘Stop talking’.

Regarding Illocutionary Acts, this refers to the act that the speaker plans for its accomplishment through an utterance. In this case, the utterance is not for communication matters but for the execution of plans into the ground of reality. In this regard, Yule (1996, p. 48) says that utterances are not produced in vain; they instead have an underlined intention or function. To put it simply, the illocutionary act is an act performed by uttering something (Austin, as cited in Coulthard, 1985, p.19).

According to Searle (1979), illocutionary acts are classified into eleven categories. These categories have been presented by Austin and then adapted by Searle. These include stating, promising, thanking, proposing, expressing, apologizing, congratulating, threatening, predicting, requesting, and ordering (Alston, 1964, p.35, as cited in Leech, 1983, p.203).

Concerning Perlocutionary Speech Act, it is conducted as a result of saying something (Coulthard,1985, p.18). According to Austin (cited in Brown and Yule ,1983, p.232), the perlocutionary act “can be defined in terms of the illocutionary act’s influence on the hearer on the specific occasion of use”. Furthermore, the perlocutionary act is the effect of speaker’s words on the response of the listener. Persuasion, embarrassment, intimidation, boredom, irritation, and inspiration are all results of perlocutionary acts. For instance, a teacher says “Please study hard or you'll lose marks on final exam”. The illocutionary speech act may be suggesting or advising but the perlocutionary speech act may be intimidating for students.

Searle (1969, p.17) proclaims that SAs are the major units in linguistic communication, therefore any linguistic communication includes acts. So, Goatly (2012 , p.205) indicates that an utterance involves three actions to be performed: Using language entails three types of actions: uttering the phonemes of words and phrases (utterance acts), referring and predicating to construct propositions (propositional acts), and attempting to affect a listener (illocutionary acts: for example, questioning, demanding, and informing).

Over the last two decades, the study of SAs has flourished in the philosophy of language and linguistics. Searle has made some of the most prominent contributions to that subject in the books *Speech Acts*, *Expression and Meaning*, and *Intentionality*. He gives the first formalized logic of a comprehensive theory of SAs, in partnership with Daniel Vanderveken, dealing with topics such as the essence of an illocutionary power, the logical form of its elements, and the achievement circumstances of elementary illocutionary acts.

The present study follows Searle and Vanderveken's (1985, p.182) classification of SAs. These are as follows:

a. **Assertive (or Representatives):** these are words used to state what the speaker believes to be true. The class involves acts such as asserting, affirming, stating, concluding, denying, arguing, reporting, hypothesizing, criticizing, etc. Given this, the speakers believe in the propositional content of their utterances which make representatives have the value of being either true or false (Cutting, 2002, p.17), as in saying "The earth is flat" (Yule,1996, p.53).

b. Commissive: the speakers utilize this category of acts to commit themselves to a new course of action. The class involves committing, promising, threatening, vowing, pledging, swearing, offering, guaranteeing, undertaking, warranting, and so on. For instance, "I swear to God I am teaching you a lesson" (Cutting, 2002, p.17).

c. Directives: the speaker uses directives to persuade the listener to act in a certain way, such as directing, requesting, asking, urging, telling, commanding, ordering, advising, recommending, and so on, as in stating "Could you lend me a pen, please?" (Yule,1996, p.54).

d. Declaration: this category contains acts in which the speaker, by expressing them, alters the world, such as: declaring, resigning, appointing, naming, approving, blessing, cursing, christening, and so on as in the following example "I now pronounce you husband and wife" (Yule, 1996, p.53) .

e. Expressive: they are those speech acts by which the speaker expresses his or her feelings. An expressive act, in this sense, is a manifestation of the speaker's psychological state, which can include pain, like, dislike, grief, and so on. The class involves apologising, thanking, condoling, congratulating, complaining, lamenting, boasting, praising, welcoming, greeting,..etc. For instance, "I am really sorry!" (Yule, 1996, p.53).

Additionally, speech act can be divided into two types direct and indirect .George Yule, in his book *The Study of Language* (particularly in editions discussing pragmatics and speech acts), provides a clear and concise explanation of the division between direct and indirect speech acts. Here is a relevant quotation from Yule (1996, p. 54) that addresses this distinction:

"A **direct speech act** is one where the form of the utterance (e.g., interrogative, imperative, declarative) directly matches the function (e.g., question, command, statement). For example, *Close the door* is a direct speech act because the imperative form directly expresses a command.

An **indirect speech act** is one where the form of the utterance does not directly match the function. For example, *could you close the door?* is an interrogative form that indirectly functions as a request."

2.1 3.2.1 Felicity Conditions

Felicity conditions are used in the theory of SAs to "point to the criteria that must be met by the speech act in order to achieve its goal" (Crystal, 2008, p.188). The felicity conditions are, according to Searle (1969, p.57), not merely ways in which a speech act can be suitable, but also the basic norms "that form the activity itself of speech acts."

Searle and Vanderveken (1985, p.13) go further and define illocutionary force in terms of seven features, namely:

1. Illocutionary point

Each type of illocution has its own point or purpose. The purpose of assertions and descriptions is to inform people about how things are, the purpose of promises and vows is to commit the speaker to doing something, the purpose of orders and instructions is to persuade people to do something, and so on.

2. Degree of strength of the illocutionary point

Several illocutionary acts often achieve the same illocutionary point with varied degrees of power, i.e., if I ask someone to do something, my attempt to persuade him to do it is weaker than if I demand that he does it.

3. Mode of achievement

Some illocutionary acts require a unique method or combination of conditions to achieve their illocutionary points during the act of speaking, i.e., a speaker who offers a command from a position of authority achieves more than a speaker who sends a request.

4. Propositional content conditions

The majority of illocutionary acts take the form of Force/Proposition. In many cases, the type of force will impose restrictions on the propositional content. If a speaker makes a promise, i.e., the promise must state that the speaker will perform some actions in the future.

5. Preparatory conditions

Only if certain other requirements are met, illocutionary acts can be both productive and non-deficient in most cases. A promise, for instance, could be delivered satisfactorily and hence meet its illocutionary goal,

but it would still be deficient and inadequate if the speaker pledged to convey something that was not in the hearer's best interests and that the listener did not want him to accomplish.

6. Sincerity conditions

When one commits an illocutionary act with a propositional substance, one would be expressing a specific mental condition. Whenever one makes a promise, one is conveying an intention, however when one issues a command, one is conveying strong desire or really want. Generally speaking, the propositional content of the illocutionary act and the propositional content of the expressed psychological state are identical.

7. Degree of strength of the sincerity conditions

Various levels of intensity can be used to communicate the precise psychological condition, just as various levels of force can be used to achieve the same illocutionary point. When a speaker requests, he conveys his want for the listener to perform the required task. Still, when he petitions, compels, or urges, he conveys a deeper willingness than when he just requests.

2.1. 3.3 Grice's Cooperative Principles and the Conversational Maxims

Grice (1975, p. 195) introduces the cooperative principle in the article 'Logic and Conversation', which provides guidelines for effective communication to ensure a meaningful and smooth conversation. Accordingly, he views conversation as a cooperative activity, and he summarises his general principle as follows: "Make your contribution such as is required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged".

The cooperative principle is a general concept guided by four maxims that determine how we communicate. These are known as the Maxims of Conversation: "the maxim of quality (truthfulness), the maxim of quantity (informativeness), the maxim of relation (relevance), and the maxim of manner (perspicuity)" (Grice, 1989, p. 26).

- The Quality Maxims "Try to make your contribution one that is true, " specifically: "Do not say what you believe to be false " "Do not say that for which you lack adequate evidence " (Grice, 1989, p. 27)
- The Relation Maxim "Be relevant " (Grice, 1989, p. 27)
- The Quantity Maxims

Q1: "Make your contribution as informative as is required (for the purposes of the exchange) " .

Q2: "Do not make your contribution more informative than is required " (Grice, 1989, p. 26).

- The Manner Maxims: “Be perspicuous” .

M1: “Avoid obscurity of expression” .

M2: “Avoid ambiguity” .

M3: “Be brief (avoid unnecessary prolixity)”.

M4: “Be orderly ” (Grice, 1989, p. 27).

Lalić (2020, p. 6) argues that Grice’s theory of the cooperative principle and the associated maxims are a significant contribution to the field of pragmatics, serving as the basis for the development of implicature. This framework is essential for generating conversational implicatures.

Acton (2014, p. 13) points out that Grice’s maxims and the definition of conversational implicature do not provide an exact explanation of why a particular implicature arises. Instead, they offer insights into how an implicature can occur in a specific context. At some level, it is assumed that the addressers always observe the cooperative principle, even if what is literally said does not align with the maxims. Not observing the maxims or observing them at a non-literal level triggers conversational implicature. This means that if the addressee assumes the addresser is observing the maxims, this is not apparent at a literal level. The addressee can infer additional meaning (an implicature) to compensate for the difference. In this case, what is literally said, together with the implicature, satisfies the maxims (Grice, 1989, p. 28).

2.1. 3.3. 1 Ways of Breaking the Maxims

As previously mentioned, during a conversation, all participants are expected to adhere to the cooperative maxims. Nonetheless, individuals only sometimes comply with these principles when making decisions. Noncompliance with these maxims is common. The addressers may transgress the rules of the cooperative principle and the associated maxims in six typical ways, potentially leading to the creation of conversational implicatures (Lalić, 2020, p. 12).

One way to break the maxims is by ‘flouting’. Grice (1989, p. 30) defines it as the addresser’ deliberate disregard to observe one or more maxims to encourage others to infer a meaning different from the one explicitly stated. This behaviour causes the addressee to question whether the addresser adheres to the cooperative principle. Sperber and Wilson (1986, p. 56) provide the following example for more illustration :

(6-) "Peter: Do you want some coffee!"

" Mary: Coffee would keep me awake".

Mary's answer flouts the relation maxim when she explains how coffee affects her alertness to Peter instead of providing a simple 'yes' or 'no' answer. Depending on the context, her answer could be interpreted as either refusing because she is going to bed soon or agreeing because she needs to be awake for work. It has been observed that an addresser may 'violate' a conversational maxim to create a misleading or deceptive implicature (Thomas, 1995, p. 73). However, this is not always the case, as Cutting's (2002, p. 40) example shows:

(7-) "Mumm's gone on a little holiday because she needs a rest."

According to Cutting, this violation of the quality maxim was motivated by a desire to protect the addressee's well-being. The real reason for the mother's absence was that she was considering whether to divorce her husband.

Grice (1989, p. 30) refers to 'opt-out' as a direct and transparent refusal to abide by the maxims of conversation. This can occur when the addresser explicitly informs the addressee of their decision not to answer. For example, when a doctor or nurse, bound to absolute confidentiality, is asked for information about a patient under their care by the police or media, they may respond by saying, "I am sorry but can't tell you anything." In this case, the doctor or nurse opts out of complying with the maxim by refusing to answer. This behaviour indicates an unwillingness to cooperate due to hospital procedures or the protection of confidential information.

As said by Archer et al. (2012, p. 52), an 'infringement' occurs when the addresser unintentionally fails to observe linguistic norms for various reasons. These reasons may include being a second language learner, young age, cognitive impairments such as brain damage, degenerative diseases, pre-existing conditions such as autism, or transient factors like alcohol or drugs. For example, when a non-native English addresser learns English as a second language and communicates with a native addresser, misunderstandings can occur. A native English addresser asks, "Would you like beef or salad on your sandwich?" The non-native English addresser may answer with a simple "Yes," indicating a lack of comprehension rather than an intentional choice. This situation shows that both the quantity maxim and the relation maxim are infringed upon in the conversation and illustrates how different social knowledge leads to different implications (Thomas, 1995, p. 74).

Grice did not originally identify the concept of ‘suspension’. It occurs when, due to the nature of the speech event or the activity, the maxims are not expected to be followed (Thomas, 1995, p. 76). In an interrogation, for example, it is unlikely that the interrogator will initially assume that the interrogatee is telling the truth. Therefore, the quality maxim is likely suspended in such situations (Archer et al., 2012, p. 52). Sometimes, two opposing maxims conflict in communication, leaving the addresser to choose which to prioritize. This is known as the ‘clash’ of maxims (Grice, 1989, p. 29). For example, the addresser might find it impossible to adhere to both the maxim of relevance and the second maxim of quality. As a result, the addresser is inevitably unable to fully observe one of the maxims (Lalić, 2020, p. 12)

2.1. 3.4 Implicature

Etymologically, the term implicature comes from the verb ‘to imply’, ‘to fold something into something else’, (from the Latin verb ‘plicare’ means ‘to fold’). Thus, what is implied, is ‘folded in’, and has to be ‘unfolded’ in order to be comprehended (Mey, 1993, p.99). The philosopher Grice (1981, p.117), who established the theory of Cooperative Principle, produces the term implicature.

Yule (1996, p.35) says that implicature is a meaning that is conveyed in addition to the main meaning. Moreover, Levinson (1983, p.97) concedes that implicature provides a clear record of how something can be interpreted to indicate something other than what is actually expressed. Grice (1981, p.119) states that the cooperative principle implies that the speaker and listener cooperate and seek relevance.

In fact, a speaker can imply a meaning implicitly, supposing that the listener will recognize it. If one of the four Gricean maxims is flouted by the speaker/writer, the hearer/reader may try to predict the intended meaning and this would ultimately lead to implicature. Grice (1989, p.25) distinguishes two kinds of implicature, the conventional and the conversational.

2.1.3.4.1 Conventional Implicature

According to Osinsanwo (2008, p.93), conventional type of implicature is determined by the conventional sense of words. In addition, Mey (2001, p.50) observes that conventional implicatures are independent of the contextual factors in which they are used. Instead, regardless of their use, certain expressions in language implicate themselves, or conventionally, in a given state of the world.

Davis (2010, p.27) expresses that conventional implicature is more semantic than pragmatic since it has a direct relation with standard meaning of the sentence. Grice (1975, p.44) states that in some circumstances, the conventional meaning of words employed will decide what is implicated, in addition to helping to

determine what is said. For example “He is an Englishman; he is, therefore, brave”. His bravery is a result of his being an Englishman, according to the meaning of these words.

2.1.3.4.2 Conversational Implicature

Crystal (1991, p.172) points out that the implications that can be drawn from the structure of a speech, based on specific cooperative rules that control the efficiency and normal acceptability of conversations, are referred to as conversational implicature. According to Levinson (1983, p.104), conversational type of implicature consists of inferences, which are based on the content of what has been stated as well as some specific assumptions regarding the cooperative character of ordinary verbal contact, rather than semantic judgements. It is divided into:

1. Generalized Conversational Implicature

Unlike particularized conversational type of implicature which needs a particular contextual factors for its existence, generalized conversational type of implicature is not to be restricted to a particular context (Crystal,1991, p.172). A generalized conversational type of implicature occurs when no special knowledge is necessary in the context to determine the additional transmitted meaning, as in the statement below by Yule (1996, p.40).

(8) “ Doobie: Did you invite Emma and Christina? ” “ Mary: I invited Christina”.

2- Particularized Conversational Implicature

Particularized conversational type of implicature, according to Griffiths (2006, p.134), is a type of conversational implicature that relies on special or local knowledge in a highly specific contextual factors of interaction. Almost the time, Yule (1996, p.42), affirms that our interactions actually happen in extremely particular circumstances in which locally accepted conclusions are expected. In order to deduce the transmitted meanings that come from particularized conversational implicatures, such inferences are essential. Yule (1996, p.43) provides the following example for illustration:

(9) “Rick: Hey, coming to my birthday party tonight?”

“Tom: My parents are visiting.”

On the surface, Tom’s response does not appear to be relevant. The only meaningful response would be “yes” or “no”.

2.1.3.5 Politeness

Politeness is often interpreted by laypeople as simply related to courteous and refined expressions, i.e., the acceptable or appropriate use of language in a given situation. However, studies on linguistic politeness prove that politeness does not necessarily mean that (Al- Khasaali & Al-Hindawi, 2016, p.12). Cutting (2008) underscores that when talking about politeness, we do not refer to the social rules of behaviour, such as letting people go first through a door. Politeness denotes the choices that are made in language use, the linguistic expressions that give people space and show a friendly attitude to them (pp. 44 -5). What are highlighted in her definition of politeness are the speakers' linguistic choices in a certain context rather than their social norms. Thus, a speaker can be regarded as linguistically polite when she / he calls for the types of expressions that reveal deference and solidarity. According to Leech (2014), politeness is defined as “a form of communicative behavior found very generally in human languages and among human cultures; indeed, it has been claimed as a universal phenomenon of human society” (p. 4). For Huang (2017), speakers have to modify their behaviours in order to maintain the face of the people they are speaking to. Thus, politeness is achieved when speakers care about their addressees' faces. Hence, ‘face’ is the most prominent concept when speaking about politeness. It is defined by Yule (1996) as “the public self-image of a person. It refers to that emotional and social sense of self that everyone has and expects everyone else to recognize” (p. 60). Different theories have tackled the task of theorizing linguistic politeness. However, Brown and Levinson's (1987) theory is viewed as “the most influential work” (p.16) wherein they define politeness “as a complex system for softening face threats” (p.1).

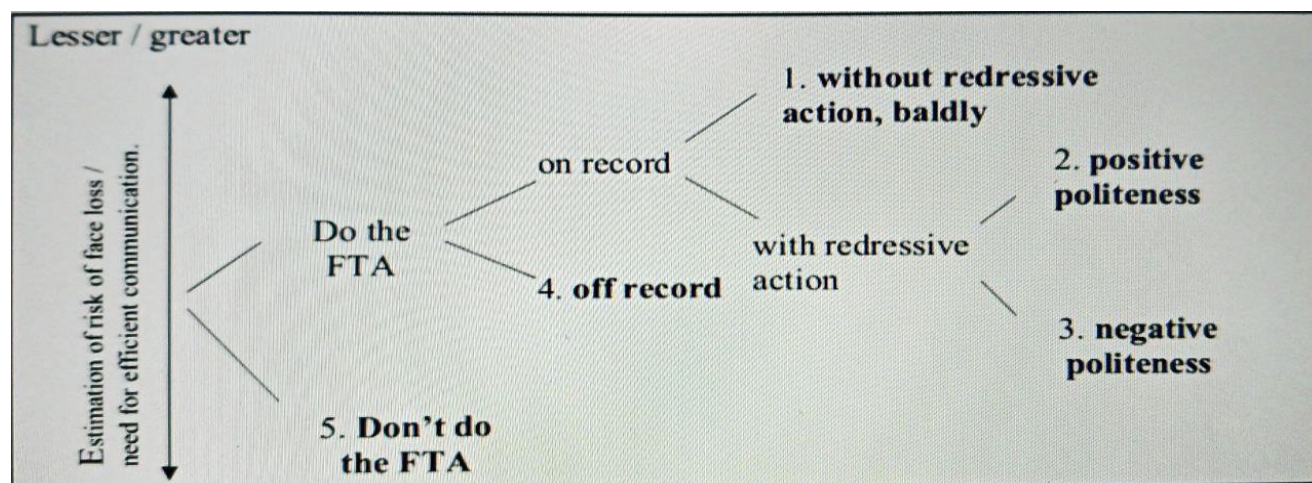
Penelope Brown and Stephen C. Levinson first proposed the politeness theory in their work *Universals in Language Usage: Politeness Phenomena* in 1978 which was later, extended and reissued in 1987 as *Politeness: Some Universals in Language Usage*. Their work of politeness is still the most influential and famous one.

Brown and Levinson's (1987) theory is based on Goffman's notion of ‘face’. For them, face refers to “the public self-image that every member [of society] wants to claim for himself ” (p. 61). As such, the notion of face is categorized into two types: negative face that means “the basic claim to territories, personal preserves, rights to non-distraction, i.e. to freedom of action and freedom from imposition” (p. 61). Positive face, on the other hand, refers to “the positive consistent self-image or ‘personality’ (crucially including the desire that this self-image be appreciated and approved of) claimed by interactants” (p. 61). Being liked and accepted as a member of a group in a society reveals the viewpoint of the positive face wants whereas being independent and out of imposition of others reveals the viewpoint of the negative face wants.

In this regard, Yule (2010) remarks that solidarity and membership are reflected when a ‘face-saving act’ is employed to emphasize somebody’s positive face. In contrast, imposition is reflected when a ‘face-saving act’ is employed to highlight somebody’s negative face. Accordingly, the positive and negative face wants are similar. That is, people aim at receiving respect and acknowledgment (O’Keeffe et al., 2011). For Brown and Levinson (1987), when people behave in contrast with face needs, Face-Threatening Acts (henceforth FTAs) will constitute. They define FTAs as “those acts that by their nature run contrary to the face wants of the addressee and/or of the speaker” (p. 65). In addition, these acts can be used to threaten the negative face wants when the speaker (henceforth S) “does not intend to avoid impeding hearer’s [the addressee] freedom of action” (p. 65) such as orders, requests, threats, reminding, and the like. Positive face wants can also be threatened when the S “does not care about the addressee’s feelings, wants, etc.” (p. 66). For instance, challenges, disagreements, disapprovals, and so forth. As such, Brown and Levinson (1987) propose five politeness super-strategies in order to avoid or minimize FTAs as shown in Figure 1 below. These strategies pose different degrees of risk to S’s or hearer’s (henceforth H) face as shown in the left side of the Figure, i.e., “the most impolite politeness strategy is ‘bald on record’ and the most polite is ‘Do not do FTA’” (Sa’d & Mohammadi, 2014, p. 36).

Figure 1

Brown and Levinson’s (1987) Politeness Strategies



Thus, FTAs either take place on record (i.e. “there is one unambiguously attributable intention with which witnesses would concur”) or off record (i.e. “there is more than one unambiguously attributable intention so that the actor cannot be held to have committed himself to one particular intent”) (p. 69).

Doing FTAs on record encompasses acts that are accomplished baldly (without mitigation) or redressively (with mitigation). Acts that can be achieved redressively are divided into positive and negative politeness. On the one hand, Brown and Levinson (1987) state that Positive politeness is redress directed to the addressee's positive face, his perennial desire that his wants (or the actions/acquisitions/values resulting from them) should be thought of as desirable (p. 70). Positive politeness seeks to establish a positive relationship between the S and H, for example, when the S expresses his approval of the H's behavior as in saying "I think it's decent of you that you try to support your family financially" (Bruijnes et al., 2015, pp.228-9). Likewise, the S can take into account the H's wants as in stating "Would you like to tell me where you were that night?" (Bruijnes et al., 2015, pp.228-9). It can be inferred that positive politeness is the kind of behaviour in which both the S and the H aim at satisfying their desires or wants that are embodied by actions, values, and the like.

According to Brown and Levinson (1987, pp. 102-29), the strategies of positive politeness include three broad mechanisms along with fifteen sub-strategies as follows:

1. Claim common ground

- a. Notice, attend, to H (his interests, wants, needs, goods)
- b. Exaggerate (interest, approval, sympathy with H)
- c. Intensify interest to H
- d. Use in-group identity markers
- e. Seek agreement
- f. Avoid disagreement
- g. Presuppose/raise/assert common ground
- h. Joke

2. Convey that S and H are cooperative:

- a. Assert or presuppose S's knowledge of and concern for H's wants
- b. Offer, promise
- c. Be optimistic
- d. Include both S and H in the activity

- e. Give (or ask for) reasons
- f. Assume or assert reciprocity

3. Fulfill H's want for some X

- a. Give gifts to H (goods, sympathy, understanding, cooperation) (pp. 103- 106).

On the other hand, negative politeness is oriented mainly toward partially satisfying (redressing) H's negative face, his basic want to maintain claims of territory and self-determination. Negative politeness, thus, is essentially avoidance-based and realizations of negative-politeness strategies consist in assurances that the speaker recognizes and respects the addressee's negative-face wants and will not (or will only minimally) interfere with the addressee's freedom of action. Hence, negative politeness is characterized by self effacement, formality and restraint, with attention to very restricted aspects of H's self-image, centring on his want to be unimpeded (p. 70).

Based on Brown and Levinson's (1987) definition of negative politeness, it can be concluded that speakers pay higher attention to the H 's wants and desires. That is, formality, self-determination, self-effacement and other respectful aspects are considered by the S when addressing the H. In addition, ten negative politeness strategies are proposed by Brown and Levinson so as to avoid threatening the H's negative face, as follows:

- a. Be conventionally indirect.
- b. Question, hedge.
- c. Be pessimistic.
- d. Minimize the imposition.
- e. Give deference.
- f. Apologies.
- g. Impersonate S and H
- h. Adopt an inclusive perspective.
- i. Nominalize.
- j. Go on record as incurring a debt, or as not indebted H. (pp. 110-116)

It is worth mentioning that the current study adopts Brown and Levinson's (1987) theory in the analysis of politeness as it is as the most appropriate one which "incorporates an excellent account of politeness phenomena" (Fairclough, 1992, p. 163). However, the researcher limits himself to the analysis of only two strategies, namely:

1- Performing FTA with Redress (Positive Politeness).

2- Performing FTA with Redress (Negative Politeness).

2.2 Fatwa in Everyday Life

A fatwa is edict issued by a mujtahid. The mujtahid's view on a religious rule is expressed in a fatwa, which he uses to enlighten his followers. "Istifta" [religious inquiry] is the process of asking a jurist for their opinion on a religious matter. This serves as a framework for Muslims to apply various religious ideas to many facets of daily life.

<https://www.sistani.org/english/book/48/2117/>

2.2.1 The Authority Behind Fatwa

The authority behind fatwa is represented in the points below:

A. Religious scholars and their role

Muslim scholars who issue fatwas see mujtahids as significant. With the wisdom to understand the actual significance of Islamic teachings, the scholars have received significant education in the faith. As they lead the society toward moral beliefs and actions, they get this authority by a profound understanding of the Quran, Hadith {the sayings of the prophet Mohammed and his progeny (the twelve Imams), and Sharia law.

B. The impact of Sharia law

Sharia law is the source of authority for fatwas. Sharia is a body of laws that provides Islamic civilizations with an ethical and legal framework. It is derived from the Quran and Hadith. Unlike the others, the fatwas give the required counsel while adhering to the Sharia concept, which is in

line with Islamic principles. Sharia provides information on the evolution of fatwas, so enabling their issuing to be informed, suitable, pertinent, and trustworthy.

<https://www.sistani.org/english/book/48/2117/>

C. The method of issuing fatwas

Issuing a fatwa necessitates careful consideration and formal study. It usually starts when someone seeks the advice of a mufti on a specific matter. Based on the Qur'an and Hadith, the Mufti investigates the subject matter taking Isla's stance into account. After gaining sufficient insight, the Mufti confers with other academics before issuing a Fatwa. This would include utilizing contemporary techniques, such as the Internet. As so, a greater number of individuals may be able to access them than through conventional methods.

2.2.2 The Impact of Fatwa

The effect of fatwa is illuminated in the next points:

A. Consequences on society and culture

1. Impact on personal conduct

Social fatwas have far-reaching effects that have a direct influence on behavior and decision-making. They mold people's moral character for their community by providing guidance on social interactions and ethics.

2. Effect on customs in the community

Beyond a single person, societal fatwas impact communal norms and values among communities and cultures. These fatwas establish general principles for ethical elements of various topics that connect to community acts and events, therefore they are important even during their celebrations and mournings.

3. How Fatwas are incorporated into contemporary culture

Fatwas that were able to blend with the social dynamics of the time have accepted the present. Islamic rules can adjust to modern life and reflect the needs of the present society, as demonstrated by the incorporation of fatwas through contemporary web platforms and new communication channels. (Scharbrodt, O. 2022).

B. Social Fatwas

1. Ethical guidelines

Social fatwas provide principles on how to treat people decently and determine what is appropriate in a given community.

2. Communication with others

Developing solid connections is an art in itself, and having social fatwas is a canvas on which to paint. They provide people guidance on how to act toward friends, family, and the general public, emphasizing the need of being kind, compassionate, and open to listen.

3. Standards of behavior guidelines

Personal conduct sets the stage for societal concord. Muslims can use these fatwas as guidelines for appropriate behavior in various situations. It results in the development of a civil and compassionate society.

Ayatollah sayyid Ali al-Sistani, the Supreme Leader, issued the historic fatwa on "Jihad al-Kafa'i" on June 10, 2014, in response to the ISIS terrorist gangs' invasion of Mosul, the capital of Nineveh province in northern Iraq. Inspired by their religious beliefs and sense of patriotism, thousands of Iraqis heeded the religious authority's call to confront the threat posed by these violent takfiri gangs. The majority of Iraqis abandoned sectarianism as a result of the fatwa, which helped to unite public opinion nationally toward the defense of the country and its sanctities.

After ISIS declared its intention to invade Shiite cities and its attempt to demolish and destroy the holy shrines there, the Popular Mobilization became the lawful and national birthplace of the fatwa of jihad and the primary means by which its sons would achieve amazing heroism.

2.3 The Guidelines for Mujahidin

Throughout the period of fighting against ISIS, Ayatollah sayyid Ali Sistani issued many guidelines for mujahidin starting on 30 Dhu al Qi'dah, 1435 A.H., corresponding to September 26, 2014 CE, until 26 Jumada al-Awwal, 1438 A.H., corresponding to February 24, 2017 CE. The features of these guidelines are listed in the next subsections:

2.3.1 Form of Guidelines

- 1- The text is structured as a set of instructions or guidelines.
- 2- The text takes the form of a solemn proclamation.
- 3- The tone is authoritative, invoking religious authority and moral principles.

- 4- It begins with an invocation in the name of Allah and acknowledges the Prophet Muhammad and his progeny.
- 5- It is addressed to fighters on the battlefield.

2.3.2 Function of Guidelines

- 1-The primary function of the text is to provide advice and guidance to fighters engaged in battle.
- 2-The text aims to establish ethical and practical guidelines for their conduct during warfare.
- 3-It emphasizes the importance of adhering to specific conditions and etiquettes related to Jihad.
- 4- It condemns the unlawful killing of innocent souls.
- 5- By referencing religious texts and historical examples, it seeks to emphasize the consequences of such actions.

2.3.3 Content of Guidelines

The content of guidelines revolves around the following key points:

- **Jihad:** the text acknowledges Jihad as a religious duty and one of the pillars of faith.
- **Conditions and Etiquettes:** it highlights the necessity of understanding and following specific conditions and etiquettes related to Jihad.
- **Sanctity of Souls:** souls are sacred, and their protection is paramount.
- **Consequences of Unlawful Killing:** the text warns against spilling innocent blood, emphasizing its severe consequences in this world and the hereafter.
- **Imam Ali's Caution:** Imam Ali's historical document advises against unlawful bloodshed, highlighting its negative impact on authority and blessings.
- **General Guidelines:** the text refers to general guidelines applicable even when confronting non-Muslims.
- **Imam Jafar al-Sadiq's Tradition:** it cites an authentic tradition attributed to Imam Jafar al-Sadiq, advising fighters to represent God justly and avoid extremism, disrespecting corpses, deceit, killing elders, children, women, and unnecessary destruction of trees.

2.3.4 Effect of Guidelines

The guidelines aim to instill a sense of responsibility and moral duty in fighters. They encourage restraint, caution, and adherence to ethical norms during conflict. Additionally, it seeks to prevent unnecessary loss of innocent lives by invoking religious principles. In summary, this text serves as a powerful reminder of the sanctity of life and the consequences of unjust killing, urging fighters to act with wisdom and compassion and serving as a moral compass for fighters, providing practical guidance while emphasizing the importance of ethical behavior during conflict.

2.4 Related Studies

This section is dedicated to presenting a number of related studies that deal with religious discourse. These studies are somehow related to the present one.

2.4.1 Al-Hindawi and AbuKrooz (2018)

In their paper entitled “A Pragmatic Study of Argument in Fatimatulzahra’s (P.B.U.H.) Speech”, Al-hindawi and AbuKrooz identify the most significant pragma rhetorical strategies of argument utilized by Fatimatulzahra (P.B.U.H.). Further, the paper aims to reveal how these strategies are employed to gain fulfillment in her argumentative purposes. The study finds out that the most common pragma-rhetorical strategies noticed in her speech are: Metaphors, Warrants, and Rhetorical Questions. In addition, these strategies are used for successfully persuading the audience.

2.4.2 Mohammed, W. (2018)

The interrogative patterns in religious discourse and particularly in Prophetic Hadith are examined in the study entitled “A Pragmatic Study of Interrogative Patterns in Prophetic Hadith with Reference to Their Translations in English”. In this discourse, two separate parts of analysis, specifically, translation and pragmatics are conveniently investigated. Pragmatically, the study aims to extract the preferred objective intentions, determined goals and conclusive inferences that lie behind delivering interrogative structures in prophetic Hadith. A further aim is to identify the impacts resulting from replying to these interrogations.

Regarding translation, it aims to reveal the way followed in translating the interrogative expressions into English, decide whether these interrogations are properly translated, and offer a suitable method for deducing indirect and inherent information.

The study concludes that the interrogation can be effectively engaged as a persuasive technique for attracting and then bringing recipients into communion process naturally. Additionally, the translated

interrogative structures reflect various units of translatability in showing their illocutionary force. Therefore, the most truthful translation depends on the compatibility between deep contextual meaning on the one hand, and the illocutionary force and perlocutionary effects on the other hand.

2.4.3 Ibrahim, Y. (2021)

In social communications in Najdi Arabic that is spoken in Central Saudi Arabia, the pragmatic functions of religious expressions that include the name of Allah are identified in the paper entitled “The pragmatic functions of religious expressions in Najdi Arabic”. The analysis of data based on politeness and speech act theories reveals that religious expressions are engaged for communicating several pragmatic functions in addition to their typical uses and meanings in daily interactions. Some of these functions are persuading, showing agreement, hedging, reinforcing emphasis and signaling the end of a conversation. Thus, religious expressions have multifunctional dimension that serves as a politeness marker utilized by speakers in order to promote both positive politeness and negative one.

2.4.4 Mahmood and Ali (2022)

Fallacies in religious argumentative discourse are investigated in the paper entitled “ A Pragmatic Analysis of Fallacies in English Religious Argumentative Discourse”. Toulmin et al. (1984) model is adopted in the analysis of four debates that take place between Muslims and atheists. The study concludes that both parties, Muslims and atheists, commit fallacies. However, fallacies are more frequent in atheist debates. Poisoning the well, attacking the person, and straw man argument are the most shared fallacies in Muslims ‘debates whereas appeal to compassion and hasty generalization are the most common in atheist ones.

2.4.5 Al-Hamzi, Sumarlam , Santosa, and Jamal (2023)

In their paper named “ A Pragmatic and Discourse Study of Common Deixis used by Yemeni-Arab Preachers in Friday Islamic Sermons at Yemeni Mosques”, Al-Hamzi et al. investigate deixis utilizing discourse analysis and pragmatics. The three key types of deixis namely: personal, temporal, and spatial are examined in Friday sermons at Yemeni mosques. The feature, purpose , frequency , and finally the shape of these types of deixis are identified in the English translated version of 65 Yemeni-Arab sermons. The researchers adopt a mixed method of analysis, i.e, qualitative and quantitative. The study concludes that the three categories are present in these sermons and they are utilized by preachers for constructing discourse

and achieving some pragmatic functions such as engaging listeners and emphasizing context – dependent entities.

2.4.6 Al-Nasrawi, R. (2023)

The study entitled “The Strategies of Politeness In Al- Sistani’s Advice & Guidance to The Fighters in the Jihad Arenas: A Discourse Analysis” aims to analyze the types of politeness strategies proposed by Brown and Levinson (1987) in Al-Sistani’s advice and guidance to the fighters in the Jihad arenas on the twenty-second of Rabi’al-Ahir, 1436 AH. The study concludes that politeness is used in lots of approaches to construct and maintain the friendly mood.

2.5 The Highlights of The Current Study

After discussing the aforementioned previous studies, it is necessary to pinpoint the differences between the current study and the ones mentioned earlier in (2.4). The first distinction lies in the intention of the current study. What makes this current study be different from the above studies is its intention to examine the micro as well as the macro pragmatic components in the English translated text of Ayatollah al Sistani’s guidelines to fighters against ISIS. from 26/9/ 2014 to 17/2/2017. Speech acts, politeness strategies, deixis, and implicatures are the micro scrutinized components in this genre. The ethical and religious themes are considered in the macro pragmatic analysis. Thus, the current study covers comprehensively the speaker’s intents that are transported through the layers of his language.

Besides, the present study examines pragmatically all guidelines delivered by Ayatollah Sistani to fighters against ISIS from 26/9/ 2014 to 17/2/2017. This means that the study is unlike Al-Nasrawi’s (2023) study in two issues. First, covering both the micro and the macro pragmatic components in the analysis. Second, instead of analyzing a specific guidelines delivered in particular period of time, the present study investigates all Ayatollah al Sistani’s guidelines from 26/9/ 2014 to 17/2/2017.

CHAPTER THREE

METHODOLOGY

3.0 Preliminary Remarks

This chapter comprises a description of the data utilized for analysis, i.e. the Friday sermons as source of guidelines and directives. Then, the criteria for data collection, reasons of data selection, and an explanation of the nature of the study are introduced. Additionally, the chapter displays the components of the eclectic model adopted in the analysis of data under scrutiny. The chapter ends with a figure that further clarifies the components of this model

3.1 Data Description

The data are collected from Friday prayer sermons by Sheikh Abdul Mahdi Al-Karbalai or al-sayyid Ahmed Al-Safi, representatives of the Supreme Authority in Najaf Al-Ashraf, Ayatollah Al-Sayyid Ali Al-Husseini Al-Sistani. The selected data include guidelines to the fighters on the battlefield against ISIS started on 30 Dhu al Qi'dah, 1435 A.H., corresponding to September 26, 2014 CE, until 26 Jumada al-Awwal, 1438 A.H., corresponding to February 24, 2017 CE. Specific groups of guidelines are directed to the fighters during that period (<https://imamhussain.org/arabic/sermonearchive>).

The structure of sermons is usually well-organized, with a defined introduction, body, and conclusion. They evoke emotions such as compassion, hope, regret, or love. Sermons frequently conclude with a call to action, urging the audience to apply the religious concepts in their daily lives. Table 1 below offers the examined Friday prayer sermons:

Table 1***The Description of The Examined Data***

N O	Title	Date
1 st	Important Guidance for Security Forces	30 Dhu al Qi'dah, 1435 A.H., corresponding to September 26, 2014 CE
2 nd	Caution against Media Propaganda Weakening Fighters' Morale; the Necessity of Supporting Volunteers and Prioritizing Displaced Individuals	22 Dhu al Hajah, 1435 A.H., corresponding to October 17, 2014 CE
3 rd	Celebrating Iraqi Victories and Clarifying the Reward of Battlefield Fighters	14 Safar, 1437 A.H., corresponding to 27 November, 2015 CE
4 th	Guidance for Fighters	11 Ramadan, 1437 A.H., corresponding to 17 January, 2016 CE
5 th	The Virtue of the Mujahideen: The Story of a Martyr	24 Shawwal 1437 A.H., corresponding to July 29, 2016 CE
6 th	Important Words about Security Forces and Volunteers	19 Muharram, 1438 A.H., corresponding to October 21, 2016 CE
7 th	Glorious Tribute to the Heroic Fighters	26 Jumada al-Awwal, 1438 A.H., corresponding to February 24, 2017 CE

3.2 Criteria of Data Collection

The researcher utilizes qualitative method to investigate guidelines from a pragmatic perspective. This aids in achieving a comprehensive comprehension of three aspects: the notion of guidelines, how guidance is manifested via language, and the purpose of these guidelines. When it comes to data gathering in qualitative research, it is important to understand three essential qualities. Firstly, representativeness, as defined by Seale & Black (2004, P. 420), is a method used to validate the applicability of findings derived from analysis. According to Maxwell (2005, p.71), researchers must explain the trait of representativeness

and how it relates to the selected data. Thus, the chosen guidelines in the current study reflect the Islamic morals which is the main focus of the study.

Secondly, saturation is the point in the research process where no further data is needed since it does not provide any new knowledge on the subject being examined, as stated by Given (2008, p. 195). Data saturation is considered a cornerstone in deciding the sample size and is “present in all qualitative research” (Morse, 2015, p. 587). Morse (2004, p. 1123, as cited in Aldiabat & Navenec 2018, p. 247) refers to data saturation as “the phase of qualitative data analysis in which the researcher has continued sampling and analyzing data until no new data appear”. Carton and Jones (2004, p.53) emphasize the importance of saturation, indicating that if this aspect of data collecting is not achieved, the study findings may be unreliable, incomplete, and biased. The present study achieves saturation as the examined guidelines are those directed to the fighters on the battlefield against ISIS which start on 30 Dhu al Qi'dah, 1435 A.H until 26 Jumada al-Awwal, 1438 A.H .

Thirdly, sufficiency, as defined by Maxwell (1997, p.78), refers to the state of being fully saturated and maintaining that level of saturation. Alternatively, the examined matter is not fully disclosed. The study reaches sufficiency since the level of saturation is sustained.

3.3 Criteria of Data Selection

There are several reasons behind selecting these guidelines as data for the current study. These are:

1. The data are researchable and applicable.
2. The data achieve the aims of the present study.
3. They go in line with the requirements of the eclectic model of analysis.

3.4 The Nature of the Present Study

The study follows a mixed method of qualitative and quantitative approaches in the analysis. These approaches offer a vivid image and provide a better view of the research. They, Fuentes (2008, p.1592) mentions, complement each other in many ways and give “richer detail than either method can generate alone”. Merriam and Grenier (2019, p.1) consider the qualitative approach as an influential means for describing the social context we live in. Additionally, such approach shows the meaning created socially through characters' contact with the world and helps to reveal understandings from the contributor's point

of view. Lapan et al. (2012, p.2) confirm this fact stating that qualitative approach enables the researchers to put their views within the research and detect a better understanding of the relation between the human interaction and complex phenomenon in the world. Qualitative researchers, Tesch (1990, pp.3-4) states, are usually known as “the number- less researchers” who have various qualitative methods based on the discipline of their works .According to Potter (1996, p. 134), researchers usually link more than one method in qualitative researches for enhancing the purpose of the study.

Regarding the current study, the qualitative method is used by adopting an eclectic model that covers both micro and macro pragmatic components. Moreover, the qualitative analysis is followed by some mathematical processes that detect frequencies of specific words and patterns in the examined data to achieve more objective results and provide a more accurate interpretation .This process is called quantitative analysis of qualitative data (Young, 1981). The quantitative approach is done through the use of content analysis and Chi-Square statistical tool. For Krippendorff (1980, p.21), content analysis is “a research technique for making replicable and valid inferences from data to their context”. Similarly, Weber (1990, p.9) defines it as “a research methodology that utilizes a set of procedures to make valid inferences from text. These inferences are about senders, the message itself, or the audience of the message”.

For Neuendorf (2002, pp.5-7), content analysis focuses on quantitative researches, but not on qualitative ones through detecting the numbers and frequencies of specific words and patterns in order to gain further interpretations. She (2002, p.52) suggests three main purposes to content analysis. They are descriptive, hypothesis testing, and fascinating inference. She emphasizes the need to involve content analysis with other method to get an integrated approach that helps to reach to producer’s intent.

Thus, one can conclude that content analysis is a method of quantitative analysis in terms of detecting words and patterns through numbers and frequencies. This explains the reason behind using content analysis in the present study. That is, the researcher intends to add valid inferences about specific words and structures through identifying the number and frequency of their occurrence in the data under scrutiny.

Numbers and frequencies are given for each tool and then, findings can be identified from the data analysis. Stating it differently, extracts from each selected text are examined to investigate quantitatively the ten linguistic tools whether they are realized by words, phrases, clauses and sentences. Hence, conducting a mixed method of qualitative and quantitative approaches is favorable in the present study as the former provides a chance for the researcher to offer her view through detecting the language used and the latter supports the qualitative method and guides the researcher for further interpretations and conclusions.

3.5 The Eclectic Model of Analysis

The components of the eclectic model utilized in the pragmatic analysis of the data under study include the following:

A - Micro Pragmatic Part

It covers the items listed below:

1. Deixis

Following Levinson's (1983) classification of deixis, these types are investigated: Person, Place, Time, Discourse, Societal.

2- Speech Acts

Searle and Vanderveken' (1985) categorization of speech acts are examined in the data. These are: Assertive, Commissive, Directives, Declaratives, and Expressive.

3- Grice's Classification of Implicature (1989)

According to this theory, implicature is divided in to two main types namely conventional and conversational. Further, the conversational implicature is sub classified in to generalized and particularized ones.

4- Brown and Levinson's (1987) Theory of politeness

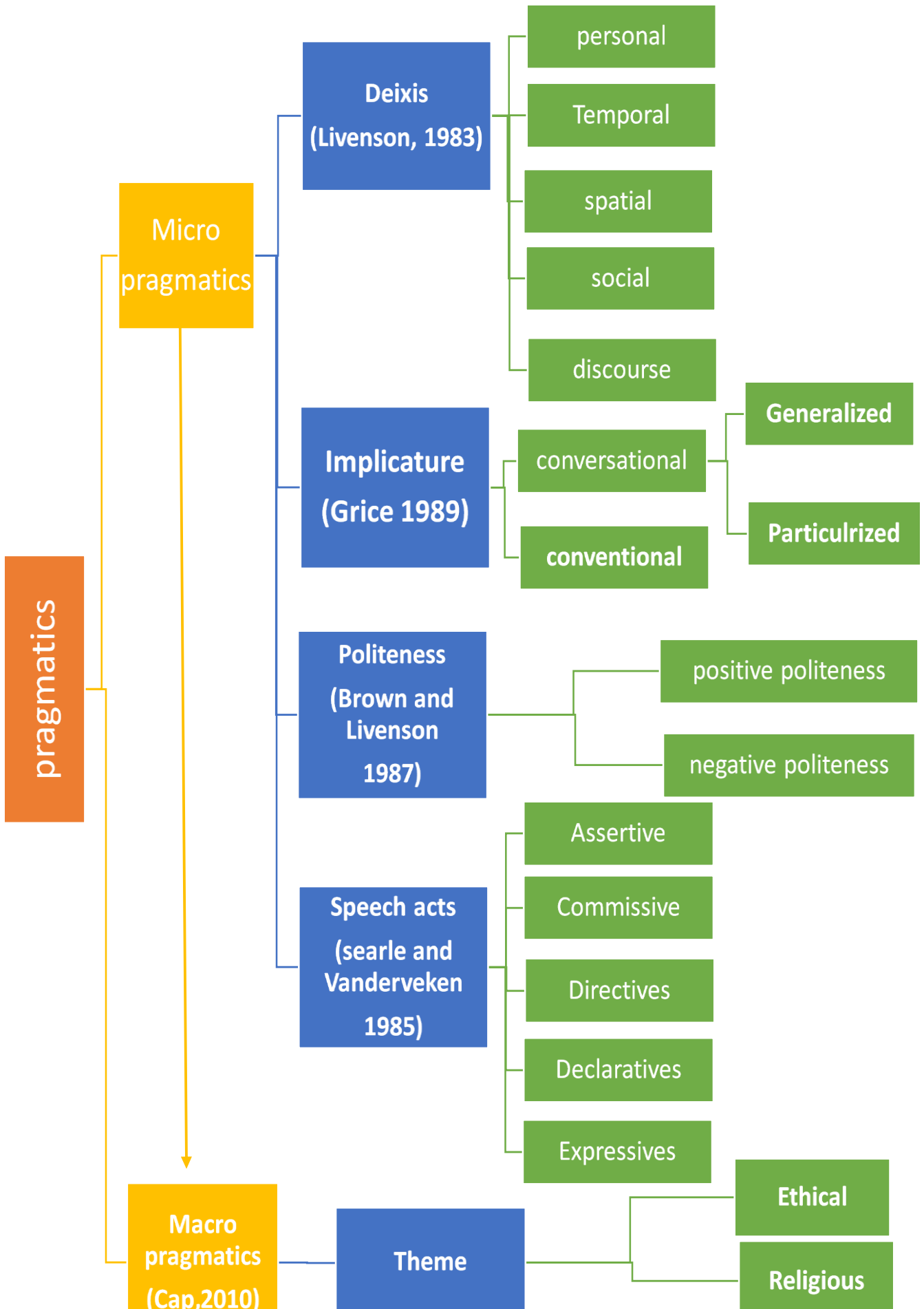
In the current study, two strategies of politeness are examined: positive politeness and the negative one.

B. Macro Pragmatic Part

According to Cap (2010), macro – pragmatic study covers an investigation of the ethical and religious themes. The components of the eclectic model are summarized in the following figure:

Figure 2

The Eclectic Model of The Pragmatic Analysis of Ayatollah Sistani's Guidelines to Fighters Against ISIS



CHAPTER FOUR

DATA ANALYSIS AND DISCUSSION

4.0 preliminary Remarks

This chapter presents a pragmatic analysis of Friday prayer sermons delivered by Sheikh Abdul Mahdi Al-Karbalai or Al-sayyid Ahmed Al-Safi who are the representatives of the Supreme Authority in Najaf Al-Ashraf, Ayatollah Al-Sayyid Ali Al-Husseini Al-Sistani. The chapter starts with an explanation of the linguistic-textual as well as the pragmatic markers that are to be considered in the analysis. The data are analyzed qualitatively by adopting an eclectic model that covers both the micro and macro pragmatics. Then, the data are analyzed quantitatively through adopting some mathematical processes and statistic tools. The chapter contains some tables and figures which further clarify the results obtained through such mixed method of analysis.

4.1 Qualitative Analysis

4.1.1 Micro Pragmatic Analysis

Several elements must be considered when analyzing a text. The analysis of Friday sermons focuses on various pragmatic markers used to convey the guidelines meant for the addressees. These markers include deixis, speech acts, and others. The next subsections offer them in detail:

4.1.1.1 Deixis and Contextual References

Textual deixis refers to the use of words like this, that, here, we, you, which orient the audience within the sermon. For instance, in a Friday sermon, the use of ‘we’ unites the congregation under a shared religious experience. Pragma-textually, the imam may use contextual references to current events, such as mentioning a local or global issue, grounding the sermon in the real-life concerns of the listeners. These combined markers make the sermon’s message relevant to the audience’ lived experience.

4.1.1.2 Speech Acts and Illocutionary Force

In a textual sense, speech acts such as blessings, commands, or requests guide the structure of the sermon. For example, when the imam prays for God's blessings on the congregation, this is a speech act. Pragma-textually, illocutionary force enhances the speech act by signalling the speaker's intent behind the words. When the imam advises the congregation to perform good deeds, the illocutionary force is one of encouragement and moral instruction, not just a mere suggestion. This combination strengthens the sermon's ability to direct behaviour.

4.1.1.3 Politeness Strategies

Pragma-textually, politeness strategies enhance the way these truths are conveyed, using soft language or appeals to authority, such as quoting scripture, to communicate sensitive topics respectfully. This makes the sermon more palatable, while still maintaining its authority.

4.1.1.4 Implicatures

Implicature is a meaning that is conveyed in addition to the main meaning. implicature provides a clear record of how something can be interpreted to indicate something other than what is actually expressed Grice distinguishes two kinds of implicature, the conventional and the conversational.

The four pragmatic components mentioned above are detected in the seven sermons and as follows:

4.1.2 Analysis of Text 1

4.1.2.1 Deixis Analysis

Generally speaking, deixis plays a crucial role in shaping the meaning of the text by anchoring it to specific times, places, and individuals. It allows the audience to interpret the guidance within its relevant context. The speaker's choice of deictic expressions helps convey his message effectively. Below, the table shows them as they are used in the text:

Table 2

Types of Deixis in Text 1

No	Sentences	Deictic Words				
		Personal	Temporal	Spatial	Social	Discourse
1.	<p>"As <u>we</u> express our full support to the <u>loyal members of the security forces</u>, the Iraqi Army, and <u>our volunteer brothers</u>, <u>we</u> would like to highlight the following matters:"</p> <p>ونحن في الوقت الذي نشدد على أيادي المخلصين من أبناء القوات الأمنية والجيش العراقي والإخوة المتطوعين نذكر بالأمور التالية</p>	<p>We we</p>	_____	_____	<p>loyal members of the security forces. Our volunteer brothers The Iraqi Army</p>	_____
2.	<p>"<u>We</u> must unite and join forces with <u>our</u> righteous citizens to repel and confront <u>this</u> threat"</p> <p>لابد من رص الصفوف وتكاتف القوى الخيرة من أبنائنا البررة لغرض صدّ ودفع هذا الخطر</p>	<p>We our this</p>	_____	_____	_____	_____
3.	<p>"<u>We</u> must not allow <u>our</u> resolve weaken or <u>our</u> souls to falter".</p> <p>فلا بد أن لا تضعف الهمم ولا تمل النفوس</p>	<p>We our our</p>	_____	_____	_____	_____
4.	<p>"<u>We</u> cannot allow intimidation or cowardice to</p>	<p>We them</p>	_____	_____	_____	among them

	<p>have any place among them".</p> <p>وروحه لا ترهب ولا تعرف للجبن مكاناً</p>					
5.	<p>"We emphasize the importance of relying on accurate information, as neglecting it can lead to great tragedies".</p> <p>وهنا نؤكد أيضاً على أهمية التفاعل مع المعلومة الدقيقة إذ قد يؤدي إهمالها الى مآسي كبيرة</p>	we	_____	_____	_____	it can lead to great tragedies
6.	<p>"We cannot tolerate negligence from anyone, regardless of their position, especially when their negligence results in the martyrdom or injury of our dear sons".</p> <p>نؤكد أيضاً على أهمية التفاعل مع المعلومة الدقيقة إذ قد يؤدي إهمالها الى مآسي كبيرة مع التشديد على عدم التهاون مع كل من يثبت تقصيره مهما كان موقعه، خصوصاً إذا كانت هذه المقصرية سبباً لشهادة بعض أبنائنا الأعداء أو جرحهم</p>	We our	_____	_____	_____	_____

7.	<p>"We are aware that some individuals – albeit few – have not fulfilled their responsibilities given the gravity of the danger we face".</p> <p>إن بعض المعلومات التي تصل إلينا يومياً تؤكد وجود بعض – وإن كان قليلاً – من الذين لم يتحملوا المسؤولية بشكل يتناسب مع جسامته ما نعيشه من واقع خطر</p>	<p>We</p> <p>Their</p> <p>we</p>	_____	_____	_____	_____
8.	<p>"We must address this serious matter decisively".</p> <p>وهذا بنفسه شيء خطير لا بد من معالجته</p>	we	_____	_____	_____	This serious matter
9.	<p>"No fighter defending the country should be deprived of their rights".</p> <p>وعدم بخس حق كل من قاتل ويقاوم في سبيل الدفاع عن البلد</p>	Their	_____	_____	Fighter defending the country	_____
10.	<p>"We know that the relevant authorities have yet to organize the affairs of many volunteer brothers in a way that preserves their rights and the rights of their families".</p> <p>إذ إننا نعلم أنّ أعداداً كبيرة من الإخوة المتطوعين لم</p>	<p>We</p> <p>Their</p> <p>their</p>	yet to	_____	Relevant authorities	_____

	تنظم أمورهم الى الآن من قبل الجهات المعنية بشكل يحفظ لهم حقوقهم وحقوق عوائلهم					
11.	"With patience, effort, and perseverance, victory will be ours , God willing". فقليل من الصبر ومن الجهد ومن المرابطة يتبعها نصر إن شاء الله تعالى	ours	_____	_____	_____	_____
12.	"They must embody courage and patience in fighting these criminals and must not abandon their positions regardless of the circumstances". التحلي بروح الشجاعة والصبر على مقاتلة المجرمين وعدم ترك المواقع مهما كانت الظروف	They their	_____	_____	_____	_____
13.	"They must provide them with their needs through official legal channels". وتوفر لهم ما يحتاجونه من خلال القنوات القانونية الرسمية	They them their	_____	_____	_____	_____
14.	"The unjustifiable delay in providing them with military and material assistance is unacceptable". فضلاً عن تأخر المساعدات العسكرية والمادية لهم	them	_____	_____	_____	_____

	وهذا التأخر لا نجد له مبرراً أصلاً					
15.	" Their fight must be imbued with strength and bravery". القتال بقوة وبسالة	Their	_____	_____	_____	_____
16.	"It is a sacred and noble mission to defend dear Iraq and all Iraqis , regardless of their ethnicity or sect". أن المهمة مقدسة ونبيلة وهي الدفاع عن العراق العزيز وعن العراقيين جميعاً، بلا فرق بين قومياتهم وطوائفهم	Their	_____	dear Iraq	Dear Iraq and all Iraqis	_____
17.	"Third It is essential for officers , from all military ranks and branches, to be present in the field with their fellow soldiers , sharing their hardships, carrying their burdens, defending alongside them , and boosting their morale". على الإخوة الضباط خاصة ومن جميع الأصناف وجميع الرتب أن يكونوا ميدانيين ومع إخوانهم الجنود والمراتب يعيشون معاناتهم ويحملون همومهم ويدافعون معهم ويعززون معنوياتهم	Their Their Their Them Their	_____	_____ in the field alongside them	Officers Soldiers	Third
18.	" In recent days , unfortunate security and military setbacks have led to the		In recent days	_____	our courageous defenders	_____

	<p>martyrdom and injury of several of <u>our courageous defenders</u> who valiantly protect our country from the scourge of terrorism".</p> <p>حدثت في الأيام القليلة الماضية بعض الإخفاقات الأمنية والعسكرية مما تسبب باستشهاد وجرح مجموعة من أبنائنا الذين يدافعون عن البلد ضدّ العصابات الإرهابية</p>	Our				
19.	<p><u>"The following is the important guidance</u> mentioned in the The Friday sermon delivered by Sayyid Ahmed Al-Safi (may his glory endure) on <u>30 Dhu al Qi'dah, 1435 A.H.,</u> corresponding to <u>September 26, 2014 CE,</u> in <u>the Holy Husseini Shrine</u> With patience".</p> <p>هذا ما جاء في خطبة الجمعة التي القاها السيد احمد الصافي (دام عزه) في الصحن الحسيني الشريف في يوم ٣٠ ذو القعدة ١٤٣٥هـ الموافق ٩/٢٦ /٢٠١٤م</p>	—	30 Dhu al Qi'dah, 1435 A.H.,	The Holy Husseini Shrine	—	The following is the important guidance
20.	<p><u>"Fourth Government authorities</u> must shoulder <u>their</u> responsibility towards</p>	Their	For months	—	Government authorities	Fourth

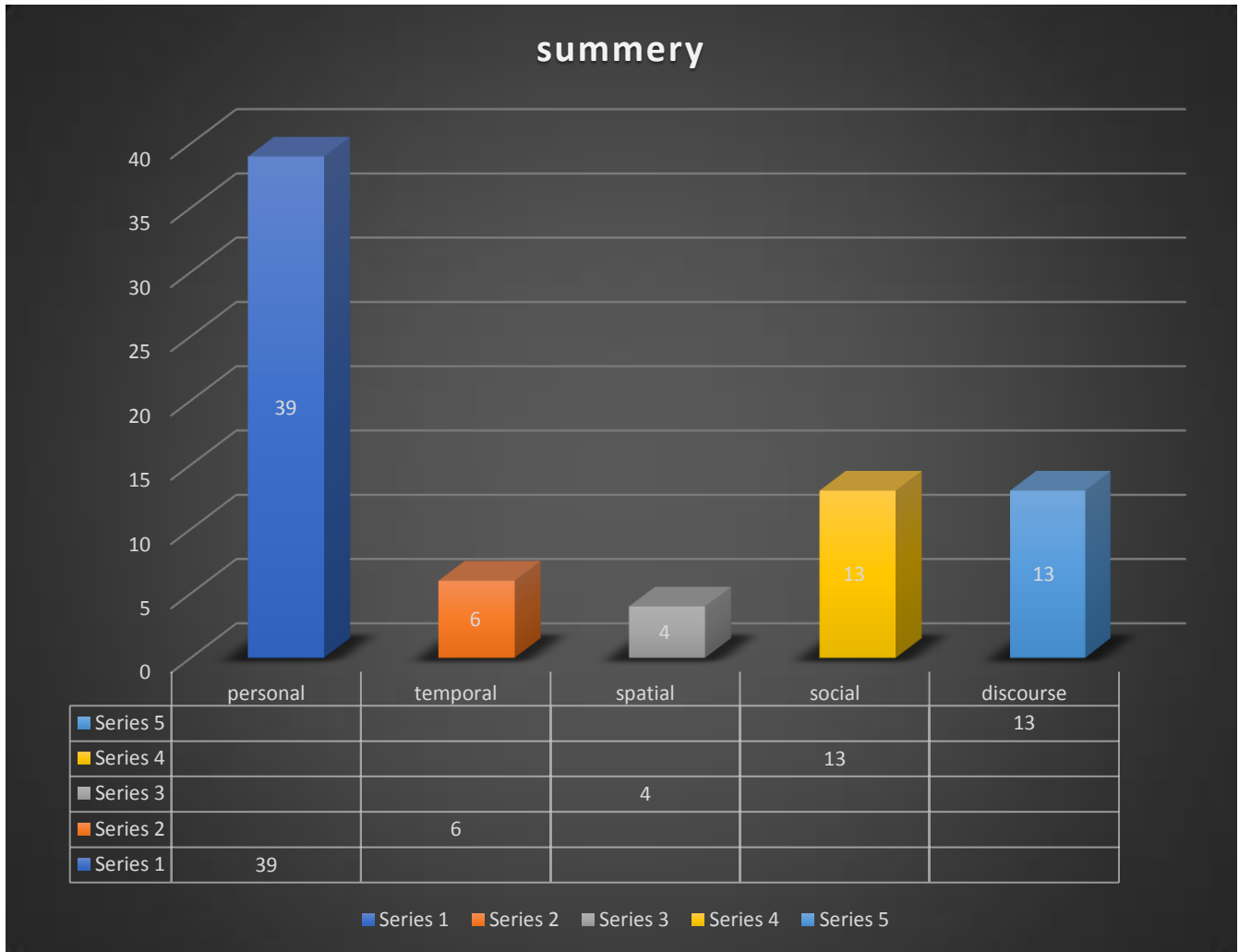
	<p>the volunteer brothers who have rushed to defend the country for months and continue to do so".</p> <p>على الجهات الحكومية : أن تتحمل مسؤوليتها تجاه الإخوة المتطوعين الذين هبوا للدفاع عن البلد منذ أشهر وما زالوا</p>					
21.	<p>"While promises have been made, very little has been achieved. This is a matter of utmost importance".</p> <p>سمعنا وعوداً من أكثر من جهة لكن الى الآن لم يتحقق إلا الشيء اليسير مع إنه أمر في غاية الأهمية</p>	We	very little has been achieved	—	—	This is
22.	<p>"Commanders who are present on the battlefield are better equipped to make the right decisions".</p> <p>القائد كلما كان ميدانياً كان أقدر على اتخاذ القرار المناسب</p>	—	—	—	Commanders	—
23.	<p>"Therefore, it is the state's duty to fully support them".</p> <p>على الجهات الحكومية أن تتحمل مسؤوليتها تجاه الإخوة المتطوعين</p>	them	—	—	The state's duty	support them

24.	<p>"First: The threat of terrorism and terrorists cannot be underestimated</p> <p>أولاً: إن خطر الإرهاب والإرهابيين مما لا يجوز التهاون تجاهه</p>	_____	_____	_____	_____	First
25.	<p>"Second: <u>This battle requires steadfastness and resilience</u> from the army security forces, and <u>popular mobilization forces</u>".</p> <p>ثانياً: إن المعركة تتطلب رباطة جأش وثبات قدم من قبل أفراد الجيش والقوات الأمنية والحشد الشعبي</p>	_____	_____	_____	popular mobilization forces.	Second This battle requires steadfastness and resilience
26.	<p>"providing all available resources and overcoming obstacles to achieve <u>this goal</u>".</p> <p>توفير كل الإمكانيات المتاحة وتذليل العقبات من أجل تحقيق هذا الهدف</p>	_____	_____	_____	_____	this goal
27.	<p>"This includes any failure to provide the necessary supplies for sustained combat, including food, drink, and weapons".</p> <p>من قبيل الإهمال في إيصال المؤن اللازمة لاستدامة القتال من مأكّل ومشرب وسلاح</p>	_____	_____	_____	_____	This includes

Clearly, there is noticed in the figure below, a noticeable discrepancy among these types of deixis is noticed in the figure below. The personal deixis are on the top of all others. It reaches 38%. Others can be arranged descendantly as social (8%), temporal (5%), and spatial (4%).

Figure 3

Discrepancy in The Frequency of Deixis in The Text 1



Various personal pronouns occur in the text and each one has its own significance and function. First, the pronoun “**we**” that refers to the speaker and the audience, emphasizing collective unity as in the sentences 1,2,3 and another sentences in the table above. The second personal pronoun noticed in the text is “**our**” which indicates possession or belonging, connecting the speaker and the audience as in 2,3,6 and another sentences appear in table 1. “**They**” is a further pronoun that refers to the security forces, army, and mobilization forces. For example: 11,12 sentences above. Additionally, “**their**” and “**them**” are utilized to point to specific groups of people involved in the battle against terrorism. That is, they assist in establishing the roles, relationships, and shared responsibilities of different individuals within the context as it is illustrated in the sentences 11,12, and 13 .

4.1.2.2 Implicature.

Chasing the intentions implied in a text necessitates the search for implicature and explication so that a complete image of meaning will be drawn by the audience. Owing to this significance, the two types of implicature will be considered as they are exposed in the next tables.

4.1.2.2.1 Conventional Implicatures

The first three matters in text 1 do not contain explicit conventional implicatures but the fourth matter does. The conventional implicatures noticed in the fourth matter are stated in table (2) below:

Table 3 Conventional Implicatures in Text 1

No	The Sentence	Conventional Implicature
28.	<p>"No fighter defending the country should be deprived of their rights".</p> <p>وعدم بخس حق كل من قاتل ويفاتل في سبيل الدفاع عن البلد</p>	<p>conveys the idea that these rights are fundamental and non-negotiable. It implies that any violation of these rights is unacceptable.</p>
29.	<p>"The unjustifiable delay in providing them with military and material assistance is unacceptable".</p> <p>فضلاً عن تأخر المساعدات العسكرية والمادية لهم وهذا التأخر لا نجد له مبرراً أصلاً</p>	<p>indicates that there is a clear expectation for timely action. It implies that any delay without valid reasons is unreasonable.</p>
30.	<p>"given their all, sacrificed everything, left their families</p> <p>أعطوا كل ما عندهم وبذلوا الغالي والنفيس وتركوا عوائلهم</p>	<p>The mention of brothers who have emphasizes their commitment and sacrifice. It implies that their efforts deserve recognition and support.</p>

31.	Therefore, it is the state's duty to fully support them". لذا كان واجباً على الدولة أن تنهض برعاية أمورهم	The text asserts that it is the state's duty to fully support these volunteer brothers. The word "duty" implies a moral obligation.
32.	"While promises have been made, very little has been achieved" وقد سمعنا وعوداً من أكثر من جهة لكن الى الآن لم يتحقق إلا الشيء اليسير مع إنه أمر في غاية الأهمية.	Discrepancy Between Promises and Achievements The statement suggests disappointment or frustration. It implies that actions should align with promises.

4.1.2.2.2 Conversational Implicature

The text presents both **generalized** and **particularized** conversational implicatures. These implicatures arise from the speaker's expectations about shared knowledge, as well as contextual inferences that the audience needs to interpret the speaker's implied meaning beyond what is explicitly stated. In the table below, a number of generalized conversational implicatures are identified in pursuit of the true meaning intended and the guidelines conveyed.

Table 4

Generalized Conversational Implicatures in Text 1

No	GCI	
	Generalized Conversational Implicatures	
	<i>The sentence</i>	<i>The implicature</i>
33.	"First, the threat of terrorism and terrorists cannot be underestimated". إن خطر الإرهاب والإرهابيين مما لا يجوز التهاون تجاهه	that implies the urgency. It is reflected through the speaker's emphasis on not underestimating the danger posed by terrorism.
34.	"We must unite and join forces with our	explaining the issue of relying on the good forces of our fighters who belong to various

	<p>righteous citizens".</p> <p>ولا بد من رص الصفوف وتكاتف القوى الخيرة من أبنائنا البررة</p>	<p>governorates, sects, and religions</p>
35.	<p>"Second: This battle requires steadfastness and resilience from the army, security forces, and popular mobilization forces"</p> <p>إنَّ المعركة تتطلب رباطة جأش وثبات قدم من قبل أفراد الجيش والقوات الأمنية والحشد الشعبي</p>	<p>In the second matter, he tackles composure and steadfastness to reveal implicitly to the spirit of terror that the misleading media is trying to impart in the fighters' depths.</p>
36.	<p>"It is a sacred and noble mission to defend dear Iraq and all Iraqis, regardless of their ethnicity or sect. We must not allow our resolve to weaken or our souls to falter".</p> <p>أَنَّ المهمة مقدسة ونبيلة وهي الدفاع عن العراق العزيز وعن العراقيين جميعاً، بلا فرق بين قومياتهم وطوائفهم لذا فلا بد أن لا تضعف الهمم ولا تمل النفوس فقليل من الصبر ومن الجهد ومن المرابطة</p>	<p>The speaker once again emphasizes the importance of unity and class organization</p>
37.	<p>"It is essential for officers, from all military ranks and branches, to be present in the field with their fellow soldiers".</p> <p>على الإخوة الضباط خاصة ومن جميع الأصناف وجميع الرتب أن يكونوا ميدانيين ومع إخوانهم الجنود والمراتب</p>	<p>The speaker's asks officers to be present in the field with their fellow soldiers and ensure the necessary supplies for sustained combat. This implies a sense of accountability</p>
38.	<p>"Commanders who are present on the battlefield are better equipped to make the right decisions".</p> <p>أن القائد كلما كان ميدانياً كان أقدر على اتخاذ القرار المناسب</p>	<p>those leaders who refrain from engaging in the battlefield due to their apprehension towards conflict and confrontation. This effectively distances them from the actualities of combat, resulting in erroneous and imprecise decision-making, ultimately resulting in significant casualties and equipment losses.</p>

39.	<p>"government authorities must shoulder their responsibility towards the volunteer brothers who have rushed to defend the country for months and continue to do so".</p> <p>على الجهات الحكومية أن تتحمل مسؤوليتها تجاه الإخوة المتطوعين الذين هبوا للدفاع عن البلد منذ أشهر وما زالوا</p>	<p>The speaker's directive for government authorities to provide the needs of volunteer brothers and ensure they are not deprived of their rights implies a sense of government responsibility</p>
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Concerning the particularized implicatures, table 5 below displays those noticed in text 1:

Table 5

Particularized Conversational Implicatures in text 1

N o.	<i>PCI</i> Particularized Conversational Implicatures	
	<i>The sentence</i>	The implicature
40.	<p>"We must unite and join forces with our righteous citizens"</p> <p>ولابد من رص الصفوف وتكاتف القوى الخيرة من أبنائنا البررة</p>	<p>The use of "righteous" implies that some citizens are acting in morally correct ways while others may not be as supportive.</p> <p>Implication: Not everyone is contributing or aligning with the national cause, and unity is being stressed as critical.</p>
41.	<p>"This battle requires steadfastness and resilience"</p> <p>قدم إنَّ المعركة تتطلب رباطة جأش وثبات</p>	<p>The words imply that there may be a lack of these qualities, or at least a concern that people may falter.</p> <p>Implication: The army and security forces may have been facing difficulties or morale issues, and this is a call to remain strong in the face of challenges.</p>

42.	<p>"It is a sacred and noble mission to defend dear Iraq and all Iraqis, regardless of their ethnicity or sect"</p> <p>أنّ المهمة مقدسة ونبيلة وهي الدفاع عن العراق العزيز وعن العراقيين جميعاً، بلا فرق بين قومياتهم وطوائفهم</p>	<p>"express our full support," it implies that there may have been doubts or wavering support, but this is a reaffirmation of commitment.</p> <p>Implication: There may have been concerns about unity or loyalty among different forces, which are being addressed.</p>
43.	<p>"We cannot allow our resolve to weaken or our souls to falter"</p> <p>لذا فلا بد أن لا تضعف الهمم ولا تمل النفوس</p>	<p>This implies that there is a risk of losing determination or becoming demoralized.</p> <p>Implication: The speaker is addressing concerns that some people might be wavering in their commitment to the fight, urging them to remain resolute.</p>
44.	<p>"Commanders who are present on the battlefield are better equipped to make the right decisions"</p> <p>أن القائد كلما كان ميدانياً كان أقدر على اتخاذ القرار المناسب</p>	<p>This statement implies that some commanders may not have been present, and this absence has led to poor decision-making.</p> <p>Implication: Commanders are being subtly criticized for not being on the battlefield, and they are urged to lead by example.</p>
45.	<p>"We cannot tolerate negligence from anyone, regardless of their position"</p> <p>مع التشديد على عدم التهاون مع كل من يثبت تقصيره مهما كان موقعه</p>	<p>This implies that there has been negligence from individuals in power, and it has had serious consequences.</p> <p>Implication: There is a specific, serious issue with negligence that is affecting military performance, and this needs to be corrected immediately.</p>
46.	<p>"We are aware that some individuals – albeit few – have not fulfilled their responsibilities"</p>	<p>This implies that while the number of negligent individuals may be small, their lack of responsibility has had significant consequences.</p>

	<p>إن بعض المعلومات التي تصل إلينا يومياً تؤكد وجود بعض – وإن كان قليلاً– من الذين لم يتحملوا المسؤولية</p>	<p>Implication: Certain individuals in positions of authority are being subtly blamed for failures, and this is being addressed in a careful manner to avoid direct confrontation.</p>
47.	<p>"While promises have been made, very little has been achieved"</p> <p>وقد سمعنا وعوداً من أكثر من جهة لكن إلى الآن لم يتحقق إلا الشيء اليسير</p>	<p>This implies disappointment or frustration with the slow pace of progress in supporting the fighters.</p> <p>Implication: The authorities have not delivered on their promises, leading to dissatisfaction among the forces.</p>

4.1.2.3 Politeness

The concept of politeness refers to the behavior that demonstrates that a person has a nice attitude towards other people. In fact, in civil societies, politeness is always present. There are two strategies of politeness: positive and negative. Through the use of positive type, it is possible to avoid creating offence by utilising an excessive amount of lightening. It is characterised by the juxtaposition of criticism through the utilisation of a collection of phrases, including but not limited to: complement, building common ground, and the utilisation of jokes, nicknames, honorifics, tag questions, special discourse markers such as (please). Negative politeness is intended to avoid offense with the aid of displaying difference. It consists of questioning, hedging, and presenting disagreements.

4.1.2.3.1 Positive Politeness Strategies

Various positive strategies are noticed in the text. These are the following:

Juxtaposing Criticism with Compliments: the text begins by acknowledging the “unfortunate security and military setbacks”. Then, it is followed by a praise for the “courageous defenders” who are protecting the country. This is a clear example of juxtaposing criticism with compliments as it is shown in the first paragraph “*In recent days, **unfortunate security and military setbacks** have led to the martyrdom and injury of several of our **courageous defenders** who valiantly protect our country from the scourge of terrorism*”. Additionally, the text implies an indirect criticism of those who have not fulfilled their responsibilities. It is criticism to the officers who are present in the field, sharing

hardships, and boosting morale as it is revealed in the third matter “*It is essential for officers, from all military ranks and branches, to be present in the field with their fellow soldiers, sharing their hardships, carrying their burdens, defending alongside them, and boosting their morale*” . also “*Commanders who are present on the battlefield are better equipped to make the right decisions.*” Criticism: “*We cannot tolerate negligence from anyone, regardless of their position, especially when their negligence results in the martyrdom or injury of our dear sons.*” Further, the speaker criticizes the government authorities for their delay in providing military and material assistance to the volunteer brothers. This criticism is juxtaposed with compliments to the volunteer brothers who have “rushed to defend the country” and “sacrificed everything” as it is represented in the third matter “*Government authorities must shoulder their responsibility towards the volunteer brothers who have **rushed to defend the country** for months and continue to do so. These brothers have given their all, **sacrificed everything**, left their families, and rushed to defend Iraq alongside their brothers in the armed forces.*”

Establishing Common Ground: the author expresses “*We must unite and join forces with our righteous citizens to repel and confront this threat, providing all available resources and overcoming obstacles to achieve this goal*” This statement calls for unity among all citizens, emphasizing that the fight against terrorism is a collective responsibility. It establishes common ground by appealing to shared values and the common goal of defending the country “*full support to the loyal members of the security forces, the Iraqi Army, and our volunteer brothers*”. This establishes a common ground of shared loyalty and commitment to the country as found in the first paragraph “*As we express our full support to the loyal members of the security forces, the Iraqi Army, and our volunteer brothers, we would like to highlight the following matters*”. Another common ground is noticed when the speaker emphasizes the shared mission of all Iraqis, regardless of their ethnicity or sect, to defend their country as shown in the second matter “*It is a sacred and noble mission to defend dear Iraq and all Iraqis, regardless of their ethnicity or sect*” .The author establishes common ground by emphasizing the shared mission of all officers, regardless of their rank or branch, to be present in the field with their fellow soldiers. As in the third matter: “*It is essential for officers, from all military ranks and branches, to be present in the field with their fellow soldiers, sharing their hardships, carrying their burdens, defending alongside them, and boosting their morale*”. A further common ground seen in the third matter is achieved by highlighting the shared mission of the government authorities and the volunteer brothers to defend the country. “*With patience, effort, and perseverance, victory will be ours, God willing.*” This statement appeals to shared beliefs and hopes for victory, encouraging everyone to remain steadfast and work together. It creates a shared outlook and optimism for the future. Finally “*Government authorities must shoulder their*

responsibility towards the volunteer brothers who have rushed to defend the country for months and continue to do so." Here, common ground is established between the government and the volunteer fighters. It emphasizes the shared duty of both to support and defend the country, reinforcing the idea that both sides are working towards the same goal.

Using Nicknames and Honorifics: the expression Sayyid Ahmed Al-Safi (may his glory endure) – "Sayyid" is an honorific title used for descendants of the Prophet Muhammad, and "may his glory endure" is an honorific phrase. "our volunteer brothers" and "loyal members" is a form of nickname or term of endearment, signaling familiarity and respect as shown in the first paragraph "*As we express our full support to the **loyal members** of the security forces, the Iraqi Army, and **our volunteer brothers**, we would like to highlight the following matters*". Similarly, the term "volunteer brothers" in the fourth matter "*Government authorities must shoulder their responsibility towards the volunteer brothers who have rushed to defend the country for months and continue to do so*" is used as a form of nickname, signaling familiarity and respect". The term "**Our courageous defenders**" is a respectful and honorary term referring to the individuals defending the country. The term "dear" is used affectionately, showing respect for the country. Finally, the term "Dear" in "**Our dear sons**" is used as an affectionate and respectful term for the soldiers or fighters being referred to.

Using In-group Jargon and Slang: all four matters contain terms like "martyrdom, scourge of terrorism, righteous citizens, Popular mobilization forces, steadfastness resilience, sacred battle, sustained combat, necessary supplies, military and material assistance, official legal channels". These terms are jargon as they relate to military and security issues.

4.1.2.3.2 Negative Politeness Strategies

Similar to any military leader who speaks with security forces, the speaker employs several negative politeness strategies to mitigate potential threats to the listeners' autonomy and to maintain harmony. Below are some:

- **Hedging:** in the fourth matter, the speaker uses phrases and sentences like "unfortunate security and military setbacks", "we must not allow our resolve weaken or our souls to falter", "We are aware that some individuals – albeit few – have not fulfilled their responsibilities", "While promises have been made, very little has been achieved" in order to lessen the impact of the negative news and the call to action. Lastly "**God willing**" – This phrase introduces a sense of uncertainty and reliance on divine

will, implying that while victory is hoped for, it is not guaranteed and depends on factors beyond human control.

- **Indirectness:** in the first matter, the speaker indirectly addresses the setbacks and challenges faced by the security forces and the army. Instead of directly stating the problems, they are referred to as “*unfortunate security and military setbacks*”. Moreover, in the third matter, the speaker indirectly addresses the issue of negligence and the need for officers to be present on the battlefield. He does not directly accuse them but it is clear what is expected. Further indirectness is noticed in the fourth matter when the speaker indirectly addresses the issue of the government’s responsibility towards the volunteer brothers and the delay in providing them with necessary assistance. “*While promises have been made, very little has been achieved.*” “*We must unite and join forces with our righteous citizens to repel and confront this threat.*”

-**Apologies:** while not explicit in the first matter “As we express our full support to the loyal members of the security forces, the Iraqi Army, and our volunteer brothers”, the speaker’s expression of full support and acknowledgement of the sacrifices made by the security forces and the army is considered to be a form of apology for the setbacks. Another apology is existent in third matter “This includes any failure to provide the necessary supplies for sustained combat, including food, drink, and weapons”. The speaker’s acknowledgement of the hardships faced by the soldiers and the failures in providing necessary supplies is a form of apology.

-**Impersonalizing the Actor:** the speaker often uses the impersonal “we” in the first matter “As we express our full support to the loyal members of the security forces, the Iraqi Army, and our volunteer brothers, we would like to highlight the following matters/” to distribute responsibility and mitigate the imposition on any individual or group. The sermon contains several instances of impersonalizing the actor, where the responsibility for actions or issues is generalized or the specific actor is not directly identified. These include: “The threat of terrorism and terrorists cannot be underestimated.” Here, the statement addresses the threat without directly naming who should not underestimate it, making it a general call to all parties involved. “This battle requires steadfastness and resilience from the army, security forces, and popular mobilization forces.” The demand for resilience is directed at groups (the army, security forces, and popular mobilization forces) rather than specifying individual actors within these groups. “Commanders who are present on the battlefield are better equipped to make the right decisions.” The phrase avoids naming specific commanders, making the statement more general. “We cannot tolerate negligence from anyone, regardless of their position, especially when their negligence

results in the martyrdom or injury of our dear sons." The actor responsible for negligence is not specified but instead broadly referred to as "anyone," impersonalizing the criticism. "We are aware that some individuals – albeit few – have not fulfilled their responsibilities given the gravity of the danger we face." This vague reference to "some individuals" avoids directly naming the people who are at fault. "Promises have been made, very little has been achieved." The actor making promises and failing to achieve results is not directly identified, making the statement more impersonal.

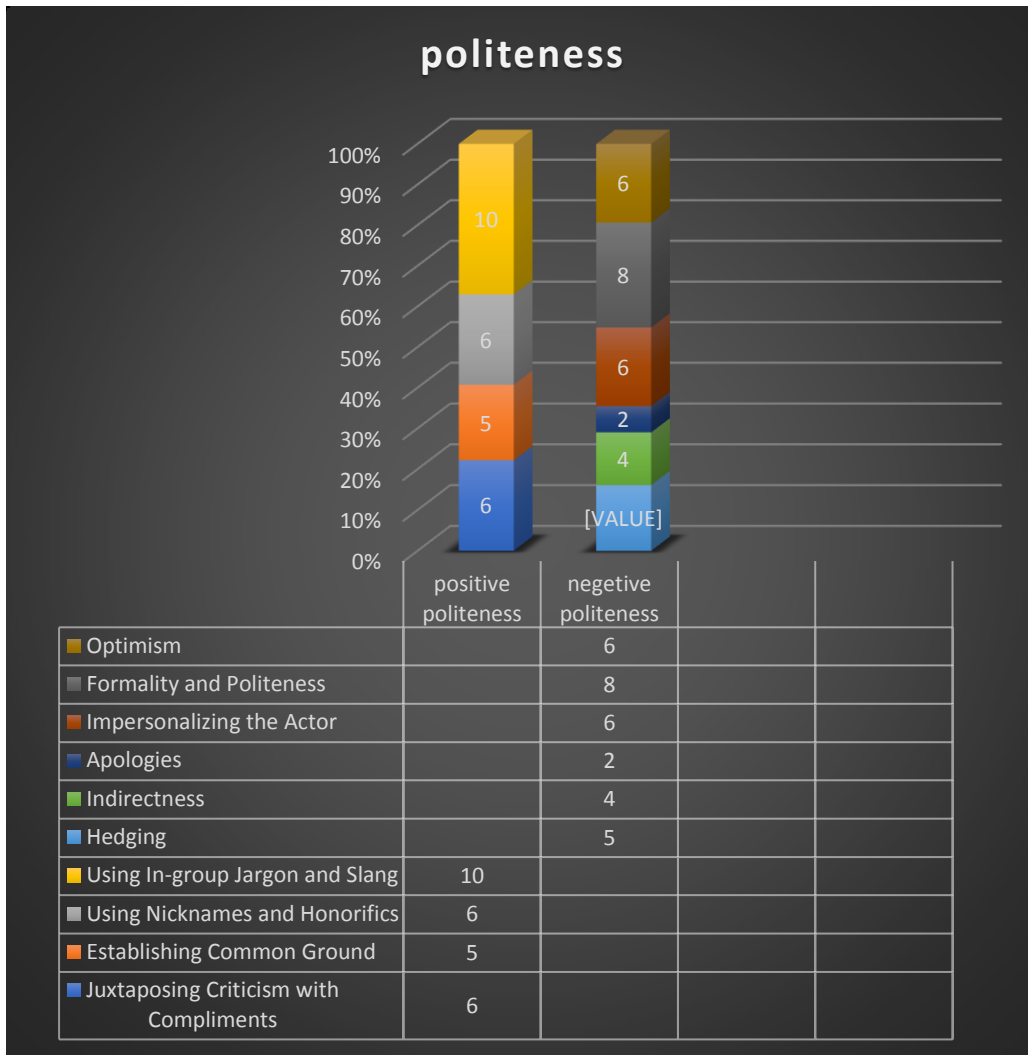
- **Formality and Politeness:** the speaker uses formal language and respectful terms in the first matter "our courageous defenders, loyal members of the security forces, our volunteer brothers" to show deference and respect to the listeners. Again, the speaker in the third and fourth matters maintains a formal tone and uses respectful terms "officers, fellow soldiers, our dear sons, volunteer brothers, fighter defending the country" to reveal deference and respect to the listeners.

- **Optimism:** the speaker utilizes optimistic language in the second as well as the third matters. Such language is represented in phrases like "With patience, effort, and perseverance, victory will be ours, God willing, Commanders are better equipped" to mitigate the imposition of the call to action.

These strategies help the speaker to deliver potentially sensitive or difficult messages in a way that respects the listeners' autonomy and maintains harmony within the group. They are crucial in this context, where the speaker needs to motivate and unite the listeners to face significant challenges. Figure 6 below illustrates the positive as well as the negative strategies as they appear in the text:

Figure 4

Positive and Negative Strategies in Text 1



4.1.2.4 Speech Acts.

A cornerstone of pragmatics is Speech Act Theory, which was established by J.L. Austin and subsequently revised by John Searle. Both the presentation of information and the execution of actions are included by this term. People do more than only state facts when they talk; they also do "acts" with their words. After analyzing the text, several speech acts are identified with reference to their propositional content conditions. For instance, Assertive, Directives, Commissive, and Expressive are utilized as they are shown in the following table :

Table 6

Types of Speech Acts in Text 1

N	Speech Acts
---	--------------------

O	Sentences	Type of a speech act
48.	<p>"In recent days, unfortunate security and military setbacks have led to the martyrdom and injury of several of our courageous defenders".</p> <p>حدثت في الأيام القليلة الماضية بعض الإخفاقات الأمنية والعسكرية مما تسبب باستشهاد وجرح مجموعة من أبنائنا الذين يدافعون عن البلد</p>	Assertive
49.	<p>"The threat of terrorism and terrorists cannot be underestimated"</p> <p>إن خطر الإرهاب والإرهابيين مما لا يجوز التهاون تجاهه</p>	Assertive
50.	<p>"Commanders who are present on the battlefield are better equipped to make the right decisions".</p> <p>أن القائد كلما كان ميدانياً كان أقدر على اتخاذ القرار المناسب</p>	Assertive
51.	<p>"We are aware that some individuals, albeit few, have not fulfilled their responsibilities. given the gravity of the danger we face".</p> <p>إن بعض المعلومات التي تصل إلينا يومياً تؤكد وجود بعض – وإن كان قليلاً– من الذين لم يتحملوا المسؤولية بشكل يتناسب مع جسامته ما نعيشه</p>	Assertive
52.	<p>"We must unite and join forces with our righteous citizens to repel and confront this threat. with our righteous citizens to repel and confront this threat, providing all available resources and overcoming obstacles to achieve this goal".</p> <p>ولابد من رص الصفوف وتكاتف القوى الخيرة من أبنائنا البررة لغرض صدّ ودفع هذا الخطر وتوفير كل الإمكانيات المتاحة وتذليل العقبات من أجل تحقيق هذا الهدف</p>	Directives
53.	<p>"They must embody courage and patience in fighting these criminals and must not abandon their positions regardless of the circumstances".</p> <p>والتحلي بروح الشجاعة والصبر على مقاتلة المجرمين وعدم ترك المواقع مهما كانت الظروف</p>	Directives
54.	<p>"It is essential for officers, from all military ranks and branches, to be present in the field with their fellow soldiers, sharing their hardships, carrying their burdens, defending alongside them, and boosting their morale".</p>	Directives

	على الإخوة الضباط خاصة ومن جميع الأصناف وجميع الرتب أن يكونوا ميدانيين ومع : إخوتهم الجنود والمراتب يعيشون معاناتهم ويحملون همومهم ويدافعون معهم ويعززون معنوياتهم	
55.	"Government authorities must shoulder their responsibility towards the volunteer brothers". على الجهات الحكومية أن تتحمل مسؤوليتها تجاه الإخوة المتطوعين	Directives
56.	"As we express our full support to the loyal members of the security forces". ونحن في الوقت الذي نشدّ على أيادي المخلصين من أبناء القوات الأمنية	Commissive
57.	"It is the state's duty to fully support them". المسلحة لذا كان واجباً على الدولة أن تنهض برعاية أمورهم	Commissive
58.	"As we express our full support". ونحن في الوقت الذي نشدّ على أيادي	Expressive
59.	"We would like to highlight the following matters". نذكر بالأمور التالية	Expressive
60.	"We cannot tolerate negligence from anyone." مع التشديد على عدم التهاون مع كل من يثبت تقصيره	Expressive
61.	"The unjustifiable delay in providing them with military and material assistance is unacceptable." فضلاً عن تأخر المساعدات العسكرية والمادية لهم وهذا التأخر لا نجد له مبرراً أصلاً	Expressive

Table 7

Propositional Content Conditions of Speech Acts in Text 1

NO	Propositional Content Conditions	
	Type of condition	Conditions
62.	Preparatory	The speaker seems to have the authority to discuss security and military matters, making statements that are relevant and

		appropriate to the context of national defense. He addresses military and governmental responsibilities, which suggests that they are able to make such deeds.
63.	Sincerity	The text conveys a sense of genuine support and commitment to the security forces, suggesting that the speaker sincerely holds the attitudes and intentions expressed. The text conveys a sense of urgency and concern for the well-being of soldiers and volunteers, indicating that the speaker sincerely believes in the importance of these issues.
64.	Essential	The speech acts within the text aim to affirm support, encourage unity, and strengthen resolve, which are essential to their purpose in this context. The speech acts aim to emphasize the importance of leadership on the battlefield and the state's duty to support its defenders, which are essential to their purpose in this military and governmental context.

As it is revealed in table (5), four Assertive acts, four Directives acts , two Commissive acts and finally four Expressive ones are utilized in Text 1. The text appears to meet the felicity conditions for assertive speech acts by stating facts or beliefs about recent events (propositional content), coming from an authoritative source (preparatory), expressing genuine concern and commitment (sincerity).

4.1.3 Analysis Text 2

4.1.3.1 Deixis

Deictic terms, in all their types, are identified here in Table 8 below, with their references.

Table 8

Types of Deixis in Text 2

No.	Sentences	Deictic Words				
		Personal	Tempora	Spatial	Social	discourse
			1			

1.	<p>“Here, <u>we</u> would like to emphasize to all citizens the need to exercise extreme caution and fully understand the real motives of <u>this propaganda</u>.”</p> <p>وهنا نود أن نؤكد على المواطنين جميعاً بأن يكونوا على حذر ووعي تام من الأهداف الحقيقية التي تقف خلف هذه الحملة الإعلامية، وأهمها هو إدخال الخوف والرعب في النفوس وإضعاف معنويات</p>	We	—	—	Citizens	This propaganda
2.	<p>“<u>There are several examples of cities</u> like <u>Amerli</u> and <u>Al-Dhuluiyah</u>, <u>which were of</u> limited weapons and equipment, but withstood heavily armed terrorists for <u>months</u> due to <u>their</u> battle management, steadfastness, and trust in God and <u>their</u> national capabilities.”</p> <p>هناك أمثلة لمدن كما ذكرنا كأمرلي والضلوعية كانت محاصرة لعدة أشهر ولم تكن تملك إلا القليل من السلاح والعتاد والأرزاق، لكن بفعل الإرادة والعزيمة إرادة القتال</p>	We Their Their	months	cities Amerli Al-Dhuluiyah	—	—

	والتقّة بالله والتقّة بالنفس					
3.	<p>“We appeal to the authentic Iraqi tribes, especially those in western Iraq who have endured ISIS's brutal campaign, to remain resolute.”</p> <p>وإننا نهيب بالعشائر العراقية الأصيلة وبالخصوص في المناطق الغربية من العراق التي تتعرّض أشهر إلى حملة شرسة من منذ عصابات داعش أن تعقد العزم</p>	We	—	western Iraq	Iraqi tribes	—
4.	<p>“While we appreciate the support of friendly countries, Iraqis must first and foremost rely on themselves.”</p> <p>وهذا لا يعني عدم استثمار مواقف طيبة لدول شقيقة وصديقة لدعم العراق في محنته الراهنة ولكن لا يكون الاعتماد بالدرجة الأساس إلا على العراقيين أنفسهم.</p>	We	—	—	Friendly countries	—
5.	<p>“We have previously stressed the need to sustain the momentum of our citizen volunteers, preserving their high morale and eagerness to defend Iraq.”</p> <p>سبق ولمرات عديدة أن أكدنا على أهمية إدامة الزخم الشعبي للمواطنين المتطوعين والحفاظ على</p>	We Our Their	previously	Iraq	Citizen volunteers	We have previously stressed

	<p>ما أبدوه من روح معنوية عالية واندفاع خالص للدفاع والمشاركة في القتال لدحر أعداء العراق</p>					
6.	<p>“Here, we emphasize two crucial points to the relevant government entities:” وهنا نشدد على الجهات المعنية الحكومية بأمرين</p>	We	---	---	Government entities	---
7.	<p>“At the same time, we urge these honored individuals not to allow any lack of support to become a cause for discouragement. ” إن واجب الحكومة أن تحقق مستلزمات صمود هؤلاء الأبطال ونصرهم في معركتهم مع الإرهاب ولكن في نفس الوقت نهيب بهؤلاء الأعرزة أن لا يكون ما يعانونه من نقص في الدعم والإسناد مدعاة للتراجع والإحباط</p>	We	---	---	---	---
8.	<p>“We also urge those citizens whom God has blessed with means to contribute to protecting Iraq and its sanctities by supporting the volunteers in accordance with legal regulations.” ونهبب بالمواطنين الذين من الله تعالى عليهم بالقدرة والمكنة أن</p>	We Its	---	Iraq	Citizens volunteers	---

	يُنْفِقُوا مما آتاهم الله تعالى في سبيل حماية العراق ومقدساته من خلال دعم المتطوعين وفق الضوابط والآليات القانونية					
9.	<p>“They are enduring great hardships, and we must provide them with support to the extent of our financial and moral capabilities – even a kind word or a word of patience to comfort <i>them.</i>”</p> <p>هؤلاء يعانون الشيء الكثير من الصعب جداً هكذا يترك مدينته وبيته ومعاشه ورزقه ويعاني في هذه الغربة، نوصيكم بهم خيراً</p>	<p>We</p> <p>They</p> <p>Them</p> <p>Our</p>	—	—	—	—
10.	<p>“Its primary goal is to instill fear, weaken the morale of our armed forces and volunteers, and ultimately undermine their will to fight despite the significant victories they have achieved.”</p> <p>وأهمها هو إدخال الخوف والرعب في النفوس وإضعاف معنويات القوات المسلحة العراقية والمتطوعين، وتوهين عزيمتهم وإرادتهم على القتال بعد الانتصارات الملموسة التي حققوها</p>	<p>Its</p> <p>Our</p> <p>They</p>	—	—	<p>volunteers</p> <p>Armed forces</p>	—

	في عدة مناطق					
11.	<p>“The overwhelming response and enthusiastic determination of Iraqis to join our security forces prove our ability to repel terrorist attacks, liberate occupied territories, and break sieges.”</p> <p>والاستجابة الواسعة منهم لهذا النداء واندفاعهم بعزيمة لا تلين ونية خالصة للانخراط في القوات الأمنية العراقية حيث أثبتوا قدرتهم على صد هجمات العصابات التكفيرية وتحرير بعض المناطق وفك الحصار عن بعض المناطق الأخرى</p>	Our Our	—	occupied territories	—	—
12.	<p>“It is a mistake to assume that the primary solution to our current dangers lies solely in external protection.”</p> <p>ومن الخطأ أن يتصور البعض أن الحل يكون في الاعتماد بصورة أساسية على الغير لحماية البلد</p>	It Our	—	—	—	—
13.	<p>“To our sons in the armed forces, the volunteers, and the tribes of western Iraq under relentless attack”</p> <p>أقول هنا يا أبناءنا في القوات المسلحة، يا أبناء عشائرننا في المنطقة الغربية من العراق، حيث تتعرضون لهذه الهجمات الشرسة</p>	Our	—	Iraq	Our sons Volunteers Armed forces	—

14.	<p>“This is vital to prevent any decline in our momentum, which could lead to losses, God forbid.”</p> <p>لئلا يصيب هذا الزخم الشعبي أي فتور أو تراجع فيصيب الجميع في الخسارة لا سمح الله تعالى.</p>	Our	—	—	—	This is vital
15.	<p>“These are our countrymen forced to flee their homes, cities, and livelihoods.”</p> <p>هؤلاء أبناء بلدنا هؤلاء نزحوا قسراً وتركوا ديارهم وأوطانهم ومدنهم</p>	Our Their	—	Their homes, cities, and livelihoods	Countrymen	—
16.	<p>“God will alleviate the suffering of our nation and the displaced, but our actions in this fight to defend Iraq and its people will be remembered. Treat our displaced brothers and sisters with the support they deserve.”</p> <p>فإن هذه الأمور ستنتهي ولكن يبقى للإنسان موقفه وفعله ونصرته، ماذا سيقدم في هذه الظروف؟ هذا الذي سيبقى ويسجل لكم، لذلك نوصيكم إخواني وأخواتي كما حصل سابقاً حصلت موجات نزوح ومن ثم فرج الله بعد ذلك وإن شاء الله ستفرج</p>	Our Our Its Our they	—	Iraq	brothers and sisters	This fight

	الأمور وتكشف هذه الظروف عن هذا البلد.					
17.	<p>“Trust in God Almighty and in your own strength, along with that of the Iraqi army, to defeat these gangs.”</p> <p>أن تعقد العزم وتتوكل على الله تعالى وتثق بقدراتها وقدرات الجيش العراقي في هزيمة هذه العصابات</p>	Your	—	Iraq	God Almighty	These gangs
18.	<p>“Therefore, regardless of the circumstances, your will, unwavering belief in your cause, and trust in God and in yourselves shall bring victory, God willing, no matter the enemy's resources or support.”</p> <p>مهما كانت الظروف التي تحيط بكم مع إرادتكم مع عزيمتكم مع صلابة إيمانكم بقضيتكم مع ثقتكم بالله تعالى وثقتكم بأنفسكم ستنتصرون إن شاء الله تعالى، مهما كان لهؤلاء الأعداء من السلاح والعتاد ومهما كان لهم عون من أي جهة كانت</p>	Your Yourself	—	—	—	Therefore
19.	<p>“He has prepared a great reward for your steadfastness, regardless of how long or difficult the battle becomes.”</p> <p>وأنه قد أعد لهم من الأجر والثواب</p>	He Your	regardle ss of how long	—	—	—

	ما يتمنون معه الثبات والصمود مهما طالت المعركة وعظمت مصائبها					
20.	<p>“They emerged victorious through will, determination, faith, and self-belief.”</p> <p>بفعل الإرادة والعزيمة إرادة القتال والثقة بالله والثقة بالنفس مع قلة العناد والسلاح انتصروا</p>	They	—	—	—	—
21.	<p>“The following is an excerpt from the Friday sermon delivered by Sheikh Abdul-Mahdi Al-Karbala'i (may his glory endure) on 22 Dhu al-Hijjah, corresponding to 17th October 2014, in the Holy Shrine of Imam Hussein.”</p> <p>هذا ما جاء في خطبة الجمعة التي القها الشيخ عبد المهدي الكربلائي (دام عزه) في الصحن الحسيني الشريف في يوم ٢٢ ذو الحجة هـ الموافق ١٧ / ١٠ / ٢٠١٤ م.</p>	—	22 Dhu al- Hijjah, correspo nding to 17th October 2014	the Holy Shrine of Imam Hussein	Sheikh	—
22.	<p>“Certain forces, hoping to achieve their goals by enabling terrorists to control Iraqi cities, were shocked by the Religious Authority's call for citizens to volunteer and defend Iraq and its</p>	Their were Its	—	Iraq	Citizens Religious Authority	—

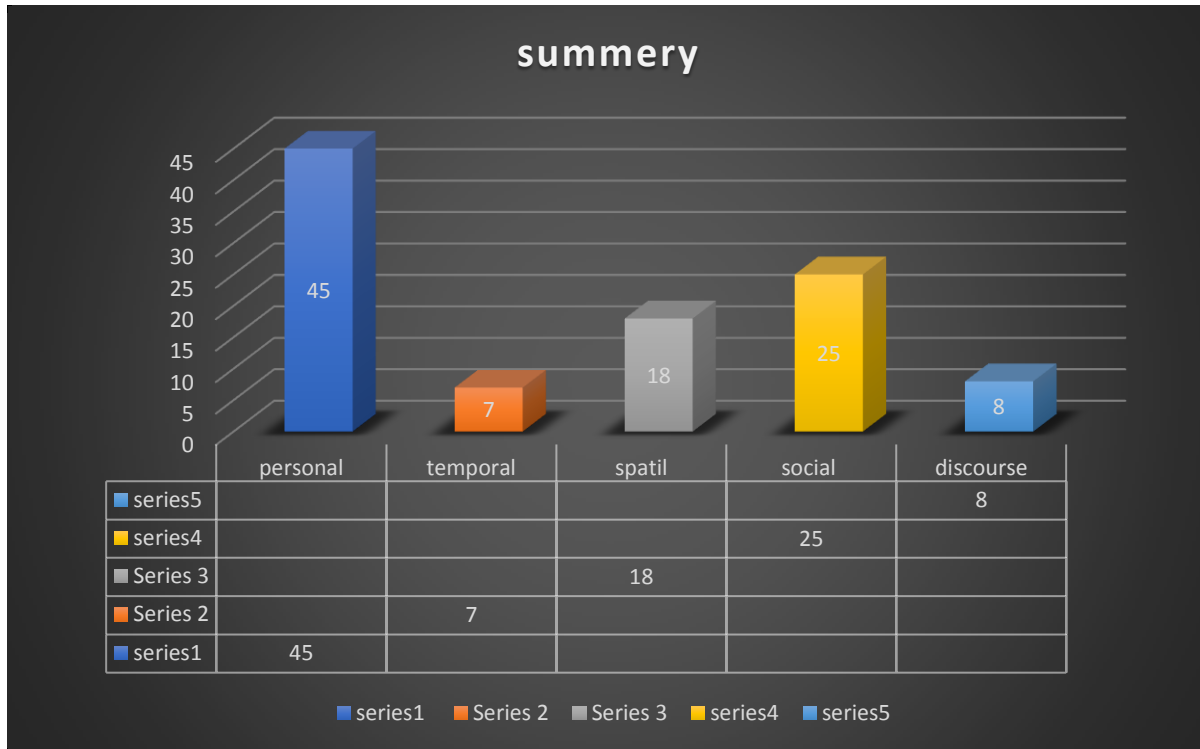
	<p>sanctities.”</p> <p>إن بعض الجهات التي كانت تخطط لتحقيق أهداف معينة من وراء سيطرة المجاميع التكفيرية على بعض مدن العراق قد أصيبت بالمفاجأة والصدمة بعد صدور نداء المرجعية الدينية العليا للمواطنين بالتطوع للقتال دفاعاً عن العراق ومقدساته</p>					
23.	<p>“History testifies that these tribes have always been a vital guarantee of Iraq's unity and the protection of its people and sanctities.”</p> <p>إنّ التاريخ أثبت أنّ هذه العشائر كانت ضماناً أساسية لوحدة العراق وحماية شعبه مقدساته</p>	Its	History testifies	—	—	—
24.	<p>"This is a Divine pattern seen throughout history".</p> <p>وهذه سنة الله تعالى جرت في الأمم الماضية</p>	—	Through out history	—	—	—
25.	<p>“Therefore, demonstrate patience, endurance, and trust in God's support and imminent victory.”</p> <p>فعليهم أن يتحلوا بالصبر والتحمل والصمود والثقة بأنّ الله تعالى سيؤيّدهم بنصره</p>	—	imminent victory	—	—	Therefore
26.	<p>“While there have been recent advances on several</p>	—	—	Anbar province	—	—

	<p>fronts, there have also been setbacks, particularly in Anbar province.”</p> <p>وفي الفترة الأخيرة كان هناك تقدّم في العديد من الجبهات كما حصل إخفاق في بعضها ولاسيما في محافظة الأنبار</p>					
27.	<p>“This has led certain media outlets to insinuate that major Iraqi cities are at risk of falling into enemy hands, even endangering the beloved capital, Baghdad.”</p> <p>وعقب ذلك لوحظ أنّ بعض وسائل الإعلام أطلقت حملة حاولت من خلالها الإيحاء للرأي العام العراقي باحتمالية سقوط بعض مدن العراق المهمة بأيدي هذه العصابات وتعرّض العاصمة الحبيبة بغداد للخطر</p>	—	—	<p>Iraqi cities</p> <p>capital, Baghdad</p>	—	<p>This has led</p>
28.	<p>“Let us affirm that the Iraqi armed forces, along with the volunteers and the honorable tribes of western Iraq”</p> <p>إنّنا نؤكد على أن القوات المسلحة العراقية ومن التّحقّ بهم من المتطوعين وكذلك أبناء العشائر الكرام في المناطق الغربية من العراق</p>	Us	—	—	<p>armed forces</p> <p>honorable tribes</p>	—

29.	<p>“God Almighty grants victory to those on the side of truth.”</p> <p>فإنَّ الله تعالى نصرهم لأنهم مع الحق</p>	—	—	—	God Almighty	—
30.	<p>“My brothers and sisters, treat the displaced with kindness.”</p> <p>أوصيكم إخواني بالنازحين خيراً</p>	My	—	—	brothers and sisters	—
31.	<p>“It is the government's duty to fulfill these heroes' needs for steadfastness and victory against terrorism.”</p> <p>إن واجب الحكومة أن تحقق مستلزمات صمود هؤلاء الأبطال ونصرهم في معركتهم مع الإرهاب</p>	It	—	—	Heroes	—
32.	<p>“Caution against Media Propaganda Weakening Fighter Morale; the Necessity of Supporting Volunteers and Prioritizing Displaced Individuals”</p> <p>الحذر من الدعايات الاعلامية التي تهبط من معنويات المقاتلين ضرورة دعم المتطوعين الاهتمام بالنازحين</p>	—	—	—	Displaced Individuals	—

The next figure illustrates the frequency of deixis in the text:

Figure 5



Apparently, the pronoun “we” refers to source of the sermon, ayatollahSistaniand the audience, emphasizing collective unity as in the examples 1,2,3. The second personal pronoun noticed in the text is “our” which indicates possession or belonging, connecting the speaker and the audience as in the examples5,9,10. Moreover, in sentence (3) the deictic expression *we* in the English version corresponds to the Arabic version with the prefix, ن , at the beginning of the verb, ننهض, which has the plural first-person reference.

Additionally, the pronouns “their, your, he, yourselves” are utilized to point to specific groups of people involved in the battle against terrorism. That is, they assist in establishing the roles, relationships, and shared responsibilities of different individuals within the context as it is illustrated in the above examples number 9,15,18 and 19.

4.1.3.2. Implicature

4.1.3.2.1 Conventional Implicatures

The conventional implicatures noticed in text (2) are stated in the table below:

Table 9

Conventional Implicatures in Text 2

N O .	The Sentence	Conventional Implicature
33.	<p>“No fighter defending the country should be deprived of their rights.”</p> <p>وعدم بخس حق كل من قاتل ويقاتل في سبيل الدفاع عن البلد</p>	<p>conveys the idea that these rights are fundamental and non-negotiable. It implies that any violation of these rights is unacceptable.</p>
34.	<p>“The unjustifiable delay in providing them with military and material assistance is unacceptable.”</p> <p>فضلاً عن تأخر المساعدات العسكرية والمادية لهم وهذا التأخر لا نجد له مبرراً أصلاً</p>	<p>indicates that there is a clear expectation for timely action. It implies that any delay without valid reasons is unreasonable.</p>
35.	<p>“given their all, sacrificed everything, left their families”</p> <p>أعطوا كل ما عندهم وبذلوا الغالي والنفيس وتركوا عوائلهم</p>	<p>The mention of brothers who have emphasizes their commitment and sacrifice. It implies that their efforts deserve recognition and support.</p>
36.	<p>“Therefore, it is the state's duty to fully support them.”</p> <p>لذا كان واجباً على الدولة أن تنهض برعاية أمورهم</p>	<p>The text asserts that it is the state’s duty to fully support these volunteer brothers. The word “duty” implies a moral obligation.</p>
37.	<p>“While promises have been made, very little has been achieved”</p> <p>وقد سمعنا وعوداً من أكثر من جهة لكن الى الآن لم</p>	<p>Discrepancy Between Promises and Achievements The statement suggests disappointment or frustration. It implies that actions should align with promises.</p>

	يتحقق إلا الشيء اليسير مع إنه أمر في غاية الأهمية.	
38.	<p>“Here, we would like to emphasize to all citizens the need to exercise extreme caution and fully understand the real motives of this propaganda.”</p> <p>وهنا نود أن نؤكد على المواطنين جميعاً بأن يكونوا على حذر ووعي تام من الأهداف الحقيقية التي تقف خلف هذه الحملة الإعلامية</p>	There is a propaganda campaign aimed at instilling fear and weakening the morale of Iraqi armed forces and volunteers fighting against ISIS.
39.	<p>“The battle of the Iraqis of all sects and races against the criminal ISIS gangs rages on across Iraq.”</p> <p>تستمر معركة العراقيين بمختلف طوائفهم وأعرافهم ضد عصابات داعش الإجرامية في مناطق مختلفة في العراق</p>	The battle of the Iraqis against ISIS the situation is serious, and there are significant challenges.
40.	<p>“Organize and regulate the volunteering process by implementing strict selection mechanisms.”</p> <p>تنظيم عملية التطوع وتطبيق آليات صارمة في اختيار من يُسمح لهم بالالتحاق في القوات</p>	Organize and regulate the volunteering process the government should ensure that only qualified individuals join the forces to maintain their reputation.
41.	<p>“We appeal to the authentic Iraqi tribes, especially those in western Iraq who have endured ISIS’s brutal campaign, to remain resolute.”</p> <p>وإننا نهيب بالعشائر العراقية الأصيلة وبالخصوص في أشهر إلى حملة المناطق الغربية من العراق التي تتعرض منذ شراسة من عصابات داعش أن تعقد العزم</p>	Appeal to the authentic Iraqi tribes, the tribes’ resoluteness is crucial for Iraq’s protection. This implicature arises from the context of the tribes’ endurance and their role in safeguarding Iraq’s unity and sanctities.
42.	<p>“We urge these honored individuals not to allow any lack of support to become a cause</p>	Cause for discouragement despite challenges, volunteers should remain steadfast and trust in God’s support.

	<p>for discouragement.”</p> <p>نهيب بهؤلاء الأعزّة أن لا يكون ما يعانونه من نقص في الدعم والإسناد مدعاة للتراجع والإحباط</p>	
43.	<p>“Certain forces, hoping to achieve their goals by enabling terrorists to control Iraqi cities, were shocked by the Religious Authority's call for citizens to volunteer and defend Iraq and its sanctities.”</p> <p>إن بعض الجهات التي كانت تخطط لتحقيق أهداف معينة من وراء سيطرة المجاميع التكفيرية على بعض مدن العراق قد أصيبت بالمفاجأة والصدمة بعد صدور نداء المرجعية الدينية العليا للمواطنين بالتطوع للقتال دفاعاً عن العراق ومقدساته</p>	<p>The text suggests that certain forces are hoping to enable terrorists to control Iraqi cities and are shocked by the response of Iraqi citizens to volunteer and defend their country.</p>
44.	<p>“To our sons in the armed forces, the volunteers, and the tribes of western Iraq under relentless attack: we’d say that they should call upon to their minds examples of cities like Amerli and Al-Dhuluiyah, besieged for months with limited resources.”</p> <p>أقول هنا يا أبناءنا في القوات المسلحة، يا أبناء عشائرننا في المنطقة الغربية من العراق، حيث تتعرضون لهذه الهجمات الشرسة، هناك أمثلة لمدن كما ذكرنا كأمرلي والضلوعية كانت محاصرة لعدة أشهر ولم تكن تملك إلا القليل من السلاح والعتاد والأرزاق</p>	<p>The text implies that the Iraqi armed forces, volunteers, and tribes have the capability to repel ISIS attacks and protect their cities and lands with the help of God.</p>
45.	<p>“While we appreciate the support of friendly countries, Iraqis must first and foremost rely on themselves.”</p> <p>وهذا لا يعني عدم استثمار مواقف طيبة لدول شقيقة وصديقة لدعم العراق في محنته الراهنة ولكن لا يكون الاعتماد بالدرجة الأساس إلا على العراقيين أنفسهم</p>	<p>"First and foremost" implies that relying on themselves (the Iraqis) is of the highest priority or importance, suggesting that although external help is acknowledged, self-reliance is essential.</p>

46.	<p>“Therefore, regardless of the circumstances, your will, unwavering belief in your cause, and trust in God and in yourselves shall bring victory, God willing, no matter the enemy's resources or support.”</p> <p>مهما كانت الظروف التي تحيط بكم مع إرادتكم مع عزيمتكم مع صلابة إيمانكم بقضيتكم مع ثقتكم بالله تعالى وثقتكم بأنفسكم ستنتصرون إن شاء الله تعالى، مهما كان لهؤلاء الأعداء من السلاح والعتاد ومهما كان لهم عون من أي جهة كانت</p>	<p>The text implies that victory against ISIS can be achieved through unity, trust in God, and belief in the cause, regardless of the enemy's resources or support.</p>
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4.1.3.2.2 Conversational Implicature

The text presents both generalized and particularized conversational implicatures. These implicatures arise from the speaker's expectations about shared knowledge, as well as contextual inferences that the audience needs to interpret the speaker's implied meaning beyond what is explicitly stated. In the table below, a number of generalized conversational implicatures are identified in pursuit of the true meaning intended and the guidelines conveyed.

Table 10

Generalized Conversational Implicature in Text 2

<i>GCI</i>		
Generalized Conversational Implicatures		
No.	The sentence	The implicature
47.	<p>“This has led certain media outlets to insinuate that major Iraqi cities are at risk of falling into enemy hands.”</p> <p>وعقب ذلك لوحظ أنّ بعض وسائل الإعلام أطلقت حملة حاولت من خلالها الإيحاء للرأي العام العراقي باحتمالية سقوط بعض مدن العراق المهمة بأيدي هذه العصابات</p>	<p>The media is deliberately exaggerating the threat, even though it may not be as severe as presented. It is implied that the media's insinuations are an attempt to distort the real situation, not necessarily reflecting the true state of events.</p>

48.	<p>“Its primary goal is to instill fear, weaken the morale of our armed forces and volunteers, and ultimately undermine their will to fight.”</p> <p>الأهداف الحقيقية التي تقف خلف هذه الحملة الإعلامية، وأهمها هو إدخال الخوف والرعب في النفوس وإضعاف معنويات القوات المسلحة العراقية والمتطوعين، وتوهين عزيمتهم وإرادتهم على القتال</p>	<p>The media is attempting to psychologically manipulate the population and the military, rather than providing objective information. The generalized implicature here is that the media’s purpose is not neutral reporting but a coordinated effort to demoralize the defenders.</p>
49.	<p>“the Iraqi armed forces... are capable, with God's help, of repelling ISIS attacks.”</p> <p>إننا نؤكد على أن القوات المسلحة العراقية... قادرين بإذن الله تعالى على صد هجمات داعش</p>	<p>The army and volunteers have enough strength to succeed, despite any doubts. The statement implies that doubts about the army’s capabilities are unfounded, reinforcing the idea that success is possible.</p>
50.	<p>“It is a mistake to assume that the primary solution to our current dangers lies solely in external protection.”</p> <p>ومن الخطأ أن يتصور البعض أن الحل يكون في الاعتماد بصورة أساسية على الغير الحماية البلد</p>	<p>Relying too much on external help undermines Iraq’s self-sufficiency. The implication is that while external help is appreciated, Iraq must take primary responsibility for its own defense.</p>
51.	<p>“God Almighty grants victory to those on the side of truth.”</p> <p>فإن الله تعالى نصرهم لأنهم مع الحق</p>	<p>The moral righteousness of the Iraqi forces will ultimately lead to their victory. It suggests that fighting for truth and justice, like what the Iraqi forces do, are divinely supported and destined to win.</p>
52.	<p>“Therefore, regardless of the circumstances, your will, unwavering belief in your cause, and trust in God and in yourselves shall bring victory.”</p> <p>مهما كانت الظروف التي تحيط بكم مع إرادتكم مع عزيمتكم مع صلابة إيمانكم بقضيتكم مع ثقتكم بالله تعالى وثقتكم بأنفسكم ستنتصرون إن شاء الله تعالى، مهما كان لهؤلاء الأعداء من السلاح والعتاد ومهما كان لهم عون من أي جهة كانت</p>	<p>Victory is dependent not only on material strength but also on faith and perseverance. The statement implies that inner conviction and trust in God are just as important, if not more so, than the enemy’s resources.</p>
53.	<p>“We urge these honored individuals not to allow any lack of support to become a</p>	<p>Even without full material support, volunteers should continue to fight with determination. It implies that</p>

	cause for discouragement.” نهيب بهؤلاء الأعزّة أن لا يكون ما يعانونه من نقص في الدعم والإسناد مدعاة للتراجع والإحباط	morale and perseverance are more crucial than external factors like financial or material support.
54.	“God tests His servants through patience, endurance, and perseverance against enemies.” فإنّ الله تعالى قدر لعباده أن يبتليهم ويختبرهم في مدى صبرهم وتحملهم وصمودهم في مواجهة الأعداء	The struggle and hardship are part of a divine trial, which will eventually lead to reward. The implication is that the difficulties faced are a test of faith, and enduring them will bring divine favor.

The particularized conversational implicatures in this sermon are context-dependent and rely on specific knowledge of Iraq’s political, military, and social circumstances during the fight against ISIS. These implicatures are inferences that go beyond the explicit text and require shared contextual understanding. Table 11 below displays those noticed in text 2:

Table 11

Particularized Conversational Implicatures in Text 2

No.	PCI Particularized Conversational Implicatures	
	The sentence	The implicature
55.	“While there have been recent advances on several fronts, there have also been setbacks, particularly in Anbar province.” وفي الفترة الأخيرة كان هناك تقدّم في العديد من الجبهات كما حصل إخفاق في بعضها ولاسيما في محافظة الأنبار	The military situation is fragile, especially in Anbar, and the setbacks might not be well known publicly. Understanding this implicature requires knowledge of the ongoing battles in Iraq, particularly the strategic importance of Anbar province and its symbolic value in the conflict.
56.	“Certain media outlets to insinuate that major Iraqi cities are at risk of falling into enemy hands, even endangering the beloved capital, Baghdad.” أنّ بعض وسائل الإعلام أطلقت حملة حاولت من خلالها	The media is exaggerating the danger to cause panic or manipulate public perception. This implicature is clearer to those familiar with how media outlets at the time may have been used to spread misinformation or fear-mongering during the

	الإيحاء للرأي العام العراقي باحتمالية سقوط بعض مدن العراق المهمة بأيدي هذه العصابات وتعرض العاصمة الحبيبة بغداد للخطر	conflict.
57.	<p>“We need only look at examples like Amerli and Al-Dhuluiyah, cities with limited weapons and equipment, that withstood heavily armed terrorists for months.”</p> <p>هناك أمثلة لمدن كما ذكرنا كأمرلي والضلوعية كانت محاصرة لعدة أشهر ولم تكن تملك إلا القليل من السلاح والعتاد والأرزاق</p>	If smaller, less-equipped cities like Amerli and Al-Dhuluiyah can succeed, larger or better-equipped cities should be able to do the same. To understand this fully, one needs specific knowledge of the sieges in Amerli and Al-Dhuluiyah, and the broader military strategy employed there.
58.	<p>“it is a mistake to assume that the primary solution to our current dangers lies solely in external protection.”</p> <p>ومن الخطأ أن يتصور البعض أن الحل يكون في الاعتماد بصورة أساسية على الغير الحماية البلد</p>	Over-reliance on foreign intervention is risky, and Iraq must depend primarily on its own people. This implicature presupposes awareness of the geopolitical dynamics, such as the role of foreign nations providing support to Iraq, and suggests a critique of those who might advocate for more foreign intervention.
59.	<p>“We urge these honored individuals not to allow any lack of support to become a cause for discouragement.”</p> <p>نهيب بهؤلاء الأعرزة أن لا يكون ما يعانونه من نقص في الدعم والإسناد مدعاة للتراجع والإحباط</p>	Some volunteers or fighters may feel abandoned or under-supported, and this is a message of encouragement to maintain morale despite these hardships. This implicature assumes the listener knows about the specific logistical and financial challenges faced by volunteers and soldiers.
60.	<p>“Treat our displaced brothers and sisters with the support they deserve.”</p> <p>، لذلك نوصيكم إخواني وأخواتي تعاملوا مع المهجرين بدعم يستحقونه</p>	There may be some level of mistreatment or lack of empathy toward displaced individuals within the population. Understanding this implicature depends on knowing the challenges faced by displaced people and the possible negative attitudes they might encounter in host communities.

4.1.3.3 politeness

Various positive strategies are noticed in the text. They are listed as follows:

4.1.3.3.1 Positive Politeness Strategies

- **Juxtaposing Criticism with Compliments:** the text acknowledges the bravery and steadfastness of the Iraqi armed forces, volunteers, and tribes, particularly in cities like Amerli and Al-Dhuluiyah, which withstood ISIS attacks with limited resources. This is followed by a caution against external propaganda, subtly critiquing those who might be swayed by it while reinforcing the compliment that Iraqis have the strength and capability to repel these attacks.

-**Establishing Common Ground:** the speaker emphasizes the unity of Iraqis of all sects and races in the battle against ISIS. By highlighting shared victories and challenges, the speaker creates a sense of solidarity and collective effort, which is further strengthened by the appeal to the authentic Iraqi tribes to remain resolute in their defense of the country.

-**Using Honorifics:** the text refers to the volunteers and tribes as “honorable” and “heroes,” showing deep respect for their efforts and sacrifices. This use of honorifics helps to elevate their status and encourage continued commitment to the cause.

- **Appealing to Shared Values:** the text frequently refers to trust in God, national pride, and the historical resilience of the Iraqi people. These appeals to shared religious and cultural values resonate deeply with the audience, reinforcing the message of unity and determination.

4.1.3.3.2 Negative Politeness Strategies

-**Hedging:** the speaker uses careful language when discussing the role of external protection, acknowledging the appreciation for the support of friendly countries while emphasizing that Iraqis must primarily rely on themselves. This approach softens the suggestion that external help is secondary, showing respect for the audience’s potential differing views. Another instance the speaker uses cautious language to avoid directly placing blame or creating offense. For example, “While there have been recent advances on several fronts, there have also been setbacks, particularly in Anbar province” acknowledges challenges without harshness.

- **Indirectness:** the speaker indirectly addresses the problem of propaganda by warning citizens to exercise caution and understand the real motives behind certain media reports. Rather than directly accusing anyone of being misled, the speaker encourages critical thinking and awareness. Another instance government entities are asked to improve volunteer processes without direct accusations: “Organize and regulate the volunteering process by implementing strict selection mechanisms.”

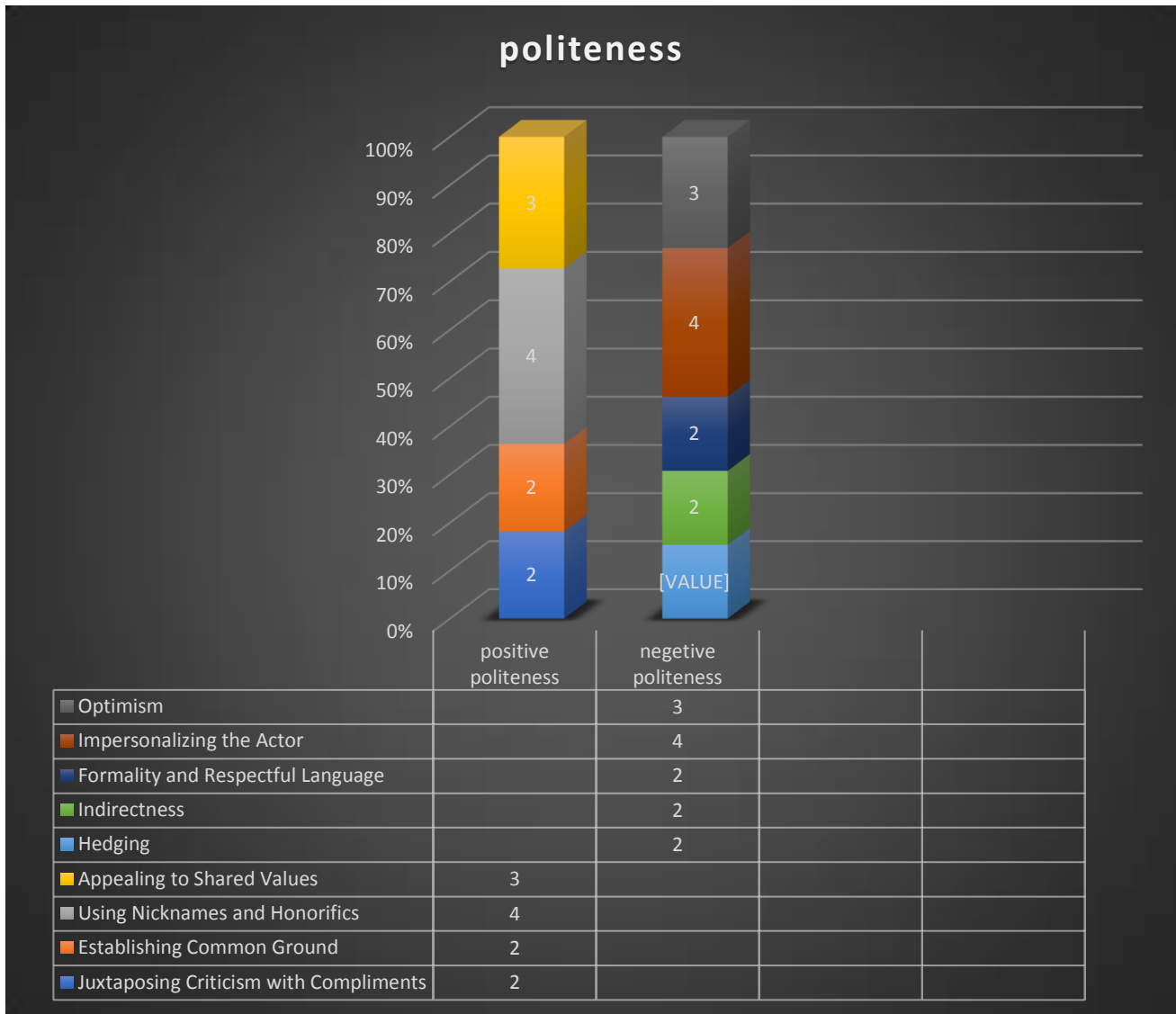
-Formality and Respectful Language: the formal tone of the text, along with phrases like “we urge these honored individuals” “our dear sons in the armed forces,” and “brothers and sisters,” and “we emphasize two crucial points,” maintains a respectful and serious atmosphere. This formality helps to convey the importance of the message and the respect due to the audience.

-Using Impersonal Language: the speaker avoids directly blaming specific groups or individuals for any shortcomings or challenges, instead using impersonal constructions like “it is a mistake to assume” and “the government’s duty” to distribute responsibility. This helps to reduce the imposition on individual actors and encourages collective action. The use of the collective “we” and “our” throughout the sermon, such as “We have previously stressed the need to sustain the momentum,” helps distribute responsibility and avoids placing blame on any specific individuals or entities.

-Optimism: the speaker emphasizes the successes of cities like Amerli and Al-Dhuluiyah, suggesting that similar victories are possible through will, determination, and faith. This optimistic outlook helps to motivate the audience and instill confidence in the eventual success of their efforts.

The application of politeness strategies in this text helps the speaker deliver a powerful message while maintaining respect for the audience. By combining praise with indirect guidance, emphasizing shared values, and using respectful language, the speaker encourages unity, resilience, and self-reliance among the Iraqi people. The use of both positive and negative politeness strategies allows the speaker to address sensitive issues, such as the influence of propaganda and the need for self-reliance, without alienating or offending the audience.

Figure 6: Positive and Negative Strategies of politeness in Text 2



4.1.3.4 Speech Acts

In the table below, examples of speech acts in the text, along with their types will be identified for analysis.

Table 12 *Types of Speech Acts in Text 2*

N	Speech Acts	
O.	Sentences	Type of a speech act
61.	"The battle of the Iraqis of all sects and races against the criminal ISIS	Assertive

	gangs rages on across Iraq". تستمر معركة العراقيين بمختلف طوائفهم وأعرافهم ضد عصابات داعش الإجرامية في مناطق مختلفة في العراق	
62.	"Certain media outlets to insinuate that major Iraqi cities are at risk of falling into enemy hands". وعقب ذلك لوحظ أنّ بعض وسائل الإعلام أطلقت حملة حاولت من خلالها الإيحاء للرأي العام العراقي باحتمالية سقوط بعض مدن العراق المهمة بأيدي هذه العصابات	Assertive
63.	"The overwhelming response and enthusiastic determination of Iraqis to join our security forces prove our ability to repel terrorist attacks". والاستجابة الواسعة منهم لهذا النداء واندفاعهم بعزيمة لا تلين ونية خالصة للانخراط في القوات الأمنية العراقية حيث أثبتوا قدرتهم على صدّ هجمات العصابات التكفيرية	Assertive
64.	"We need only look at examples like Amerli and Al-Dhuluiyah... that withstood heavily armed terrorists for months". هناك أمثلة لمدن كما ذكرنا كأمرلي والضلوعية كانت محاصرة لعدة أشهر ولم تكن تملك إلا القليل من السلاح والعتاد والأرزاق	Assertive
65.	"It is a mistake to assume that the primary solution to our current dangers lies solely in external protection". ومن الخطأ أن يتصور البعض أن الحل يكون في الاعتماد بصورة أساسية على الغير الحماية البلد	Assertive
66.	"Let us affirm that the Iraqi armed forces... are capable of repelling ISIS attacks". إننا نؤكد على أن القوات المسلحة العراقية ومن التَّحَقَّ بهم من المتطوعين وكذلك أبناء العشائر الكرام في المناطق الغربية من العراق قادرون على صد هجمات داعش	Directives
67.	"We appeal to the authentic Iraqi tribes... to remain resolute". وإننا نهيب بالعشائر العراقية الأصيلة وبالخصوص في المناطق الغربية من العراق التي تتعرض منذ أشهر إلى حملة شرسة من عصابات داعش أن تعقد العزم	Directives
68.	"Trust in God Almighty and in your own strength". أن تعقد العزم وتتوكل على الله تعالى وتثق بقدراتها	Directives

69.	"Remember cities like Amerli and Al-Dhuluiyah... they emerged victorious". كما ذكرنا مدن كآمرلي والضلوعية ... انتصروا	Directives
70.	"Demonstrate patience, endurance, and trust in God's support". فعليهم أن يتحلوا بالصبر والتحمل والصمود والثقة بأن الله تعالى	Directives
71.	"Treat the displaced with kindness". أوصيكم إخواني بالنازحين خيراً	Directives
72.	"Do not utter hurtful words against any displaced person". لا يصدر عن أي واحد منكم كلام جارح بحق أي نازح	Directives
73.	"The government's duty is to fulfill these heroes' needs for steadfastness and victory against terrorism". إن واجب الحكومة أن تحقق مستلزمات صمود هؤلاء الأبطال ونصرهم في معركتهم مع الإرهاب	Commissive
74.	"We also urge those citizens whom God has blessed with means to contribute to protecting Iraq and its sanctities". ونهيّب بالمواطنين الذين من الله تعالى عليهم بالقدرة والمكنة أن يُنفقوا مما آتاهم الله تعالى في سبيل حماية العراق ومقدساته	Commissive
75.	"We urge these honored individuals not to allow any lack of support to become a cause for discouragement". نهيّب بهؤلاء الأعرزة أن لا يكون ما يعانونه من نقص في الدعم والإسناد مدعاة للتراجع والإحباط	Expressive
76.	"Treat them with compassion, consider their feelings, and show them gentleness". أوصيكم بهم خيراً، راعوا مشاعرهم وتعاملوا معهم بالحسنى	Expressive

Table 13

Propositional Content Conditions of Speech Acts in Text 2

NO	Propositional Content Conditions
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	Type of condition	Conditions
77.	Preparatory	The text employs prepared techniques by highlighting the need for Iraqi self-sufficiency, governmental intervention, and the community's ethical backing. It underscores critical criteria for sustaining morale, including the government's need to coordinate volunteer troops and provide material assistance. Furthermore, it emphasises the need of preparing society to exhibit empathy towards displaced persons, advocating for compassionate treatment and both financial and emotional assistance from individuals and government. These components jointly equip the military forces, volunteers, and people to maintain resilience and solidarity in safeguarding Iraq.
78.	Sincerity	The text conveys honesty via heartfelt pleas to Iraqi warriors, volunteers, and residents, imploring them to be resilient, self-sufficient, and united. It underscores genuine concern for those safeguarding Iraq, offering assurance of heavenly assistance and acknowledging the sacrifices rendered. The appeal for compassion towards displaced individuals and the promotion of both ethical and material assistance highlight a genuine concern for the well-being of all Iraqis impacted by violence.
79.	Essential	The text articulates essential needs for triumph and perseverance, highlighting self-sufficiency, governmental assistance for volunteers, and communal empathy for displaced individuals. It delineates essential measures for preserving morale, maintaining discipline among volunteers, and treating displaced persons with respect. These measures are seen essential for military success and society cohesion during difficult periods.

The speech acts discussed in the text include the ongoing battle between Iraqis against ISIS gangs, the overwhelming response of Iraqis to join security forces, the Iraqi armed forces' ability to repel terrorist attacks, the appeal to authentic Iraqi tribes to remain resolute, and the importance of trusting in God and one's own strength. The speech also emphasizes the importance of patience, endurance, and trust in God's support. The speaker also mentions the success of cities like Amerli and Al-Dhuliyah, which withstood

heavily armed terrorists for months. The speech also emphasizes the need for patience, endurance, and trust in God's support in the face of these challenges. The speaker emphasizes the importance of recognizing the resilience of Iraqi citizens and their ability to resist terrorist attacks.

The text presents a proposal for a coalition against ISIS, a terrorist group in Iraq. The speaker emphasizes the ongoing conflict and the need for a united effort to combat the group. They also suggest implementing strict selection mechanisms for volunteers and providing financial support to those in need. The speaker also urges the audience to treat the displaced with kindness and respect, stating that they have the resources to assist them. They also emphasize the importance of faith, patience, and perseverance in the face of hardships. The speaker also urges the audience to trust in their own strength and not rely solely on external protection. The speaker concludes by stating that their actions will be remembered.

4.1.4 Analysis of Text 3

4.1.4.1 Deixis Analysis.

Table 14: Types of Deixis in Text 3

No.	Sentences	Deictic Words				
		Personal	Temporal	Spatial	Social	Discourse
1.	<p>"The Iraqi political forces are called upon to unify their discourse and positions on this crucial issue and to set aside their disagreements on other matters".</p> <p>والقوى السياسية العراقية مطالبة بأن توحد خطابها وموافقها في هذه القضية المصيرية وتترك جانباً خلافاتها في قضايا أخرى</p>	<p>We</p> <p>Their</p> <p>Their</p>	—	—	<p>Iraqi political forces</p>	<p>First</p> <p>Second</p> <p>This critical issue</p>
2.	<p>"However, it requires further support for our fighting forces in all their divisions and formations, and establishing a plan that gains the support of local populations in areas still suffering under the oppression and</p>	<p>Our</p> <p>Their</p>	—	<p>in areas still under terrorist oppression</p>	—	<p>To achieve this</p>

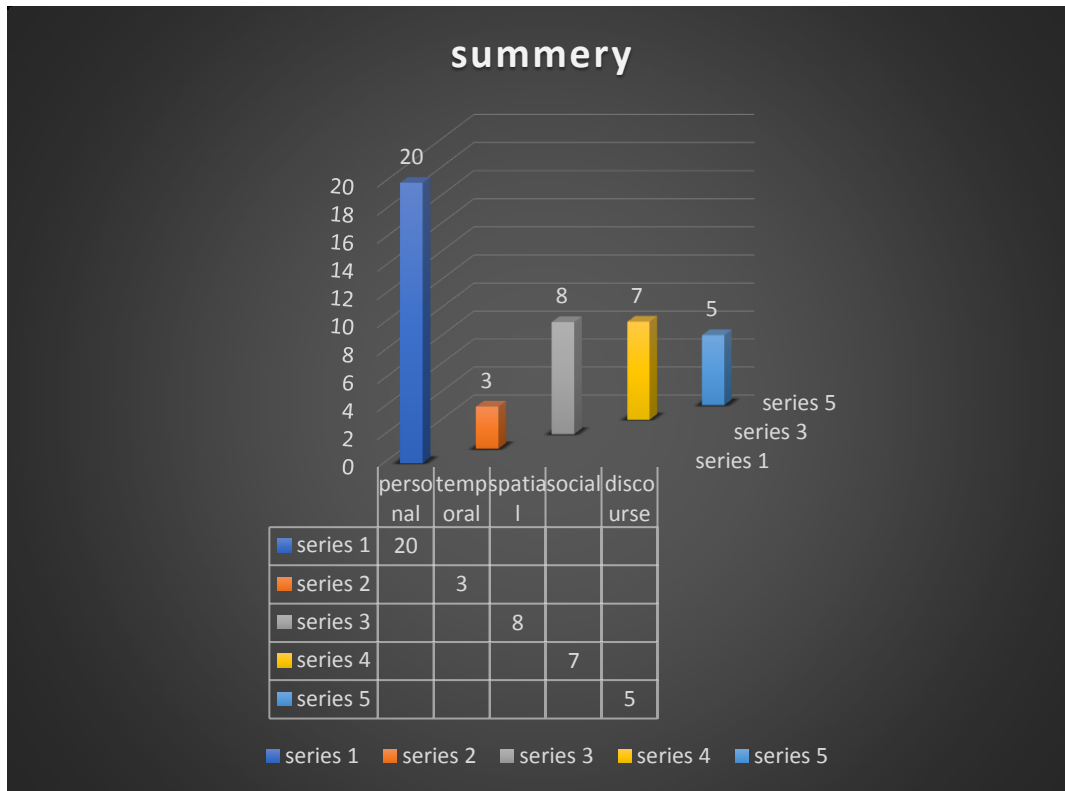
	injustice of terrorists". ولكنّه بحاجة الى توفير مزيد من الدعم للقوات المقاتلة بثتى صنوفها وتشكيلاتها والى وضع خطة تحظى بمساندة الأهالي في المناطق التي لا تزال ترزح تحت ظلم وجور الإرهابيين					
3.	"from around the world participate in the Arbaeen pilgrimage to his holy shrine, we would like to clarify the following " من مختلف أنحاء العالم في الزيارة الأربعينية لمرقده الطاهر نود أن نوضح الأمور التالية	His We	_____	around the world to his holy shrine	_____	we would like to clarify the following
4.	"In these difficult circumstances that our country, Iraq, and the entire region face against ISIS terrorism" في الظروف العصيبة التي يعيشها بلدنا العراق والمنطقة برمتها وهي تواجه الإرهاب الداعشي	Our	In these difficult circumstances	the entire region	_____	_____
5.	"Focusing all efforts and resources on defeating ISIS terrorism and liberating the country from it is the most important goal". إنّ تكريس الجهود والإمكانات كلّها لدحر الإرهاب الداعشي وتخليص البلد منه هو الهدف الأهم		_____	country		_____
6.	" In these grand days , when millions of followers of Imam Hussein (peace be upon him)" في هذه الأيام العظيمة حيث يشارك الملايين من محبّي الإمام الحسين (عليه سلام)	Him	In these grand days	_____	followers of Imam Hussein	_____
7.	" Thus, they will receive both the reward for fighting in the way of God and the reward of visiting Imam Hussein (peace be upon him)".	They	_____	_____	_____	Thus

	فتجتمع لهم مثوبة القتال في سبيل الله ومثوبة زيارة الإمام الحسين (عليه السلام)	Him				
8.	"By staying at their posts, they will earn an even greater reward – the reward of defending their land, honor, and sacred places". فإنهم ببقائهم فيها سيحضون بثواب أكبر هو ثواب الدفاع عن الأرض والعرض والمقدسات	Their They Their	—	at their posts	—	—
9.	"Internal tensions and clashes only benefit the terrorists, who do not discriminate in their injustice and crimes". إن التوتر والاصطدام بين هذه الأطراف مما لا يستفيد منه إلا الإرهابيون الذين يتربصون بالجميع ولن يفرقوا بين طرف وآخر في ظلمهم وإجرامهم	Their	—	—	—	—
10.	"To have a greater role in liberating their areas, followed by rebuilding them and living in dignity and peace, equal to the rest of the Iraqis in rights and duties". ليكون لهم دور أكبر في تخليص مناطقهم ومن ثم إعادة إعمارها والعيش فيها بكرامة وطمأنينة متساوين مع بقية العراقيين في الحقوق والواجبات	Their Them	—	their regions	— all Iraqis	—
11.	"should not leave their positions to go on pilgrimage". أن لا يتركوا مواقعهم للتوجه للزيارة	Their	—	—	—	—
12.	" Additionally, tens of thousands of pilgrims will include them in the rewards of their pilgrimage". بالإضافة الى أن عشرات الآلاف من الزائرين والزائرات سيشركونهم في مثوبة زياراتهم	Them Their	—	—	tens of thousands of pilgrims	Additionally
13.	" there is a greater need than ever to unify and coordinate the efforts of all	—	<i>there is a greater need</i>	—	—	—

	<p>parties fighting these terrorists".</p> <p>تمس الحاجة أكثر مما مضى الى مزيد من التكاتف والتنسيق بين جميع الأطراف المساهمة في محاربة الإرهابيين</p>		<i>than ever</i>			
14.	<p>"Fighters on the frontlines, engaged in fierce battles against terrorists, and those protecting liberated territories, should not leave their positions to go on pilgrimage".</p> <p>على الإخوة المقاتلين الذين يقفون عند السواتر الأمامية ويخوضون حرباً ضرورياً مع الإرهابيين، والذين يرابطون في الأراضي المحررة ويحمون ثغور البلد أن لا يتركوا مواقعهم للتوجه للزيارة</p>	—	—	<p><i>on the frontlines</i></p> <p>liberated territories</p>	<p>fighters on the frontlines</p> <p>those protecting liberated territories</p>	—
15.	<p>"The following is an excerpt from the Friday sermon delivered by Sayyid Ahmed Al-Safi"</p> <p>هذا ما جاء في خطبة الجمعة التي القاها السيد احمد الصافي</p>	—	—	—	<p>Sayyid Ahmed Al-Safi</p>	—

Figure 7

The Disribution of Deixis in Text 3



4.2.4.2 Implicature

Chasing the intentions implied in a text necessitates the search for implicature and explicature so that a complete image of meaning will be drawn by the audience. Owing to this significance, the two types of implicature will be considered as they are exposed in the next tables

4.1.4.2.1 Conventional Implicatures

The conventional implicatures noticed in text (3) are stated in table (15) below:

Table 15

Conventional Implicatures in Text 3

No .	The Sentence	Conventional Implicature
16.	<p>“Internal tensions and clashes only benefit the terrorists”</p> <p>إن التوتر والاصطدام بين هذه الأطراف مما لا يستفيد منه إلا الإرهابيون</p>	<p>The word "only" implies that any internal conflict among Iraqi political forces is detrimental and that unity is the sole path to effectively combat ISIS. This suggests that the political factions must recognize that their disagreements are not just unhelpful</p>

		but actively harmful.
17.	"We call upon Iraqi political forces to unite their discourse and stances." والقوى السياسية العراقية مطالبة بأن توحد خطابها ومواقفها	The word "unite" carries the implication that there is currently a lack of unity, which is detrimental to the fight against terrorism. It suggests that the current state of division is unacceptable in light of the pressing threat posed by ISIS.
18.	"Focusing our efforts and resources on defeating the terrorist threat of ISIS." إنّ تكريس الجهود والإمكانات كلّها لدحر الإرهاب الداعشي	The phrase implies that previous efforts may have been misdirected or insufficient. It suggests a need for a shift in priorities, indicating that the fight against ISIS should take precedence over other political matters.
19.	"Fighters on the frontlines... should not leave their positions to go on pilgrimage." على الإخوة المقاتلين الذين يقفون عند السواتر الأمامية - ويخوضون حرباً ضرورياً مع الإرهابيين، والذين يرابطون في الأراضي المحرّرة ويحمون ثغور البلد - أن لا يتركوا مواقعهم للتوجه للزيارة	The use of "should not" implies a moral obligation or duty to remain in combat rather than participate in the pilgrimage. It suggests that the act of pilgrimage is less important than the responsibility to defend the homeland
20.	"By staying at their posts, they will earn an even greater reward" فإنّهم ببقائهم فيها سيحضون بثواب أكبر	The phrase implies that the rewards for defending their land are superior to those of participating in the pilgrimage. This suggests a hierarchy of values, where military duty is portrayed as more virtuous or commendable than religious observance in this context.
21.	"Thus, they will receive both the reward for fighting in the way of God and the reward of visiting Imam Hussein (peace be upon him). What a great blessing!" فتجتمع لهم مثوبة القتال في سبيل الله ومثوبة زيارة الإمام الحسين ع ويا له من حظ عظيم	This exclamation implies that the combination of fighting for one's country and receiving spiritual rewards is a unique and significant opportunity. It suggests that the fighters are in a privileged position to gain both worldly and spiritual benefits, which elevates their sacrifices.
22.	"There is a greater need than ever to	The speaker implies that unity and coordination among parties

	<p>unify and coordinate the efforts of all parties fighting these terrorists."</p> <p>تمس الحاجة أكثر مما مضى الى مزيد من التكاتف والتنسيق بين جميع الأطراف المساهمة في محاربة الإرهابيين</p>	<p>fighting against ISIS are crucial.</p>
23.	<p>"Internal tensions and clashes only benefit the terrorists, who do not discriminate in their injustice and crimes."</p> <p>إن التوتر والاصطدام بين هذه الأطراف مما لا يستفيد منه إلا الإرهابيون الذين يتربصون بالجميع ولن يفرقوا بين طرف وآخر في ظلمهم وإجرامهم</p>	<p>The context suggests that internal tensions and clashes hinder the fight against terrorists.</p>
24.	<p>"The Iraqi political forces are called upon to unify their discourse and positions on this crucial issue and to set aside their disagreements on other matters."</p> <p>والقوى السياسية العراقية مطالبة بأن توحد خطابها ومواقفها في هذه القضية المصيرية وتترك جانباً خلافاتها في قضايا أخرى</p>	<p>The phrase "setting aside their differences in other matters" implies that political forces should prioritize the fight against terrorism over other disagreements.</p>
25.	<p>"Fighters on the frontlines, engaged in fierce battles against terrorists, and those protecting liberated territories, should not leave their positions to go on pilgrimage."</p> <p>على الإخوة المقاتلين الذين يقفون عند السواتر الأمامية ويخوضون حرباً ضروساً مع الإرهابيين، والذين يرابطون في الأراضي المحررة ويحمون ثغور البلد أن لا يتركوا مواقعهم للتوجه للزيارة</p>	<p>The speaker implies that fighters on the frontlines should prioritize their duty over going on pilgrimage.</p>

26.	"By staying at their posts, they will earn an even greater reward – the reward of defending their land, honor, and sacred places." فإنهم ببقائهم فيها سيحضون بثواب أكبر هو ثواب الدفاع عن الأرض والعرض والمقدسات	By staying at their posts, they will receive a greater reward (both spiritual and earthly) than if they are left to participate in the pilgrimage.
27.	"What a great blessing!" ويا له من حظ عظيم	The context implies that defending their land and sacred places is more important than personal religious observance.

4.1.4.2.2 Conversational Implicatures.

Both generalized as well as particularized conversational implicatures are noticed in text 3 as illustrated in Table 16:

Table 16

Conversational Implicatures in Text 3

No.	GCI Generalized Conversational Implicatures	
	The sentence	The implicature
28.	"To have a greater role in liberating their areas, followed by rebuilding them and living in dignity and peace, equal to the rest of the Iraqis in rights and duties." ليكون لهم دور أكبر في تخليص مناطقهم ومن ثم إعادة إعمارها والعيش فيها بكرامة وطمأنينة متساوين مع بقية العراقيين في الحقوق والواجبات.	The process of empowerment will naturally lead to liberation and peaceful coexistence. The idea of peaceful coexistence implies that the conflict and oppression are temporary obstacles that will be overcome through joint effort, a default implication in discussions of empowerment and cooperation.
29.	"Internal tensions and clashes only benefit the terrorists, who do not discriminate in their injustice and crimes." إن التوتر والاصطدام بين هذه الأطراف مما لا يستفيد منه إلا الإرهابيون الذين يترصون بالجميع ولن يفرقوا بين طرف وآخر في ظلمهم وإجرامهم	Any internal conflicts weaken the collective effort against the terrorists. The phrase suggests that terrorists indiscriminately harm all, reinforcing the notion that unity is critical to defeat them. This meaning is generally inferred in any context where internal disputes are mentioned during conflict.
30.	"We call upon Iraqi political forces to unite	the Political forces should prioritize the fight

	<p>their discourse and stances on this critical issue, setting aside their differences in other matters."</p> <p>والقوى السياسية العراقية مطالبة بأن توحد خطابها ومواقفها في هذه القضية المصيرية وتترك جانباً خلافاتها في قضايا أخرى</p>	<p>against ISIS over other disagreements.</p>
31.	<p>"Focusing all efforts and resources on defeating ISIS terrorism and liberating the country from it is the most important goal."</p> <p>إنّ تكريس الجهود والإمكانات كلّها لدحر الإرهاب الداعشي وتخليص البلد منه هو الهدف الأهم</p>	<p>The primary objective is clear and unchanging regardless of the context — defeating terrorism takes precedence over other matters. It suggests that any distraction from this goal is harmful.</p>

These implicatures stem from fundamental beliefs like unity, conflict priorities, and the reward for sacrifice, applicable across many circumstances. Concerning the particularized implicature, table 17 below displays those noticed in text 3:

Table 17

Particularized Conversational Implicatures in Txt 3

No.	P CI Particularized Conversational Implicatures	
	The sentence	The implicature
32.	<p>"It requires further support for our fighting forces in all their divisions and formations, and establishing a plan that gains the support of local populations in areas still suffering under the oppression and injustice of terrorists."</p> <p>ولكنّه بحاجة الى توفير مزيد من الدعم للقوات المقاتلة بشتى صنوفها وتشكيلاتها والى وضع خطة تحظى بمساندة الأهالي في المناطق التي لا تزال ترزح تحت ظلم وجور الإرهابيين</p>	<p>Specific actions, such as supporting fighting forces and securing local cooperation, are necessary to defeat ISIS.</p>

33.	<p>"To have a greater role in liberating their areas, followed by rebuilding them and living in dignity and peace, equal to the rest of the Iraqis in rights and duties."</p> <p>ليكون لهم دور أكبر في تخليص مناطقهم ومن ثم إعادة إعمارها والعيش فيها بكرامة وطمأنينة متساوين مع بقية العراقيين في الحقوق والواجبات</p>	<p>The process of empowerment will naturally lead to liberation and peaceful coexistence. The idea of peaceful coexistence implies that the conflict and oppression are temporary obstacles that will be overcome through joint effort, a default implication in discussions of empowerment and cooperation.</p>
34.	<p>"Internal tensions and clashes only benefit the terrorists, who do not discriminate in their injustice and crimes."</p> <p>إن التوتر والاصطدام بين هذه الأطراف مما لا يستفيد منه إلا الإرهابيون الذين يتربصون بالجميع ولن يفرقوا بين طرف وآخر في ظلمهم وإجرامهم</p>	<p>The specific context here suggests that the internal conflicts among Iraqi political forces directly weaken the fight against ISIS. This requires the listener to understand the political and military situation in Iraq and how discord among political factions might benefit the terrorists.</p>
35.	<p>"The Iraqi political forces are called upon to unify their discourse and positions on this crucial issue and to set aside their disagreements on other matters."</p> <p>والقوى السياسية العراقية مطالبة بأن توحد خطابها ومواقفها في هذه القضية المصيرية وتترك جانباً خلافاتها في قضايا أخرى</p>	<p>The specific political differences being referred to are not explicitly mentioned but are understood based on the context of Iraqi internal politics. The request implies that these differences are less important in the current context of fighting ISIS.</p>
36.	<p>"Fighters on the frontlines, engaged in fierce battles against terrorists, and those protecting liberated territories, should not leave their positions to go on pilgrimage."</p> <p>على الإخوة المقاتلين الذين يقفون عند السواتر الأمامية - ويخوضون حرباً ضرورياً مع الإرهابيين، والذين يرابطون في الأراضي المحررة ويحمون ثغور البلد أن لا يتركوا مواقعهم للتوجه للزيارة</p>	<p>This sentence implies that in the current situation, the act of pilgrimage, while religiously significant, is less important than maintaining military presence at the frontlines. The context of the ongoing battle against ISIS is crucial to understanding why this statement is being made.</p>
37.	<p>"By staying at their posts, they will earn an even greater reward – the reward of defending their land, honor, and sacred places."</p> <p>فإنهم ببقائهم فيها سيحضون بثواب أكبر هو ثواب الدفاع عن الأرض والعرض والمقدسات</p>	<p>The idea of a "greater reward" assumes the context of religious devotion and defense of the homeland, which would be understood by the audience as involving not only spiritual merit but also the preservation of their communities from terrorist aggression.</p>

These implicatures depend on the audience's knowledge of the political, military, and religious background of Iraq during the conflict with ISIS.

4.1.4.3 Politeness.

4.1.4.3.1 Positive Politeness Strategies

Various positive strategies are noticed in the text. These are the following:

-Juxtaposing Criticism with Compliments: The speaker advocates for cohesion among Iraqi political factions, refraining from explicit criticism by highlighting the common objective of vanquishing ISIS: “Internal discord and conflicts solely advantage the terrorists, who exhibit no discrimination in their injustices and crimes.” Rather of attributing blame to particular entities, he emphasizes the need for collaboration and coordination.

-Establishing Common Ground: The speaker underscores collective goals and duties: “Concentrating our efforts and resources on vanquishing the terrorist menace of ISIS and emancipating our nation is the paramount objective.” By presenting the struggle against ISIS as a unified endeavour, the speaker creates a shared foundation among all political factions and the populace. Emphasis is placed on harmonious coexistence and equality: “...peaceful coexistence with all Iraqis as equals in rights and responsibilities.” This fosters unity and shared understanding among the audience.

-Use of Honorifics and Terms of Respect: The speaker acknowledges with honour the courage and sacrifices of "fighters on the frontlines" and "those safeguarding liberated territories." In doing so, he demonstrates respect and gratitude for their contributions, appealing to their positive self-image. Additionally, referencing “the reward for fighting in the way of God” underscores the religious and moral commitment of these combatants, so augmenting their esteem.

-Appealing to Positive Outcomes: The speaker emphasizes the benefits and rewards for those who persist in their struggle rather than on a pilgrimage: “By remaining steadfast, they will attain an even greater reward – the reward of safeguarding their territory, honour, and sacred sites.” This positions the challenging effort of remaining behind as a commendable and fortunate deed, fostering a favourable connotation.

-In-group Language and Cultural References: The speaker refers to the "millions of adherents of Imam Hussein" engaging in the pilgrimage, using cultural and theological allusions to resonate with the audience. This collective cultural experience enhances togetherness and fosters mutual understanding.

These positive politeness strategies help the speaker deliver sensitive messages in a way that respects the audience's values, emphasizes common goals, and fosters cooperation.

4.1.4.3.2 Negative politeness strategies

-Hedging: The speaker uses gentle words to communicate delicate information. For instance, rather than issuing a direct order to political entities, he used the expression: "The Iraqi political forces are called upon to unify their discourse and positions ...". The phrase "called upon" is less direct and softens the demand.

-Questioning or Proposing Indirectly: The speaker implies that political factions need to prioritise the terrorist danger above their divergences by stating, "setting aside their differences in other matters." This is a subtle approach of soliciting collaboration without issuing commands or causing offence to any group.

-Minimizing the Imposition: The speaker encourages combatants to maintain their positions while mitigating the command by highlighting the benefits they will attain: "By remaining at their posts, they will earn an even greater reward..." This mitigates the burden by emphasising the advantages rather than only the requirement..

-Acknowledging Reluctance or Difficulty: The expression "In these challenging circumstances that our nation, Iraq, and the broader region confront" recognises the adversities faced by the listener, demonstrating empathy and softening the directness of the request. This acknowledgement mitigates possible offence by demonstrating empathy.

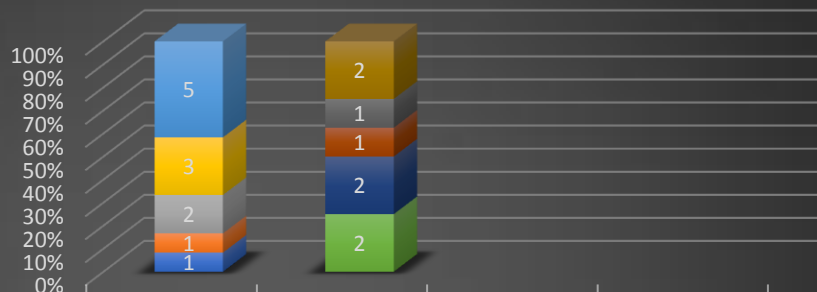
-Use of Formal Address and Deference: The speaker used polite and courteous language throughout the passage, including phrases like "we would like to clarify" rather than issuing direct commands. This formality demonstrates respect for the listener, making the message more courteous.

These negative politeness strategies are used to avoid offense, soften directives, and acknowledge the sensitivity of the situation, thus showing respect for the audience's autonomy.

Figure 8

Positive and Negative Strategies of Politeness in Text 3

politeness



	Positive Politeness Strategies	negative politeness strategies		
Use of Formal Address and Deference		2		
Acknowledging Reluctance or Difficulty		1		
Minimizing the Imposition		1		
Questioning or Proposing Indirectly		2		
Hedging		2		
Column1	5			
Appealing to Positive Outcomes	3			
Use of Honorifics and Terms of Respect	2			
Establishing Common Ground	1			
Juxtaposing Criticism with Compliments	1			

4.1.4.4 Speech Acts.

Table 18

Types of Speech Acts in Text 3

No.	Speech Acts	
	Sentences	Type of a speech act
38.	"In these difficult circumstances that our country, Iraq, and the entire region face against ISIS terrorism, there is a greater need than ever to unify and coordinate the efforts of all parties fighting these terrorists." في الظروف العصيبة التي يعيشها بلدنا العراق والمنطقة برمتها وهي تواجه الإرهاب الداعشي تمس الحاجة أكثر مما مضى الى مزيد من التكاتف والتنسيق بين جميع الأطراف المساهمة في محاربة الإرهابيين والقضاء عليهم.	Assertive
39.	"Internal tensions and clashes only benefit the terrorists, who do not discriminate in their injustice and crimes." إن التوتر والاصطدام بين هذه الأطراف مما لا يستفيد منه إلا الإرهابيون الذين يتربصون بالجميع ولن يفرقوا بين	Assertive

	طرف وآخر في ظلمهم وإجرامهم	
40.	"Focusing all efforts and resources on defeating ISIS terrorism and liberating the country from it is the most important goal." إنّ تكريس الجهود والإمكانات كلّها لدحر الإرهاب الداعشي وتخليص البلد منه هو الهدف الأهم	Assertive
41.	"To have a greater role in liberating their areas, followed by rebuilding them and living in dignity and peace, equal to the rest of the Iraqis in rights and duties." ليكون لهم دور أكبر في تخليص مناطقهم ومن ثم إعادة إعمارها والعيش فيها بكرامة وطمأنينة متساوين مع بقية العراقيين في الحقوق والواجبات	Assertive
42.	"In these grand days, when millions of followers of Imam Hussein (peace be upon him) from around the world participate in the Arbaeen pilgrimage to his holy shrine..." في هذه الأيام العظيمة حيث يشارك الملايين من محبّي الإمام الحسين عليه سلام. من مختلف أنحاء العالم في الزيارة الأربعينية لمرفده الطاهر	Assertive
43.	"Fighters on the frontlines, engaged in fierce battles against terrorists, and those protecting liberated territories, should not leave their positions to go on pilgrimage." على الإخوة المقاتلين الذين يقفون عند السواتر الأمامية ويخوضون حرباً ضروساً مع الإرهابيين، والذين يرابطون في الأراضي المحرّرة ويحمون ثغور البلد أن لا يتركوا مواقعهم للتوجه للزيارة	Assertive
44.	"By staying at their posts, they will earn an even greater reward – the reward of defending their land, honor, and sacred places." فإنّهم ببقائهم فيها سيحضون بثواب أكبر هو ثواب الدفاع عن الأرض والعرض والمقدسات	Assertive
45.	"The Iraqi political forces are called upon to unify their discourse and positions on this crucial issue and to set aside their disagreements on other matters." والقوى السياسية العراقية مطالبة بأن توحد خطابها ومواقفها في هذه القضية المصيرية وتترك جانبا خلافاتها في قضايا أخرى	Directive
46.	"Focusing all efforts and resources on defeating ISIS terrorism and liberating the country from it is the most important goal." إنّ تكريس الجهود والإمكانات كلّها لدحر الإرهاب الداعشي وتخليص البلد منه هو الهدف الأهم	Directive
47.	"It requires further support for our fighting forces in all their divisions and formations, and establishing a plan that gains the support of local populations in areas still suffering under the oppression and injustice of terrorists." ولكنّه بحاجة الى توفير مزيد من الدعم للقوات المقاتلة بشتى صنوفها وتشكيلاتها والى وضع خطة تحظى بمساندة الأهالي في المناطق	Directive

48.	"Fighters on the frontlines... should not leave their positions to go on pilgrimage." على الإخوة المقاتلين الذين يقفون عند السواتر الأمامية - ويخوضون حرباً ضروساً مع الإرهابيين، والذين يرابطون في الأراضي المحررة ويحمون ثغور البلد - أن لا يتركوا مواقعهم للتوجه للزيارة	Directive
49.	"We must provide further support to our fighting forces..." ولكنه بحاجة الى توفير مزيد من الدعم للقوات المقاتلة بثتى صنوفها	Commissive
50.	"By staying at their posts, they will earn an even greater reward – the reward of defending their land, honor, and sacred places." فإنهم ببقائهم فيها سيحضون بثواب أكبر هو ثواب الدفاع عن الأرض والعرض والمقدسات	Commissive
51.	"Additionally, tens of thousands of pilgrims will include them in the rewards of their pilgrimage." بالإضافة الى أن عشرات الآلاف من الزائرين والزائرات سيشركونهم في مثوية زيارتهم	Commissive
52.	"By staying at their posts, they will earn an even greater reward – the reward of defending their land, honor, and sacred places." فإنهم ببقائهم فيها سيحضون بثواب أكبر هو ثواب الدفاع عن الأرض والعرض والمقدسات	Expressive
53.	"What a great blessing! " ويا له من حظ عظيم	Expressive

Table 19

Propositional Content Conditions of Speech Acts in Text 3

NO	Propositional Content Conditions	
	Type of condition	Conditions
54.	Preparatory	The speaker uses preparatory strategies to emphasize unity and prioritize the fight against ISIS, urging Iraqi leaders to set aside internal conflicts. He advises frontline fighters to remain in their posts rather than attend the Arbaeen pilgrimage, promising them "an even greater reward" for their sacrifice. This aligns their efforts with both national defense and religious devotion, framing their role as essential and highly valued.
55.	Sincerity	The text has a tone of sincerity, especially in the speaker's acknowledgement and recognition of the sacrifices made by Iraqi warriors. The speaker underscores the need of unity and

		prioritises the struggle against terrorism, personally addressing warriors and reminding them of the spiritual and moral benefits of their commitment. By appreciating their achievements and presenting their endeavours as both patriotic and spiritually significant, the speaker's plea is sincere and serious, seeking to inspire and commend those on the frontlines.
56.	Essential	The text emphasises the fundamental need of unity and prioritisation in the battle against ISIS. It underscores the vital importance of Iraqi authorities in resolving internal disputes and the indispensable role of frontline warriors safeguarding their nation. Their sacrifice is portrayed as crucial for national defence and spiritually fulfilling, underscoring the need of their unwavering dedication.

4.1.5 Analysis of Text 4

4.1.5.1 Deixis Analysis.

Table 20

Types of Deixis in Text 4

No.	Sentences	Deictic Words				
		Personal	Temporal	Spatial	Social	discourse
1.	<p>“Firstly: Fear God and keep Him in view regarding the sanctities of those who fight you.”</p> <p>أولاً: الله الله في حرمة عامة الناس ممن لم يقاتلوكم</p>	you him	Firstly	—	—	Firstly
2.	<p>“You are All-Hearing, All Answering.”</p> <p>إنك سميع مجيب</p>	you	—	—	—	
3.	<p>“Our brave fighters, writing heroic stories</p>	our	modern	—	Our brave	—

	of sacrifice in the pages of modern Iraqi history” من الضروري لمقاتلينا الأبطال الذين يسطرون ملاحم البطولة والتضحية في صفحات تاريخ العراق الحديث				fighters	
4.	“May God support our armed forces, volunteers, and the brave sons of our tribes with a decisive victory, frustrate the schemes of our enemies, and grant us ease by Your grace.” اللهم انصر قواتنا المسلحة والمتطوعين والغيارى من أبناء العشائر نصر عزيز مقتدر، ورد كيد أعدائنا في نحورهم، وغيّر سوء حالنا بحسن حالك	Our Our Our Your Us	—	—	—	—
5.	“To uphold their mission, they must adhere to these principles, rooted in religious, ethical, and humanitarian considerations.” ولأجل تحقيق هذه المهمة وفق الضوابط الشرعيّة والأخلاقية والإنسانية لابد من أمرين	Their They	—	—	—	—
6.	“ They should avoid allowing emotions like grief, sorrow, anger, or a desire for retribution to lead to violations of these principles. ” فلا يحملنهم حزن وأسف على فقد عزيز استشهد في القتال، أو تألم على جريح أو حالة غضب أو انفعال على ارتكاب ما يخالف هذه الضوابط	They		—	—	These principles
7.	“ They should distinguish between combatants and civilians uninvolved in the conflict.” فلا بد من الفرز بين المعتدي المقاتل والمواطن الذي لا دخل له في ذلك	They	—	—	—	—
8.	“especially the weak, such as the elderly, children, and women , even if they are	They	—	—	relatives of the	—

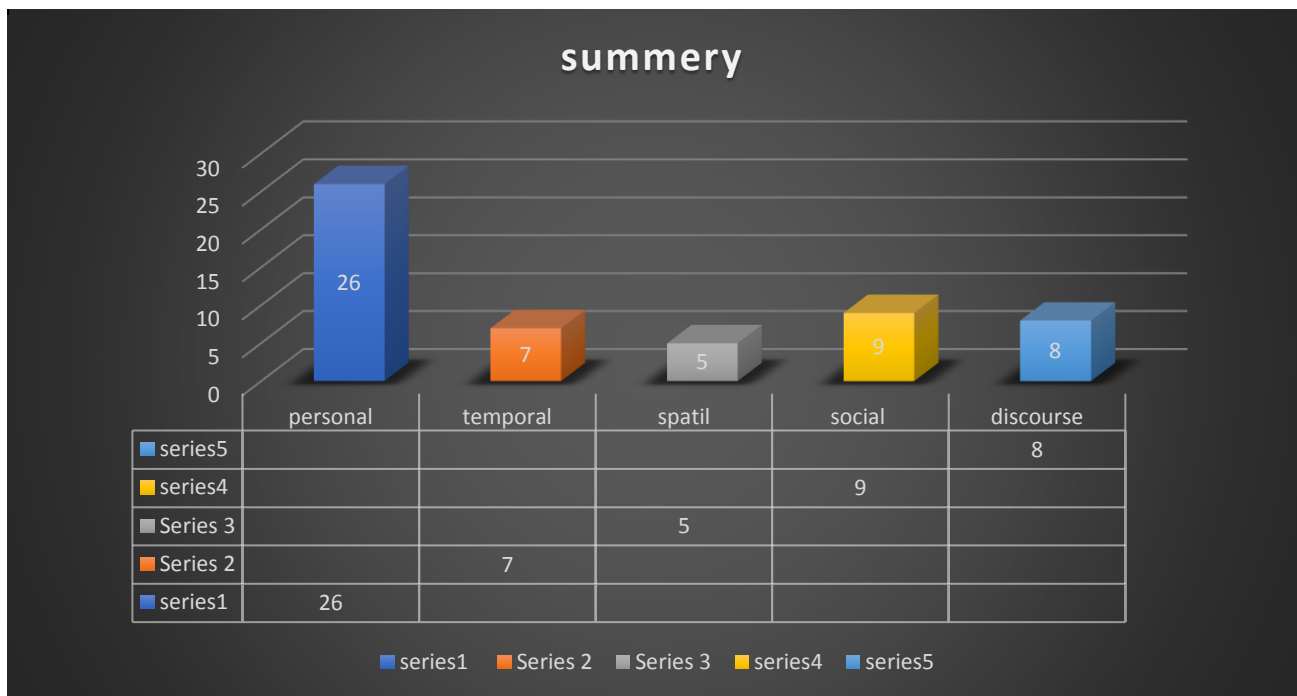
	<u>relatives of the fighters.</u> يقاتلوكم لاسيما المستضعفين من الشيوخ والولدان والنساء حتى إذا كانوا من ذوي المقاتلين				fighters. the weak, such as the elderly, children, and women	
9.	<u>They</u> should be respected, and no part of <u>them</u> should be violated by word or action.” انتهاك شيء منها بلسان أو يد، واحذروا أخذ امرئ بذنب غيره	They Them	—	—	—	—
10.	<u>These citizens</u> are <u>their</u> brothers and sisters, and the fighters must view <u>them</u> as such.” وأن ينظروا لهم كإخوة وأخوات، وأنهم جاؤوا لتخليصهم من هذه الفئة الدخيلة على العراقيين	Their Them	—	these citizens	These citizens are their brothers and sisters	—
11.	<u>This follows the practice of Imam Ali</u> , who forbade attacking the homes, women, and children of his enemies, despite the insistence of some with <u>him</u> , particularly the Kharijites, on violating <u>them</u> .” وقد كان من سيرة أمير المؤمنين عليه السلام أنه كان ينهى عن التعرض لبيوت أهل حربه ونسائهم وذريتهم رغم إصرار بعض من كان معه - خاصة من الخوارج- على استباحتها	Them Him	—	—	—	This follows the practice of Imam Ali
12.	<u>Secondly</u> : Fear God and keep <u>Him</u> in view regarding people's wealth.” ثانياً: (الله الله في أموال الناس فإنه لا يحل مال امرئ مسلم	Him	—	—	—	Secondly
13.	<u>Thirdly</u> : Fear God and keep <u>Him</u> in view regarding all sanctities.” الله الله في الحرمات كلها	Him	—	—	—	Thirdly

14.	<p>“The following is an excerpt from the Friday sermon delivered by Sheikh Abdul-Mahdi Al-Karbala'i (may his glory endure) on <u>11 Ramadan, 1437 A.H., corresponding to 17 January, 2016 CE, in the Holy Shrine of Imam Hussein</u>”</p> <p>هذا ماجاء في خطبة الجمعة التي القاها الشيخ عبد المهدي الكربلائي (دام عزه) في الصحن الحسيني الشريف في يوم ١١ شهر رمضان ١٤٣٧هـ الموافق ١٧ / ٦ / ٢٠١٦ م</p>	—	11 Ramadan 1437 A.H. 17 January 2016 CE	in the Holy Shrine of Imam Hussein	—	—
15.	<p>“Iraq has never <u>before</u> witnessed.”</p> <p>لم يشهد تاريخ العراق</p>	—	befor	iraq	—	—
16.	<p>“The national, human, and cultural identity of the <u>Iraqi</u> people must be protected”</p> <p>الهوية الوطنية والإنسانية والحضارية للشعب العراقي الذي أرادت هذه العصابات مسخها وطمسها</p>	—	—	iraqi	—	—
17.	<p>“<u>Their</u> mission is to free these people <u>from</u> <u>a foreign group</u> whose deviant beliefs justify brutal practices”</p> <p>وأنهم جاؤوا لتخليصهم من هذه الفئة الدخيلة على العراقيين في فكرها الضلالي الذي تتبناه بتكفير الآخرين وتحليل قتلهم، الذي ترجمته الى ممارسات وحشية</p>	their	—	from a foreign group	These people	—
18.	<p>“should not forget that <u>their</u> purpose is to liberate <u>their fellow citizens</u> from the control of ISIS gangs.”</p> <p>أن يلتفتوا إلى أنّ الغاية من قتالهم هو إنقاذ المواطنين من المناطق التي سيطرت عليها عصابات داعش</p>	Their Their	—	—	their fellow citizens	—
19.	<p>“The sanctities of those who did not fight should not be violated, including <u>their</u> belongings.”</p> <p>فإنّه لا تحلّ حرّمات من قاتلوا غير ما كان. معهم من</p>	Their	—	—	—	—

	أموالهم					
20.	<p>“reflects the recommendations of the Highest Religious Authority, emphasized in the twenty guidelines”</p> <p>وقد ورد في التوصيات العشرين للمرجعية الدينية العليا التي تم التأكيد عليها</p>	—	—	—	the Highest Religious Authority	the twenty guidelines
21.	<p>“This includes avoiding actions such as desecrating the deceased, mistreating the wounded, targeting civilian property, or seizing the belongings of innocent citizens.”</p> <p>من تمثيل بقتيل أو إجهاز على جريح أو تفجير دار مشتببه في أمره أو سطو على مال لذوي المقاتلين أو استيلاء على أموال لمواطنين أبرياء</p>	—	—	—	—	This includes avoiding actions such as

Figure 9

The Frequency of Deixis in Text ٤



4.1.5.2 Implicature.

Chasing the intentions implied in a text necessitates the search for implicature and explicature so that a complete image of meaning will be drawn by the audience. Owing to this significance, the two types of implicature will be considered as they are exposed in the next tables.

4.1.5.2.1 Conventional Implicatures

The first three matters in text 1 do not contain explicit conventional implicatures but the fourth matter does. The conventional implicatures noticed in the fourth matter are stated in table (21) below:

Table 21

Conventional Implicatures in Text 4

No.	The Sentence	Conventional Implicature
22.	<p>“Our brave fighters, writing heroic stories of sacrifice in the pages of modern Iraqi history, should not forget that their purpose is to liberate their fellow citizens from the control of ISIS gangs.”</p> <p>من الضروري لمقاتلينا الأبطال الذين يسيطرون ملاحم البطولة والتضحية في صفحات تاريخ العراق الحديث أن يلتفتوا إلى أنّ الغاية من قتالهم هو إنقاذ المواطنين من المناطق التي سيطرت عليها عصابات داعش</p>	<p>The phrase "should not forget" conventionally implies that there is a possibility that the fighters might forget or lose sight of their mission, even though it is not explicitly stated. It suggests a reminder of their duty.</p>
23.	<p>“These citizens are their brothers and sisters, and the fighters must view them as such.”</p> <p>وأن ينظروا لهم كإخوة وأخوات، وأنهم جاؤوا لتخليصهم من هذه الفئة الدخيلة على العراقيين</p>	<p>The use of "brothers and sisters" implies a moral obligation to treat citizens with the care and respect one would show to family. It suggests that their connection is more profound than just sharing nationality; it is a bond of unity and responsibility.</p>
24.	<p>“Their mission is to free these people from a foreign group whose deviant beliefs justify brutal practices far removed from Islam and humanity – practices Iraq has never before witnessed.”</p>	<p>The phrase "far removed from Islam and humanity" implies that the actions of ISIS are not only incorrect but also fundamentally disconnected from Islamic and human values. This implicature conventionally reinforces the idea that ISIS's</p>

	وأَنهم جاؤوا لتخليصهم من هذه الفئة الدخيلة على العراقيين في فكرها الضلالي الذي تتبناه بتكفير الآخرين وتحليل قتلهم، الذي ترجمته الى ممارسات وحشية بعيدة عن الإسلام والإنسانية حيث لم يشهد تاريخ العراق	actions are inhumane and un-Islamic.
25.	“Fighters must exercise caution and avoid seeking revenge or aggression.” مثل هذه الوحشية، فلينتبهوا وليحذروا من أن يكون هدفهم الانتقام أو الاعتداء أو غير ذلك	The instruction to "avoid seeking revenge or aggression" implies that there is a conventional expectation that fighters might feel inclined toward revenge, but they are being guided to rise above such emotions.
26.	“Fear God and keep Him in view regarding the sanctities of those who fight you, especially the weak, such as the elderly, children, and women, even if they are relatives of the fighters.” الله الله في حرمة عامة الناس ممن لم يقاتلوكم لاسيما المستضعفين من الشيوخ والولدان والنساء حتى إذا كانوا من ذوي المقاتلين	"Fear God" conventionally implies that the fighters are being reminded that their actions are subject to divine judgment, emphasizing a higher religious obligation to treat others, especially the vulnerable, with respect.
27.	“Whoever seizes someone else's property forcefully will have a piece of the fires of Hell.” فمن استولى على مال غيره غصباً فإنما حاز قطعة من قطع النيران	The phrase "a piece of the fires of Hell" conventionally implicates that unlawful actions, such as taking someone's property by force, will result in divine punishment in the afterlife. The implicature is that there are eternal consequences for immoral behavior.

These implicatures convey deeper meanings beyond the literal text, emphasizing ethical conduct, compassion, and adherence to religious principles.

4.1.5.2.2 Conversational Implicature

Instances of conversational implicature extracted from the text are included in the table below:

Table 22

Generalized Conversational Implicatures in Text 4

No.	GCI	
	Generalized Conversational Implicatures	
	The sentence	The implicature
28.	<p>“Fighters must view them as such...”</p> <p>وأن ينظروا لهم كإخوة وأخوات، وأنهم جاؤوا لتخليصهم من هذه الفئة</p>	<p>Fighters should naturally understand that the citizens they are liberating are like family (brothers and sisters), even though this is not explicitly stated but implied by the phrasing.</p>
29.	<p>“Fighters must exercise caution and avoid seeking revenge or aggression.”</p> <p>مثل هذه الوحشية، فلينتبهوا وليحذروا من أن يكون هدفهم الانتقام أو الاعتداء أو غير ذلك</p>	<p>It is generally understood that in combat, revenge and aggression are common emotions, but this advice implies that these emotions should be avoided without explicitly saying that they will occur.</p>
30.	<p>“Fighters should maintain the highest levels of self-discipline in all actions and combat operations.”</p> <p>التحلي بأعلى درجات الانضباط النفسي في تصرفاتهم وأعمالهم القتالية</p>	<p>The general expectation is that soldiers in combat may lose self-discipline under stress, and this sentence implies that they must strive to avoid that.</p>
31.	<p>“This includes avoiding actions such as desecrating the deceased, mistreating the wounded, targeting civilian property, or seizing the belongings of innocent citizens.”</p> <p>من تمثيل بقتيل أو إجهاز على جريح أو تفجير دار مشتبته في أمره أو سطو على مال لذوي المقاتلين أو استيلاء على أموال لمواطنين أبرياء</p>	<p>It is implied that these actions are possibilities in war, but they are prohibited under moral and ethical principles.</p>
32.	<p>“Fear God and keep Him in view regarding people's wealth.”</p> <p>الله الله في أموال الناس فإنه لا يحل مال امرئ مسلم</p>	<p>It is understood that there is a moral responsibility to respect others' property, with an implied consequence of divine punishment if this is violated.</p>

Concerning the particularized implicatures, table 23 below displays those noticed in text 4:

Table 23

Particularized Conversational Implicatures in text 4

No.	PCI	
	Particularized Conversational Implicatures	
	The sentence	The implicature
33.	<p>“These citizens are their brothers and sisters, and the fighters must view them as such.” وأن ينظروا لهم كإخوة وأخوات، وأنهم جاؤوا لتخليصهم من هذه الفئة الدخيلة على العراقيين</p>	<p>The speaker implies that despite the war context, fighters must remember their connection to civilians, treating them with familial compassion rather than viewing them as enemies or targets. The expectation is that fighters should not let conflict dehumanize their perception of others.</p>
34.	<p>“Their mission is to free these people from a foreign group whose deviant beliefs justify brutal practices far removed from Islam and humanity.” وأنهم جاؤوا لتخليصهم من هذه الفئة الدخيلة على العراقيين في فكرها الضاللي الذي تتبناه بتكفير الآخرين وتحليل قتلهم، الذي ترجمته الى ممارسات وحشية بعيدة عن الإسلام والإنسانية حيث لم يشهد تاريخ العراق</p>	<p>The speaker suggests that ISIS's actions are not only foreign but are also seen as a violation of both Islamic and humanitarian values, thereby delegitimizing ISIS's claims to authority. The listeners are expected to understand the religious and ethical framework being invoked.</p>
35.	<p>“Fighters must exercise caution and avoid seeking revenge or aggression.” مثل هذه الوحشية، فليبتهوا وليحذروا من أن يكون هدفهم الانتقام أو الاعتداء أو غير ذلك</p>	<p>This suggests that although the fighters may be tempted to act vengefully due to the brutality they have witnessed, they must resist such urges and act according to higher ethical standards. This requires an understanding of the difference between justified defense and emotional retaliation.</p>
36.	<p>“Avoid allowing emotions like grief, sorrow, anger, or a desire for retribution to lead to violations of these principles.” فلا يحملنهم حزن وأسف على فقد عزيز استشهد في القتال، أو</p>	<p>The fighters may be deeply affected by the war, having lost comrades or suffered personal losses, but they are expected to control these emotions and act in a disciplined, moral manner. The context of war is</p>

	تألم على جريح أو حالة غضب أو انفعال على ارتكاب ما يُخالف هذه الضوابط	critical to understanding why this caution is necessary.
37.	“It is not permissible for a Muslim's property to be taken by another except with his consent.” فإنه لا يحلّ مال امرئ مسلم لغيره إلا بطيب نفسه	The speaker refers to potential looting or theft in war zones. The assumption is that fighters might be tempted to seize property in the chaos of battle, but they are being warned that such actions are religiously prohibited, even during war.
38.	“Fear God and keep Him in view regarding people's wealth.” الله الله في أموال الناس فإنه لا يحلّ مال امرئ مسلم	This phrase implies that fighters should remember divine judgment when dealing with others' property, emphasizing that they will be held accountable by God for any misdeeds, including theft or wrongful appropriation during the conflict.
39.	“Beware of holding someone accountable for another person's sin.” واحذروا أخذ امرئ بذنب غيره	This implies that fighters may be tempted to exact punishment on innocent civilians because of their association with combatants. The caution here is to ensure that justice is individualized and that collective punishment is avoided.

Each of these implicatures depends on a common understanding of Islamic ethics, the unique dynamics of the Iraqi war, and the moral direction provided by religious leaders, rendering them special to the sermon's audience.

4.1.5.3 Politeness.

4.1.5.3.1 Positive Politeness Strategies.

Various positive strategies are noticed in the text. They are listed as follows:

-Juxtaposing Criticism with Compliments: The text begins with praise for the fighters, acknowledging their heroism by saying, “Our brave fighters, writing heroic stories of sacrifice in the pages of modern Iraqi history.” This positive note is then balanced with a gentle reminder of their duty to their fellow citizens, encouraging them to avoid revenge and aggression.

-Praise and Acknowledgement: Sentence "Our brave fighters, writing heroic stories of sacrifice in the pages of modern Iraqi history, should not forget that their purpose is to liberate their fellow citizens from the control of ISIS gangs." Acknowledges the fighters' bravery and heroism, recognizing their efforts and achievements.

-Establishing Common Ground: The speaker emphasizes the shared mission and values, stating that fighters are to view their fellow citizens as "brothers and sisters." This establishes a sense of unity and shared purpose among the fighters, reinforcing their role as protectors rather than aggressors.

-Emphasizing Shared Identity and Common Humanity: Sentence "These citizens are their brothers and sisters, and the fighters must view them as such." Highlights the shared identity between the fighters and civilians, fostering a sense of solidarity.

-Using Nicknames and Honorifics: The term "brave fighters" is used to address the soldiers, showing respect and admiration. This respectful nickname helps to foster a sense of pride and duty.

-Appealing to Shared Values and Religious Beliefs: Sentence "Fear God and keep Him in view regarding the sanctities of those who fight you, especially the weak, such as the elderly, children, and women." Appeals to shared religious values and ethical standards, showing respect for common beliefs.

-Empathy and Compassion for Vulnerable Groups: Sentence "Special attention should be given to the elderly, women, and children." Emphasizes compassion and care for vulnerable groups, encouraging fighters to uphold humanitarian values.

-Using In-group Jargon and Slang: Terms like "foreign group," "deviant beliefs," and "sanctities" are used, which resonate with the fighters' values and mission, reinforcing their identity and the importance of their actions.

-Invoking Divine Blessings and Support: Sentence "May God support our armed forces, volunteers, and the brave sons of our tribes with a decisive victory." Offers a prayer for divine support, expressing goodwill and unity through spiritual affirmation.

-Acknowledging Fighters' Role and Purpose: Sentence "Their mission is to free these people from a foreign group whose deviant beliefs justify brutal practices far removed from Islam and humanity." Recognizes the noble mission of the fighters, attributing high moral purpose to their actions.

-Sharing the Emotional and Ethical Burden: Sentence: "Fighters must exercise caution and avoid seeking revenge or aggression." Shows understanding of the fighters' emotional struggles while guiding them toward restraint, thus demonstrating concern for their moral responsibility.

-Offering Guidance in a Supportive Manner: Sentence "By adhering to these principles, they will uphold their mission, rooted in religious, ethical, and humanitarian considerations." Encourages adherence to principles in a way that reinforces the fighters' sense of purpose and responsibility.

4.1.5.3.2 Negative Politeness Strategies.

-Hedging and Minimizing Imposition: Sentence: "Fighters should maintain the highest levels of self-discipline in all actions and combat operations." The use of "should" suggests a recommendation rather than a direct command, minimizing the imposition on the fighters.

-Indirectness and Softening Requests: Sentence: "They should avoid allowing emotions like grief, sorrow, anger, or a desire for retribution to lead to violations of these principles." The directive is softened by focusing on avoiding negative actions rather than giving a direct order, which respects the fighters' autonomy.

-Apologies: The repeated emphasis on "Fear God and keep Him in view" acts as a humble reminder, acknowledging the challenges the fighters face while subtly apologizing for the need to reiterate these guidelines.

-Softening Advice with Religious or Ethical Justification: Sentence: "Fear God and keep Him in view regarding people's wealth. It is not permissible for a Muslim's property to be taken by another except with his consent." By grounding the advice in religious and ethical principles, the speaker reduces the directness of the command, showing deference to the fighters' values and reducing the risk of offense.

-Apologizing or Mitigating Face-Threatening Acts: Sentence: "Beware of holding someone accountable for another person's sin." The word "beware" serves as a soft warning, which mitigates the potential face-threatening nature of the advice by framing it as a caution rather than a direct accusation.

-Respect for Autonomy by Offering Choices: Sentence: "Special attention should be given to the elderly, women, and children." Politeness Strategy: By using "should," the speaker respects the fighters' ability to make decisions, offering guidance without appearing coercive.

-Impersonal Language to Minimize Imposition: Sentence: "It is not permissible for a Muslim's property to be taken by another except with his consent." The statement is framed in a general, impersonal way to avoid directly addressing the audience, thus reducing the potential for offense or face-threatening acts.

-Acknowledging Potential Disagreement or Emotional Sensitivity: Sentence: "Fighters must exercise caution and avoid seeking revenge or aggression." The suggestion to "exercise caution" acknowledges the emotional challenge fighters may face, presenting the advice in a way that reduces confrontation or disagreement.

-Distancing the Speaker from Direct Criticism: Sentence: "The sanctities of those who did not fight should not be violated, including their belongings." By stating a general principle, the speaker avoids directly criticizing the fighters, thus maintaining respect for their dignity and avoiding a direct face-threatening act.

-Formality and Politeness: The speaker uses formal language and respectful terms like "May God support our armed forces" to show deference and maintain a tone of respect and reverence.

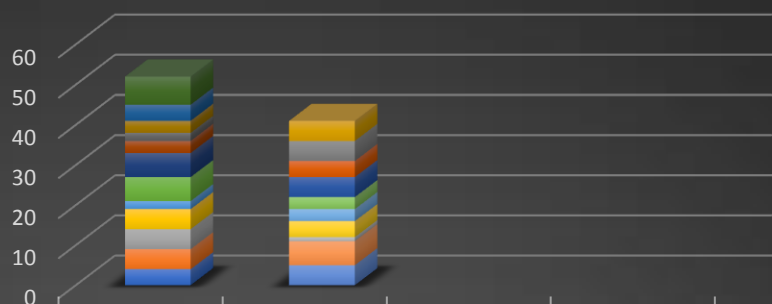
-Optimism: The conclusion of the text with phrases like "May God support our armed forces... with a decisive victory" instills hope and optimism, which helps to motivate the fighters and keep their morale high.

These strategies work together to ensure that the message is communicated effectively and respectfully. The combination of positive reinforcement and careful, indirect communication helps maintain the fighters' dignity and morale while guiding their behavior in a way that aligns with the mission's ethical and humanitarian values.

Figure 10

positive and Negative Strategies in Text 4

politeness



	Positive Politeness Strategies	Negative Politeness Strategies		
■ Optimism				
■ Formality and Politeness		5		
■ Distancing the Speaker from Direct Criticism		5		
■ Acknowledging Potential		4		
■ Impersonal Language to Minimize Imposition		5		
■ Respect for Autonomy by Offering Choices		3		
■ Apologizing or Mitigating Face-Threatening Acts		3		
■ Softening Advice with Religious or Ethical Justification		4		
■ Apologies		1		
■ Indirectness and Softening Requests		6		
■ Hedging and Minimizing Imposition		5		
■ Offering Guidance	7			
■ Sharing the Emotional	4			
■ Acknowledging Fighters' Role	3			
■ Invoking Divine Blessings	2			
■ Using In-group Jargon and Slang	3			
■ Empathy and Compassion	6			
■ Appealing to Shared Values	6			
■ Using Nicknames and Honorifics	2			
■ Emphasizing Shared Identity	5			
■ Establishing Common Ground	5			
■ Praise and Acknowledgement	5			
■ Juxtaposing Criticism with Compliments	4			

4.1.5.4 Speech Acts.

Table 24 *Types of Speech Acts in Text 4*

N	Speech Acts
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O.	Sentences	Type of a speech act
40.	"Our brave fighters, writing heroic stories of sacrifice in the pages of modern Iraqi history, should not forget that their purpose is to liberate their fellow citizens from the control of ISIS gangs." من الضروري لمقاتلينا الأبطال الذين يسطرون ملاحم البطولة والتضحية في صفحات تاريخ العراق الحديث أن يلتفتوا إلى أنّ الغاية من قتالهم هو إنقاذ المواطنين من المناطق التي سيطرت عليها عصابات داعش	Assertive
41.	"These citizens are their brothers and sisters, and the fighters must view them as such." وأن ينظروا لهم كإخوة وأخوات، وأنهم جاؤوا لتخليصهم من هذه الفئة الدخيلة على العراقيين	Assertive
42.	"Their mission is to free these people from a foreign group whose deviant beliefs justify brutal practices far removed from Islam and humanity – practices Iraq has never before witnessed." وأنهم جاؤوا لتخليصهم من هذه الفئة الدخيلة على العراقيين في فكرها الضلالي الذي تتبناه بتكفير الآخرين وتحليل قتلهم، الذي ترجمته الى ممارسات وحشيّة بعيدة عن الإسلام والإنسانية حيث لم يشهد تاريخ العراق	Assertive
43.	"The national, human, and cultural identity of the Iraqi people must be protected, which these gangs seek to erase." فإنّما هدف القتال الحفاظ على الهوية الوطنية والإنسانية والحضارية للشعب العراقي الذي أرادت هذه العصابات مسحها وطمسها	Assertive
44.	"Fighters must exercise caution and avoid seeking revenge or aggression." مثل هذه الوحشية، فليبتبها وليحذروا من أن يكون هدفهم الانتقام أو الاعتداء أو غير ذلك	Directive
45.	"To uphold their mission, they must adhere to these principles, rooted in religious, ethical, and humanitarian considerations." ولأجل تحقيق هذه المهمة وفق الضوابط الشرعيّة والأخلاقية والإنسانية لابد من أمرين	Directive
46.	"Fighters should maintain the highest levels of self-discipline in all actions and combat operations."	Directive

	التحلي بأعلى درجات الانضباط النفسي في تصرفاتهم وأعمالهم القتالية	
47.	"They should avoid allowing emotions like grief, sorrow, anger, or a desire for retribution to lead to violations of these principles." فلا يحملنهم حزن وأسف على فقد عزيز استشهد في القتال، أو تألم على جريح أو حالة غضب أو انفعال على ارتكاب ما يخالف هذه الضوابط	Directive
48.	"Fighters should adhere to humanitarian and Islamic standards when interacting with everyone." مراعاة المعايير الإنسانية والإسلامية في تعاملهم مع الجميع	Directive
49.	"May God support our armed forces, volunteers, and the brave sons of our tribes with a decisive victory, frustrate the schemes of our enemies, and grant us ease by Your grace." اللهم انصر قواتنا المسلحة والمتطوعين والغياري من أبناء العشائر نصر عزيز مقتدر، ورد كيد أعدائنا في نحورهم، وغيّر سوء حالنا بحسن حالك	Commissive
50.	"Whoever seizes someone else's property forcefully will have a piece of the fires of Hell." فمن استولى على مال غيره غضباً فإنما حاز قطعة من قطع النيران	Commissive
51.	"Fear God and keep Him in view regarding the sanctities of those who fight you, especially the weak, such as the elderly, children, and women, even if they are relatives of the fighters." الله في حرمة عامة الناس ممن لم يقاتلوكم لاسيما المستضعفين من الشيوخ والولدان والنساء حتى إذا كانوا من ذوي المقاتلين	Expressive
52.	"The sanctities of those who did not fight should not be violated, including their belongings." فإنه لا تحلّ حرمة من قاتلوا غير ما كان معهم من أموالهم	Expressive
53.	"Observing acts of compassion, such as carrying an elderly man to safety, feeding a child, calming a frightened woman, treating the wounded, or providing shelter, reflects the recommendations of the	Expressive

	<p>Highest Religious Authority."</p> <p>، ثم نلتفت الى هذه الصورة التي نراها في الكثير من الفضائيات فما أعظم وأجمل أن نرى بعض أفراد قواتنا المسلحة ومجاهدينا يحملون رجلاً كبيراً على ظهورهم ليوصلوه وعائلته الى مأمئهم، أو يُطعمون صغيراً أو يهدئون ويطمئنون امرأة خائفة أو يداونون مريضاً أو يهيئون مأوى لهم، وقد ورد في التوصيات العشرين للمرجعية الدينية العليا</p>	
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Table 25

Propositional Content Conditionsof Speech Acts in Text 4

N	Propositional Content Conditions	
	O	
	Type of condition	Conditions
54.	Preparatory	The text includes preparatory elements by framing the fighters' duties with guidance that emphasizes moral and ethical standards, especially towards civilians. The speaker sets a context of accountability, highlighting the importance of respecting people's rights and adhering to humanitarian principles. This preparatory guidance reinforces self-discipline, restraint, and compassion, laying a moral groundwork to guide the fighters' actions on the battlefield.
55.	Sincerity	The text demonstrates sincerity in its heartfelt guidance to the fighters, emphasizing compassion, respect for civilian lives, and adherence to ethical and religious principles. The speaker conveys genuine concern for the well-being of Iraqi citizens and a deep respect for the fighters' sacrifices. By appealing to values of faith, humanity, and moral responsibility, the speaker shows earnest commitment to both the spiritual and ethical integrity of the mission, reinforcing the fighters' sense of purpose and their duty to protect all citizens.
56.	Essential	The essential message in this text is a strong call for ethical conduct and self-discipline among fighters. Emphasizing compassion and restraint, the speaker urges fighters to protect civilians and respect human rights, even in conflict. This guidance underscores the importance of upholding

	humanitarian and religious values, making it clear that true victory lies not only in defeating ISIS but also in preserving Iraq's moral integrity and cultural identity.
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4.1.6 Analysis of Text ◦

4.1.6.1 Deixis Analysis.

Table 6 Types of Deixis in Text ◦

No.	Sentences	Deictic Words				
		Personal	Temporal	Spatial	Social	discourse
1.	"Dear brothers and sisters, I would like to share with you the story of a martyr, a man who fought in defense of Iraq and its sanctities. " أبيها الإخوة الأعمام والأخوات الكريمات أود أن أقص على مسامعكم حكاية رجل من رجال معركة الجهاد للدفاع عن العراق ومقدساته	I You		Iraq and its sanctities	Dear brothers and sisters	The story of a martyr
2.	" He left his home with a heavy heart, burdened with worries, and set out for the battlefield. " خرج من داره حاملاً هموماً أثقلت كاهله متوجّهاً الى ساحات القتال	He	—	He left his home for the battlefields		
3.	"when he is killed in the cause of Allah, there is no act of righteousness greater than that." حتى يقتل في سبيل الله، فإذا قُتل في سبيل الله فليس	He		—		—

	فوقه بر					
4.	" He (peace be upon him) further said" وعن أمير المؤمنين عليه السلام قوله	He Him				
5.	" He turned around and cast his gaze here and there, finding nothing but modest, scattered dwellings, built by their owners with the sweat of their brows." التفت وراءه وجل ببصره هنا وهناك لم يجد غير مساكن بسيطة متفرقة شيدها أصحابها بعرق جبينهم	He His There There		He turned around		
6.	"In his mind's eye, he saw his young son standing behind the window of their room , which was bare of glass, watching him with a look that mingled the pain of parting with the pride of having a father like him ." وتراءى له ابنه الصغير يقف خلف نافذة غرفتهم التي كانت دون زجاج وهو يرمقه بنظرة مزجت بين ألم الفراق والاعتزاز بأب مثله	His He His Him Him		standing behind the window room		
7.	" He gazed intently at the boy's face, quietly asking himself "What if, during my absence , he suffers a fainting spell due to his illness, and I 've left nothing with his mother to take him to the hospital or buy medicine?" تأمل وجه الولد الصغير ملياً ليتساءل مع نفسه: ماذا لو أصابته أيام غيابه نوبة إغماء نتيجةً لمرضه وهو لم يترك لدى أمه ما تراجع به المستشفى وتشتري به الدواء	He Himself His He I His Him	During my absence	hospital		
8.	" She hid with her hand the swelling in	She				

	<p>her neck caused by an enlarged thyroid, which required surgery he could not afford."</p> <p>فهي تخفي بيدها ورماً بان في رقبتها لتضخم في الغدة الدرقية، وهي بحاجة الى عملية جراحية ولكنه لا يملك كلفة تلك العملية</p>	<p>Her Her He</p>				
9.	<p>"At that moment, he heard the voice of his patient, faithful wife, strengthening his resolve and faith, saying: "Do not worry."</p> <p>وهنا سمع صوت زوجته الصابرة المؤمنة تقول مستنهضة لعزيمته وإيمانه: «لا تقلق</p>	<p>He His His</p>	At that moment		faithful	
10.	<p>"Did he abandon the battle to stay with his ailing son, Zain al-Abidin (peace be upon him), in his tent?"</p> <p>هل ترك القتال ليبقى مع ولده العليل زين العابدين عليه السلام في خيمته؟</p>	<p>He His him</p>				
11.	<p>"Did he leave the battle for the sake of his daughter, Fatima?"</p> <p>وهل تركه لأجل ريحانة فؤاده (فاطمة)؟</p>	<p>He His</p>				
12.	<p>"After days of intense fighting against ISIS, he earned the medal of honor, dignity, and pride— the medal of martyrdom."</p> <p>نال بعد أيام من القتال الضاري مع عصابات داعش وسام الشرف والعزة والكرامة - وسام الشهادة</p>	<p>He</p>	After days of intense fighting			
13.	<p>"He left behind a faithful, patient wife and three ill children, entrusting them to the care of Allah, awaiting the day</p>	<p>He Them He</p>	Awaiting the day		patient wife	

	<p>he would be reunited with them in Paradise, at the seat of truth with the Almighty King."</p> <p>تاركاً وراءه زوجةً مؤمنةً صابرةً وأطفالاً ثلاثة مرضى مستخلفاً الله تعالى عليهم لتقرّ عينه بلقياهم في مقعد صدق عند مليك مقتدر</p>	Them	he would be reunited with them	seat of truth	Almighty King	
14.	<p>"In our present time, Allah has decreed upon the people of Iraq to fight with their wealth and lives to defend their land, honor, and sanctities against the barbaric onslaught of ISIS."</p> <p>وفي عصرنا الحاضر كتب الله تعالى على العراقيين أن يُجاهدوا بأموالهم وأنفسهم دفاعاً عن الأرض والعرض والمقدسات أمام هجمة المتوحشين الدواعش</p>	Our Their Their	In our present time	Iraq their land		In our present time
15.	<p>“Go and support your fellow fighters, so that together you can prevent the wicked terrorists from defiling our sacred sites and violating our honor."</p> <p>اذهب وناصر إخوانك المقاتلين لتمنعوا الإرهابيين الأشرار من أن يدينسوا مقدساتنا وينتهكوا أعراضنا</p>	Your You Our Our				
16.	<p>"Your efforts and sacrifices will shape our future with dignity and pride, granting us security and peace, and putting an end to the massacres that have claimed thousands of innocent lives, including hundreds of children the same age as your three.”</p> <p>إن جهودكم وتضحياتكم هي التي ترسم مستقبلنا بالعز والكرامة وتمنحنا الأمن والأمان وتوقف</p>	Your Our Us your				

	المجازر التي أزهقت فيها آلاف الأرواح البريئة ومنها أرواح مئات الأطفال ممن هم بأعمار أطفالك الثلاثة					
17.	<p>"We stand in respect and reverence for <u>them</u>, and <u>they</u> are indeed worthy to be <u>our</u> role models and examples to follow."</p> <p>، ونقف لهم إجلالاً وإعظاماً وهم أهل ليكونوا قدوةً وأسوةً لنا جميعاً</p>	We Them They Our				
18.	<p>"We ask Allah to bless <u>their</u> efforts and to hasten the final victory over ISIS terrorism, liberating all of Iraq's lands."</p> <p>، نسأل الله تعالى أن يبارك لهم بها ويتمها في القريب العاجل بتخليص جميع الأرض العراقية من الإرهاب الداعشي</p>	We Their				
19.	<p>"Such noble examples inspire us, We should feel small and ashamed before these magnificent examples of Iraqis who have reached the pinnacle of faith, sincerity, and sacrifice."</p> <p>إننا نستصغر أنفسنا ونشعر بالخجل أمام هذه النماذج الرائعة من العراقيين الذين بلغوا القمة في إيمانهم وإخلاصهم وتضحياتهم</p>	Us We				Such noble examples inspire us
20.	<p>"Yet, unfortunately, some still chase worldly benefits when <u>they</u> should be emulating this martyr's generosity and sacrifice."</p> <p>وللأسف- هنالك آخرون ما زالوا يلهثون وراء الامتيازات الدنيوية ويسعون الى المزيد من المنافع المادية في حين كان المتوقع أن يكون فيهم - في</p>	They				

	الحد الأدنى- شبة بهؤلاء الكرام في العطاء والتضحية					
21.	" First Matter: God Almighty says in His Noble Book:" الأمر الأول: قال تعالى في محكم كتابه الكريم	His			God Almighty	First Matter:
22.	"The Prophet (peace be upon him and his household) said:" فعن رسول الله(صلى الله عليه واله) :	Him His			The Prophet (peace be upon him and his household)	
23.	"The noble Quranic texts and the sayings of the Infallible Imams , i.e. Prophet Muhammed's household, (peace be upon them) have elevated the status of the Mujahideen, granting them a unique position and a great reward." لقد عظمت النصوص الشريفة من الآيات القرآنية وأحاديث المعصومين لها شأن المجاهدين وجعلت لهم المنزلة الفريدة والأجر العظيم،	Them			The Infallible Imams	
24.	"Not equal are those of the faithful who sit back (except those who suffer from some disability) and those who wage jihad in the way of Allah with their possession and their persons." لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمَجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ	Their Their			faithful	
25.	"This is part of the Friday sermon delivered by Sheikh Abdul-Mahdi Al-		24 Shawwal	Holy Shrine of	(may his glory endure)	

	<p>Karbala'i (may his glory endure) at the Holy Shrine of Imam Hussein on 24 Shawwal 1437 A.H., corresponding to July 29, 2016 CE:"</p> <p>جاء في خطبة الجمعة التي القاها الشيخ عبد هذا ما المهدي الكربلائي (دام عزه) في الصحن الحسيني الشريف في يوم ٢٤ شوال ١٤٣٧ هـ الموافق ٢٩ / ٢٠١٦ / ٧ م</p>		1437 A.H.	Imam Hussein	Holy Shrine	
26.	<p>"Imam Ali (peace be upon him) said: "The best means of seeking nearness to God is believing in Him, His Messenger, and fighting in His cause."</p> <p>قال أمير المؤمنين عليه السلام: «إن أفضل ما توسل به المتوسلون الى الله سبحانه وتعالى الإيمان به وبرسوله والجهاد في سبيله</p>	Him Him His His			Imam Ali (peace be upon him)	
27.	<p>"Call to your mind your Imam Hussain (peace be upon him); Did he abandon the battle to stay with his ailing son, Zain al-Abidin (peace be upon him), in his tent?"</p> <p>تذكر إمامك الحسين عليه السلام هل ترك القتال ليبقى مع ولده العليل زين العابدين عليه السلام في خيمته؟</p>	Him His His		battle	Imam Hussein (peace be upon him)	
28.	<p>"The Iraqi people, both young and old, have risen to this call, sacrificing much and achieving significant victories"</p> <p>لذلك شبيهاً وشباناً وتسابقوا للحضور في جبهات القتال للقيام بهذه المهمة العظيمة، وقدموا - تضحيات كثيرة وحققوا انتصارات مهمة</p>			Iraqi people		

29.	"Second Matter" الامر الثاني					Second Matter
30.	"Go, my husband, to the frontlines , and do not let your children's illnesses burden your heart." اذهب يا زوجي الى الجبهة ولا يهملك ما يعانيه اطفالك من امراض			frontlines		
31.	" This is the story of a noble martyr, whose life represents the highest ideals of sacrifice, altruism, patience, and renunciation of worldly pleasures" أن هذه قصة شهيد من الشهداء الكرامة تحمل أنبل معاني التضحية والإيثار والصبر والترفع عن الدنيا وزينتها					This is the story
32.	" He was an ordinary citizen who, in this nation and from its government, did not receive even the basic necessities for a dignified life" هو مواطن عادي لم يحصل في هذا الوطن ومن حكومته على الحد الأدنى من مستلزمات العيش الكريم	He		In this nation	He was an ordinary citizen In this nation and from its government	
33.	" He wasn't granted even what could cover the medical needs of his sick children. Yet, this did not deter him from answering the call of faith and homeland. " لم يُمنح حتى ما يوفر به العلاج لأولاده المرضى ولكن لم يمنعه ذلك من تلبية نداء الدين والوطن	He His Him	wasn't	homeland		Yet, this did not deter him
34.	" He left his wife and young children "	He	Lift		His wife and	

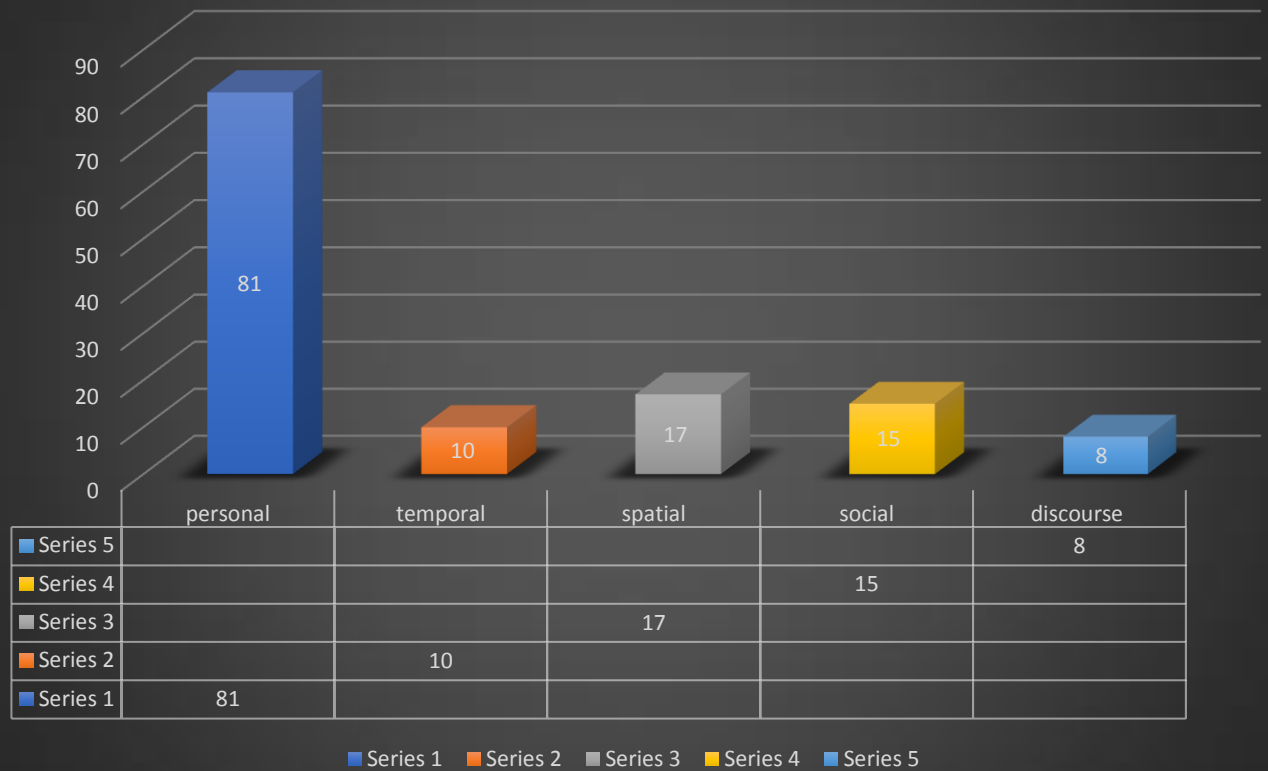
	<p>in the care of Allah's grace and protection, and went forth, giving his very life to defend his country, its sanctities, and the honor of its citizens”</p> <p>فترك زوجته وصبيته تحت رعاية الله تعالى ولطفه ومضى باذلاً مهجته ليصون وطنه ومقدساته وأعراض مواطنيه</p>	<p>His His His</p>		country	young children	
35.	<p>“This simple Iraqi citizen has much to teach us.”</p> <p>وعلينا أن نتعلم الشيء الكثير من قصة هذا المواطن العراقي البسيط</p>					<p>This simple Iraqi citizen has much to teach us.</p>

Generally speaking, deixis plays a crucial role in shaping the meaning of the text by anchoring it to specific times, places, and individuals. It allows the audience to interpret the guidance within its relevant context. The speaker’s choice of deictic expressions helps convey his message effectively.

Figure 11

The Frequency of Deixis in The Text 5

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4.1.6.2 Implicature.

4.1.6.2.1 Conventional Implicatures

The conventional implicatures noticed in the text 5 are stated in table (27) below:

Table 27

Conventional Implicatures in Text 5

No.	The sentence	conventional implicatures
36.	<p>“God Almighty says in His Noble Book: “Not equal are those of the faithful who sit back and those who wage jihad in the way of Allah with their possession and their persons.”</p> <p>قال تعالى في محكم كتابه الكريم: لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ</p>	<p>The phrase implies a hierarchy in moral value, where those who actively engage in fighting for God's cause are considered superior to those who do not. The distinction is presented as a matter of divine preference, which is a conventional understanding within the religious context.</p>

	وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ	
37.	<p>“Allah has graced those who wage jihad over those who sit back with a great reward.”</p> <p>وَعَدَ اللَّهُ الْحُسَنَىٰ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَىٰ الْقَاعِدِينَ أَجْرًا عَظِيمًا</p>	The use of “graced” implies favor and divine preference, suggesting that active participation in this cause (jihad) results in a special spiritual reward or divine approval.
38.	<p>“The Prophet (peace and blessings be upon him and his household) said:</p> <p>"Above every act of righteousness, there is a greater act, until a man is killed in the cause of Allah. “</p> <p>فعن رسول الله : «فوق كل ذي بربر حتى يقتل في سبيل الله، فإذا قُتِلَ في سبيل الله فليس فوقه»،</p>	This implies that martyrdom is the highest form of righteousness, surpassing all other forms. The implicature is conventional because it is based on traditional religious values that assign supreme merit to martyrdom.
39.	<p>“Imam Ali (peace be upon him) also said: "The best means of seeking nearness to Allah is to believe in Him and His Messenger, and to fight in His cause”</p> <p>أمير المؤمنين لم: «إن أفضل ما توسل به المتوسلون الى الله سبحانه وتعالى الإيمان به وبرسوله والجهاد في سبيله</p>	The statement implies that fighting in God's cause is the most effective way to get closer to God. This is a conventional implicature due to the established religious belief that certain actions have special significance in terms of spiritual closeness.
40.	<p>“The noble Quranic texts and the sayings of the Infallible Imams...”</p> <p>لقد عظمت النصوص الشريفة من الآيات القرآنية وأحاديث المعصومين</p>	“Noble” and “Infallible” imply reverence and trustworthiness, indicating that these sources are above question or error, which reinforces the authoritative tone of the text regarding religious guidance.
41.	<p>“there is no act of righteousness greater than that.”</p> <p>في سبيل الله فليس فوقه بر</p>	The phrase conventionally conveys that dying in the cause of God is the highest form of righteousness. This is a standard religious assertion that does not depend on specific context but follows from established religious texts.
42.	<p>“and they are indeed worthy to be our role models and examples to follow.”</p>	This statement implies an expected behavior, suggesting that the audience should adopt the

	وهم أهل ليكونوا قدوةً وأسوةً لنا جميعاً	self-sacrificing qualities and commitment demonstrated by the martyr. The conventional implication is that emulation of these qualities is inherently good.
43.	“Jihad is a gate from the gates of Paradise, which Allah has opened exclusively for His closest servants.” إنّ الجهاد باب من أبواب الجنّة فتحه الله لخاصة أوليائه»	This phrase implies that jihad provides unique access to spiritual rewards or Paradise. The use of “exclusively” suggests that this opportunity is only available to a select group who are divinely close or chosen.
44.	“Yet, unfortunately, some still chase worldly benefits...” وللأسف- هنالك آخرون ما زالوا يلهثون وراء الامتيازات الدنيوية	Here, the word “unfortunately” implies disapproval of prioritizing worldly gains over spiritual or national duty. This implicitly criticizes those who focus on personal benefits rather than sacrifice or duty, reinforcing the importance of selflessness.
45.	“The medal of honor, dignity, and pride—the medal of martyrdom.” وسام الشرف والعزة والكرامة - وسام الشهادة	By equating “martyrdom” with honor, dignity, and pride, this line conventionally implies that martyrdom carries inherent noble values. It also implies that martyrdom itself is a distinguished accomplishment or status in this context.

4.1.6.2.2 Conversational Implicature

Table 28 Generalized Conversational Implicatures in Text 5

No.	GCI	
	Generalized conversational implicature	
	The sentence	The implicature
46.	“Not equal are those of the faithful who sit back and those who wage jihad in the way of Allah with their possessions and their	It is generally understood that there is a difference in merit between those who engage actively in battle and those who remain at home. Without

	persons.” لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ	requiring special context, the text implies that action and sacrifice hold more value than inaction.
47.	“Allah has decreed upon the people of Iraq to fight with their wealth and lives to defend their land, honor, and sanctities against the barbaric onslaught of ISIS.” الحاضر كتب الله تعالى على العراقيين أن يُجاهدوا بأموالهم وأنفسهم دفاعاً عن الأرض والعرض والمقدسات أمام هجمة المتوحشين الدواعش	All Iraqis have a moral and religious duty to protect their homeland from external threats, as this duty is seen as divinely ordained.
48.	“Your efforts and sacrifices will shape our future with dignity and pride, granting us security and peace.” إن جهودكم وتضحياتكم هي التي ترسم مستقبلنا بالعز والكرامة وتمنحنا الأمن والأمان	Sacrifices made by the fighters today are implicitly linked to future stability, security, and honor for the nation, indicating that personal sacrifices have communal benefits.
49.	“We should feel small and ashamed before these magnificent examples of Iraqis who have reached the pinnacle of faith, sincerity, and sacrifice.” إننا نستصغر أنفسنا ونشعر بالخجل أمام هذه النماذج الرائعة من العراقيين الذين بلغوا القمة في إيمانهم وإخلاصهم وتضحياتهم	Martyrs and those who make sacrifices are highly revered and serve as role models, encouraging others to emulate their dedication and devotion.

Concerning the particularized implicatures, table 29 below displays those noticed in text 5:

Table 29

Particularized Conversational Implicatures in Text 5

No.	PCI	
	particularized conversational implicatures	
	The sentence	The implicature

50.	<p>“Not equal are those of the faithful who sit back and those who wage jihad in the way of Allah with their possessions and their persons.”</p> <p>لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ</p>	<p>The speaker implies that those who actively participate in jihad are spiritually superior to those who do not, though both are believers. It suggests that the audience is expected to understand the higher moral standing of those who engage in fighting for a righteous cause, especially in the context of defending Iraq.</p>
51.	<p>“he heard the voice of his patient, faithful wife, strengthening his resolve and faith: “Do not worry. Children have mothers to care for them, but the nation needs men to defend it.” She reminded him of Imam Hussein (peace be upon him).”</p> <p>وهنا سمع صوت زوجته الصابرة المؤمنة تقول مستهضة لعزيمته وإيمانه: «لا تقلق فلأطفال أمهات ترعاهم ولا بد للوطن من رجال يُدافعون عنه».. تذكر إمامك الحسين عليه السلام</p>	<p>The martyr's wife strengthens his resolve by reminding him of Imam Hussein’s sacrifice, even while leaving behind his own family members. This dialogue implies that families have an important role in moral and emotional support, encouraging fighters to fulfill their duties despite personal hardship.</p>
52.	<p>“He did not have the means to provide proper care for his children but did not hesitate to answer the call of religion and country.”</p> <p>لم يُمنح حتى ما يوفّر به العلاج لأولاده المرضى ولكن لم .. يمنعه ذلك من تلبية نداء الدين والوطن</p>	<p>By stating that the martyr’s decision is inspired by religious duty and faith, there is an implication that fighting is not only a national duty but also an obligation tied to one's religious and moral values, elevating the act of defending Iraq to a sacred level.</p>
53.	<p>“Yet, unfortunately, some still chase worldly benefits when they should be emulating this martyr's generosity and sacrifice”</p> <p>ولأسف- هنالك آخرون ما زالوا يلتهون وراء الامتيازات الدنيوية ويسعون الى المزيد من المنافع المادية في حين كان المتوقع أن يكون فيهم - في الحد الأدنى- شبه بهؤلاء الكرام في العطاء والتضحية</p>	<p>The closing lines, which contrast the martyr's selflessness with those "chasing worldly benefits," imply disapproval of individuals who prioritize personal gain over collective well-being. It suggests that such behavior is dishonorable in comparison to the martyr's self-sacrifice.</p>
54.	<p>“He left behind a faithful, patient wife and</p>	<p>This suggests that while the martyr is aware of the</p>

	<p>three ill children, entrusting them to the care of Allah”</p> <p>تاركاً وراءه زوجةً مؤمنة صابرةً وأطفالاً ثلاثة مرضى مستخلفاً الله تعالى عليهم</p>	<p>hardship his family will face without him, he relies on his faith in Allah to protect them, which implies a strong trust in divine providence. The audience is expected to see this as an expression of religious devotion.</p>
55.	<p>“Such noble examples inspire us, "We should feel small and ashamed before these magnificent examples of Iraqis who have reached the pinnacle of faith, sincerity, and sacrifice. We stand in respect and reverence for them, and they are indeed worthy to be our role models and examples to follow.”</p> <p>إننا نستصغر أنفسنا ونشعر بالخجل أمام هذه النماذج الرائعة من العراقيين الذين بلغوا القمة في إيمانهم وإخلاصهم وتضحيتهم ونقف لهم إجلالاً وإعظاماً وهم أهل ليكونوا قدوةً وأسوةً لنا جميعاً</p>	<p>The description of the martyr's actions implies that his selflessness should serve as a model for others. His willingness to endure hardships for the nation's sake is intended to inspire similar values in others, encouraging a social philosophy of self-sacrifice and nationalism.</p>

4.1.6.3 Politeness.

4.1.6.3.1 Positive Politeness Strategies

Various positive strategies are noticed in the text⁵. They are listed as follows:

Juxtaposing Criticism with Compliments:

“We should feel small and ashamed before these magnificent examples of Iraqis who have reached the pinnacle of faith, sincerity, and sacrifice.” Here, the speaker admires the sacrifices made by Iraqi martyrs and indirectly criticizes the audience (or others who are not as self-sacrificing) by suggesting they should feel “small and ashamed” in comparison. This pairing of high praise with a contrasting implication of self-reflection serves to inspire greater dedication without direct reproach.

“Yet, unfortunately, some still chase worldly benefits when they should be emulating this martyr's generosity and sacrifice.” The speaker compliments the martyrs' virtues of generosity and sacrifice, setting these as a standard, while simultaneously criticizing those who are more focused on "worldly benefits."

This contrast serves to elevate the martyrs' actions as aspirational and gently criticizes those who have not yet followed this example.

“Your efforts and sacrifices will shape our future with dignity and pride... we stand in respect and reverence for them.” While mostly complimentary, this statement implicitly contrasts those engaged in honorable sacrifice with those not fully committed, reinforcing a message that one's contributions should align with the noble standards set by martyrs.

Establishing Common Ground: “God Almighty says in His Noble Book... Allah has graced those who wage jihad... with a great reward.” By citing the Quran, the speaker appeals to a religious foundation that the audience shares. This establishes common ground in the value of Jihad and its virtue, positioning the martyrs and fighters as embodying these sacred principles.

“The noble Quranic texts and the sayings of the Infallible Imams... have elevated the status of the Mujahideen.” The reference to Quranic teachings and the sayings of the Prophet's family emphasizes shared beliefs and honors the fighters within the familiar religious framework, uniting the audience in their admiration and respect for those who fulfill these duties.

“In our present time, Allah has decreed upon the people of Iraq to fight with their wealth and lives to defend their land, honor, and sanctities...” By highlighting the shared duty of all Iraqis to protect their homeland, the speaker appeals to collective identity and common purpose. This binds the audience together in support of the fighters, reinforcing the idea that they share the same mission and values.

“Your efforts and sacrifices will shape our future with dignity and pride, granting us security and peace, and putting an end to the massacres...” The phrase “our future” and the collective benefits of “security and peace” emphasize a shared outcome that all in the audience can work toward. This establishes common ground by focusing on collective hopes and responsibilities.

“We should feel small and ashamed before these magnificent examples of Iraqis who have reached the pinnacle of faith, sincerity, and sacrifice.” This call to humility unites the audience by recognizing a shared respect for the martyrs. By encouraging everyone to “feel small” in admiration, the speaker appeals to a shared sense of honor and aspiration toward collective ideals.

Using Nicknames and Honorifics: “Sheikh Abdul-Mahdi Al-Karbala'i (may his glory endure)” The phrase “may his glory endure” is an honorific expression that conveys deep respect and admiration for Sheikh Abdul-Mahdi Al-Karbala'i, framing him as a revered religious leader whose words carry weight for the audience.

“the noble Quranic texts” and “the sayings of the Infallible Imams” Referring to the Quranic texts as “noble” and to the Imams as “Infallible” are honorific terms that reflect the religious significance of these sources, emphasizing the sacredness of the teachings and establishing their authority.

“The Prophet (peace and blessings be upon him and his household)” Using the phrase “peace and blessings be upon him and his household” after mentioning the Prophet Muhammad is a traditional honorific that shows reverence, highlighting the shared veneration the audience holds for the Prophet and his family.

“Imam Ali (peace be upon him)” The honorific “peace be upon him” following Imam Ali’s name is a form of respect, acknowledging his esteemed role in Islam and evoking a shared reverence within the audience.

“O honorable heroes, we are so proud of you” Referring to the fighters as “honorable heroes” is a form of nickname that conveys admiration and recognition for their sacrifices. It personalizes the message and encourages solidarity by elevating the fighters in the eyes of the audience.

“the medal of honor, dignity, and pride— the medal of martyrdom” Referring to martyrdom as “the medal of honor, dignity, and pride” transforms a tragic loss into a symbol of valor, using a reverential nickname that dignifies the martyrs and reinforces their heroic legacy.

Using In-group Jargon and Slang: “Jihad in the way of Allah” The term “Jihad” is specific religious jargon with deep significance in Islamic theology, implying a struggle for faith, especially in the context of defending land and sanctities. For the audience, this term has connotations of both duty and honor, aligning with shared beliefs about sacrifice and religious obligation.

“the Infallible Imams” Referring to the Imams as “Infallible” is specialized terminology in Shia Islam that highlights the spiritual purity and revered status of Prophet Muhammad’s household. This phrasing affirms a shared theological perspective unique to the audience’s religious identity.

“martyr” and “martyrdom” Terms like “martyr” and “martyrdom” are central to the discourse around sacrifice and valor in Islam. In the context of this sermon, these terms are loaded with meaning about loyalty to faith, courage, and the promise of eternal reward, resonating deeply within the cultural and religious framework of the audience. “the sacred sites” and “sanctities” References to “sacred sites” and “sanctities” carry specific meaning within this context, pointing to the revered landmarks and principles of Islam that must be protected. This terminology reflects shared values and the collective sense of responsibility within the group. “Imam Hussein” and “his household” Mentioning Imam Hussein and his

family is particularly powerful within Shia Islamic discourse. Imam Hussein's story is seen as the ultimate example of sacrifice for faith, and referencing him invokes a shared sense of heritage, identity, and values of resilience among the audience. "may his glory endure," "peace and blessings be upon him" These honorific phrases and blessings, repeated after mentioning revered figures, are traditional expressions within the Islamic community that reflect respect and piety. Using these honorifics is common within the group's language and reinforces communal bonds through shared religious practices.

Invoking Shared Religious Figures and Teachings: Quranic Verse and Prophetic Saying

"God Almighty says in His Noble Book... 'Allah has graced those who wage jihad with their possession and their persons, by a degree, over those who sit back...'" The sermon begins with a direct quote from the Quran, regarded as divine scripture, and follows with a saying from Prophet Muhammad. This establishes the moral and religious authority of the sermon by grounding it in sacred Islamic texts, appealing to the shared reverence the audience holds for the Quran and the Prophet's guidance.

Invoking Imam Ali's Teachings: "Imam Ali (peace be upon him) also said: 'The best means of seeking nearness to Allah is to believe in Him and His Messenger, and to fight in His cause...'" Imam Ali, a foundational figure in Shia Islam, is invoked here to emphasize values of faith, courage, and the pursuit of righteousness. Referencing his words strengthens the audience's connection to the message by appealing to the values taught by a beloved religious figure, seen as a model of moral strength and devotion.

Referencing Imam Hussein's Sacrifice "She reminded him of Imam Hussein (peace be upon him). Did he abandon the battle to stay with his ailing son...?" Imam Hussein's legacy is invoked to draw a parallel between his ultimate sacrifice and the martyrs fighting to protect Iraq. For the audience, Hussein is the ultimate example of selflessness and bravery, and invoking his memory serves to encourage similar dedication and resilience.

Religious Titles and Blessings: "peace be upon him," "may his glory endure" The speaker frequently includes traditional honorifics after mentioning sacred figures, reinforcing a respectful and devout tone. This shared ritual of invoking blessings reflects the audience's common practice, deepening the emotional and spiritual impact of the references.

Framing the Martyr's Sacrifice as Parallel to Imam Hussein's "Imam Hussein left us an unparalleled lesson in abandoning loved ones to answer the call of duty." This direct parallel to Imam Hussein's sacrifice not only glorifies the martyr's actions but places them within the highest echelon of faith-driven valor. This invocation inspires the audience by associating the martyr's choices with those of a pivotal figure in Islamic history who embodies unwavering dedication.

4.1.6.3.2 Negative Politeness Strategies

Hedging: "I would like to share with you the story of a martyr..." The phrase "I would like to" softens the introduction of the martyr's story, making it more about the audience's permission to listen rather than a direct statement of fact. This demonstrates respect for the audience's attention and engagement.

"This simple Iraqi citizen has much to teach us." The term "much to teach us" suggests that there are valuable lessons without asserting that the lessons are definitive or absolute. This approach invites reflection rather than imposing ideas.

"He wondered to himself, 'What if...'" The use of "what if" indicates a hypothetical situation rather than a definitive claim. This approach allows for uncertainty and acknowledges the complexities of the martyr's emotional state.

"Which was more urgent and pressing?" Posing this as a question indicates hesitation about the decision rather than stating a clear choice. It reflects the internal conflict of the martyr without asserting that one choice was right or wrong.

"Where are these compared to the sicknesses that have plagued the consciences of those entrusted with Iraq's land, wealth, and people...?" The phrase "where are these compared to" introduces a degree of uncertainty and allows for interpretation, rather than making an absolute statement about the gravity of the situation.

"Yet, unfortunately, some still chase worldly benefits when they should be emulating this martyr's generosity and sacrifice." The use of "should be" softens the critique of those who are not living up to the martyr's example. It indicates an ideal without outright condemning the audience, maintaining a respectful tone.

Indirectness: "Dear brothers and sisters, I would like to share with you the story of a martyr..." The use of "I would like to share" softens the introduction to the story, making it more of an invitation rather than an imposition. It shows respect for the audience's willingness to listen.

"What if, during my absence, he suffers a fainting spell due to his illness...?" By posing this as a hypothetical question, the speaker expresses concern for the martyr's family without directly stating that the father should stay home. It acknowledges the emotional complexity of the situation.

“Go, my husband, to the frontlines, and do not let your children's illnesses burden your heart.” This is framed as encouragement rather than a command. The phrase "do not let... burden your heart" is a gentle way of telling him to prioritize the greater good while acknowledging his emotional struggle.

“Did he abandon the battle to stay with his ailing son...?” This rhetorical question invites the audience to reflect on the choices of others without explicitly criticizing them, allowing for a more respectful discourse on duty versus personal concerns.

“Where are these compared to the sicknesses that have plagued the consciences of those entrusted with Iraq's land, wealth, and people...?” This question invites the audience to consider the moral implications of their actions without directly accusing anyone, fostering a sense of shared responsibility.

“Your efforts and sacrifices will shape our future with dignity and pride...” This phrasing acknowledges the audience's contributions and encourages them to continue without demanding action outright, showing appreciation for their involvement.

“We should feel small and ashamed before these magnificent examples of Iraqis...” The use of "should" softens the statement, framing it as a suggestion for self-reflection rather than a direct critique, which maintains respect for the audience's feelings.

“Yet, unfortunately, some still chase worldly benefits when they should be emulating this martyr's generosity and sacrifice.” By using "should be emulating" rather than "are not emulating," the speaker subtly encourages moral introspection without harshly criticizing the audience's choices.

Apologies: “He left his home with a heavy heart, burdened with worries...” This phrase conveys a sense of understanding for the emotional weight the martyr felt. It implicitly acknowledges the difficult decision he had to make, showing respect for his struggle without directly apologizing.

“His young son stood behind the window... gazing at him with eyes filled with a mix of the pain of parting and pride in a father like him.” This observation shows empathy for the son's pain and the father's internal conflict. It acknowledges the emotional cost of his sacrifice without explicitly apologizing for it, thus fostering a sense of shared grief.

“Where are these compared to the sicknesses that have plagued the consciences of those entrusted with Iraq's land, wealth, and people, who betrayed that trust and failed the nation?” While this is not a direct apology, it recognizes the failure of some individuals in positions of responsibility, hinting at regret for their actions. It positions the audience to reflect on their own responsibilities, fostering an understanding atmosphere. “Yet, unfortunately, some still chase worldly benefits when they should be emulating this

martyr's generosity and sacrifice.”: The use of “unfortunately” indicates a recognition of a shortcoming within the community. It expresses disappointment but does so gently, acknowledging the challenges people face in aligning with noble ideals.

Impersonalizing the Actor: “The Iraqi people, both young and old, have risen to this call, sacrificing much and achieving significant victories.” This phrase focuses on the collective effort of the Iraqi people rather than highlighting individual contributions. It emphasizes the unity and shared sacrifice of the community in their fight against ISIS.

“He stood for a few moments, torn between caring for his three sick children and answering the call of his bleeding homeland, which beckoned him to defend it.” Here, the “call of his bleeding homeland” emphasizes the broader cause rather than the individual's internal struggle. This framing highlights the significance of the homeland over personal dilemmas.

“Such noble examples inspire us, ‘We should feel small and ashamed before these magnificent examples of Iraqis who have reached the pinnacle of faith, sincerity, and sacrifice.’” The use of “these magnificent examples of Iraqis” depersonalizes individual acts of heroism and instead celebrates a collective identity. It creates a sense of shared inspiration among the audience.

“The martyr entrusted his neighbor with the care of his elderly parents and sick children.” This statement focuses on the act of entrusting care to another person rather than the martyr himself. It shifts the emphasis to community support and solidarity in difficult times.

“Jihad is a gate from the gates of Paradise, which Allah has opened exclusively for His closest servants.”

By discussing jihad in a general sense, the statement speaks to a broader spiritual principle rather than focusing on individual acts. This frames jihad as a collective endeavor rather than personal glory.

Formality and Politeness: The speaker uses formal language, respectful titles, and religious references throughout the text. This formal tone reinforces the seriousness of the message and the respect due to those who fulfill their religious duties.

Optimism: Call for Divine Blessings: The speaker expresses a hopeful sentiment for the people of Iraq: “We ask Allah to bless their efforts and to hasten the final victory over ISIS terrorism, liberating all of Iraq’s lands.” This shows a belief in a positive outcome and divine support for their struggle.

Pride in Sacrifice: The acknowledgment of the sacrifices made by the Mujahideen is framed positively: “Such noble examples inspire us.” This reflects an optimistic view of the actions of these fighters as a source of inspiration and motivation for others. **Future Security and Peace:** The sermon conveys a vision of a better future: “Your efforts and sacrifices will shape our future with dignity and pride, granting us security and peace.” This statement emphasizes the belief that current struggles will lead to a more secure and peaceful Iraq.

Learning from the Past: The notion that Iraqis will learn from their “bitter past” and recognize their mistakes also reflects optimism. It suggests that there is hope for growth, unity, and improvement in the future: “May they learn from their bitter past, recognize their mistakes and sins, and avoid repeating them.”

Reunion in Paradise: The sermon concludes with a hopeful note regarding the martyr’s eventual reunion with his family in Paradise: “...awaiting the day he would be reunited with them in Paradise, at the seat of truth with the Almighty King.” This belief in an afterlife provides comfort and a sense of ultimate justice.

Camaraderie and Shared Purpose: The encouragement to support fellow fighters fosters a sense of community and shared mission: “Go and support your fellow fighters.” This call to action reinforces a collective optimism about overcoming adversity together.

Acknowledging the Other's Feelings **Empathy for the Martyr's Family:** The sermon describes the martyr as a man of limited means who left behind a wife and three sick children. The detailed account of his family's struggles, such as his daughter's illness and the challenges faced by his wife, demonstrates a deep understanding of the emotional burden carried by those who support the fighters. This recognition highlights the personal sacrifices made by not only the martyrs but also their families.

Recognition of the Pain of Parting: The speaker vividly illustrates the emotional turmoil of the martyr as he looks back at his children, who are filled with a mix of pride and pain: “His young son stood behind the window... gazing at him with eyes filled with a mix of the pain of parting and pride in a father like him.” This acknowledgment of the child’s feelings emphasizes the emotional weight of the sacrifice being made and fosters empathy among the audience.

Honoring the Feelings of the Fighters: The sermon acknowledges the difficult decision faced by the martyr: “He stood for a few moments, torn between caring for his three sick children and answering the call of his bleeding homeland.” This portrayal of his internal conflict recognizes the complex emotions that accompany the choice to fight, showing that the struggle is not just physical but also deeply emotional.

Reassurance from the Martyr's Wife: The martyr's wife's encouragement reflects an understanding of the emotional strain involved. Her reassurance, "Do not worry. Children have mothers to care for them, but the nation needs men to defend it," acknowledges the difficult emotions of both the martyr and herself, promoting a sense of shared understanding and support in the face of adversity.

Collective Grief and Pride: The sermon emphasizes the collective grief and pride of the Iraqi people: "We should feel small and ashamed before these magnificent examples of Iraqis who have reached the pinnacle of faith, sincerity, and sacrifice." This statement acknowledges the feelings of admiration and humility that the community might experience in response to the sacrifices made by their fellow citizens.

Questioning to Avoid Direct Accusation Implied Critique of Priorities: The speaker highlights the martyr's profound commitment by contrasting it with those who might still "chase worldly benefits" rather than embodying the martyr's spirit of sacrifice: "We should feel small and ashamed before these magnificent examples... Yet, unfortunately, some still chase worldly benefits when they should be emulating this martyr's generosity and sacrifice." While this is a mild critique, it is framed in a way that allows listeners to self-reflect rather than feel directly accused.

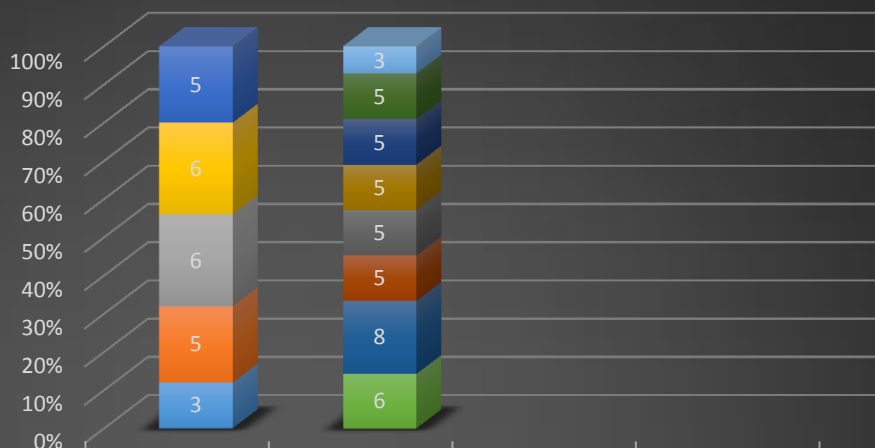
Indirectly Addressing Lack of Responsibility: Through the story of the martyr, the speaker subtly questions the dedication of those who may not be prioritizing the nation's welfare. The story presents a model of ultimate sacrifice and responsibility, prompting the audience to consider their own roles in society without directly calling anyone irresponsible. By sharing the martyr's story of selfless commitment, the speaker implicitly asks the listeners to question whether they, too, are doing enough.

Inviting Reflection on Spiritual and Moral Priorities: By citing the martyr's wife's words, "Children have mothers to care for them, but the nation needs men to defend it," the speaker implicitly encourages the audience to examine their own values and decisions without accusing anyone of neglecting their responsibilities. This narrative-driven questioning allows listeners to draw comparisons to their own lives and consider if they are prioritizing their duties as earnestly as the martyr.

Figure 12

Positive and Negative Strategies in Text ◦

politeness strategies



	Positive Politeness Strategies	Negative Politeness Strategies		
Questioning to Avoid Direct Accusation		3		
Acknowledging the Other's Feelings		5		
Optimism		5		
Formality and Politeness		5		
Impersonalizing the Actor		5		
Apologies		5		
Indirectness		8		
Hedging		6		
Invoking Shared Religious Figures and Teachings	5			
Using In-group Jargon and Slang	6			
Using Nicknames and Honorifics	6			
Establishing Common Ground	5			
Juxtaposing Criticism with Compliments	3			

4.1.6.2 Speech Acts

Extracts carrying speech acts have been identified, and included in the table below with their types.

Table 30 *Types of Speech Acts in Text 5*

No.	Speech acts	
	The sentence	The type of speech acts
56.	“God Almighty says in His Noble Book...” followed by a Quranic verse, presents the scripture as a foundational truth to highlight the revered status of those who wage jihad.”	Assertive

	قال تعالى في محكم كتابه الكريم	
57.	<p>“The noble Quranic texts and the sayings of the Infallible Imams... have elevated the status of the Mujahideen, granting them a unique position and a great reward.”</p> <p>This statement asserts the religious significance and exalted position of the Mujahideen in Islamic teachings.”</p> <p>لقد عظمت النصوص الشريفة من الآيات القرآنية وأحاديث المعصومين</p>	Assertive
58.	<p>“The Prophet... said: ‘Above every act of righteousness, there is a greater act, until a man is killed in the cause of Allah.’” This statement asserts the Prophet’s teachings on the nobility of sacrifice in jihad.</p> <p>فعن رسول الله (صلى الله عليه واله): «فوق كل ذي بربر حتى يقتل في سبيل الله</p>	Assertive
59.	<p>“Jihad is a gate from the gates of Paradise, which Allah has opened exclusively for His closest servants.” Here, a teaching attributed to Imam Ali is presented as an irrefutable truth about the spiritual importance of jihad.</p> <p>إنَّ الجهاد باب من أبواب الجنَّة فتحه الله لخاصة أوليائه»</p>	Assertive
60.	<p>“In our present time, Allah has decreed upon the people of Iraq to fight with their wealth and lives to defend their land, honor, and sanctities...” The speaker asserts the belief that the struggle against ISIS is divinely sanctioned.</p> <p>وفي عصرنا الحاضر كتب الله تعالى على العراقيين أن يُجاهدوا بأموالهم وأنفسهم دفاعاً عن الأرض والعرض والمقدسات أمام هجمة المتوحشين الدواش</p>	Assertive
61.	<p>“The Iraqi people, both young and old, have risen to this call, sacrificing much and achieving significant victories.” This statement declares the resilience and success of the Iraqi people.</p> <p>لذلك شبيهاً وشباناً وتسابقوا للحضور في جبهات القتال للقيام بهذه المهمة العظيمة، وقدموا - تضحيات كثيرة وحققوا انتصارات مهمة</p>	Assertive
62.	<p>“This man was a man of limited means, having only a righteous wife and three children, all of whom were sick.” The narrator uses this detail to underscore the martyr’s challenging circumstances and selflessness, framing it as a fact.</p> <p>هو مواطن بسيط لا يملك شيئاً من الدنيا غير زوجة صالحة وثلاثة من الأولاد الصغار ولكنهم جميعاً مرضى</p>	Assertive
63.	<p>“Such noble examples inspire us.” This general statement asserts the impact of martyrs as role models, presenting the sentiment as a truth rather than a subjective view.</p> <p>مثل هذه الأمثلة تلهمنا</p>	Assertive

64.	<p>“We should feel small and ashamed before these magnificent examples of Iraqis who have reached the pinnacle of faith, sincerity, and sacrifice.” This assertion places moral pressure on the audience to emulate the selflessness exemplified by the martyr.</p> <p>إننا نستصغر أنفسنا ونشعر بالخجل أمام هذه النماذج الرائعة من العراقيين الذين بلغوا القمة في إيمانهم وإخلاصهم وتضحياتهم</p>	Assertive
65.	<p>“Dear brothers and sisters, I would like to share with you the story of a martyr, a man who fought in defense of Iraq and its sanctities.” This indirectly prompts the listeners to pay attention and reflect on the martyr’s example of sacrifice and devotion</p> <p>أيها الإخوة الأعزاء والأخوات الكريمات أود أن أقص على مسامعكم حكاية رجل من رجال معركة الجهاد للدفاع عن العراق ومقدسات</p>	Directives
66.	<p>“Stories, recounted in the Quran, do, likewise, teach us lessons, not merely a matter of storytelling.” This encourages the audience to view religious stories as sources of guidance and inspiration.</p> <p>القصاص ترد في القرآن الكريم ليس لمجرد سرد القصص بل لكي نستلهم منها الدروس والعبر</p>	Directives
67.	<p>“Do not worry. Children have mothers to care for them, but the nation needs men to defend it.” Spoken by the martyr’s wife, this directive emphasizes prioritizing national defense over personal concerns, encouraging commitment to a higher cause.</p> <p>لا تقلق فلأطفال أمهات ترعاهم ولا بد للوطن من رجال يُدافعون عنه</p>	Directives
68.	<p>“Go, my husband, to the frontlines, and do not let your children's illnesses burden your heart.” This directive emphasizes the duty to defend Iraq and to focus on the nation’s needs over personal trials.</p> <p>اذهب يا زوجي الى الجبهة ولا يهكم ما يعانيه أطفالك من أمراض</p>	Directives
69.	<p>“Go and support your fellow fighters, so that together you can prevent the wicked terrorists from defiling our sacred sites and violating our honor.” This is a strong call to action for the audience to unite and protect their nation and sacred places.</p> <p>اذهب وناصر إخوانك المقاتلين لتمنعوا الإرهابيين الأشرار من أن يدنسوا مقدساتنا وينتهكوا أعراضنا</p>	Directives
70.	<p>“We should feel small and ashamed before these magnificent examples of Iraqis who have reached the pinnacle of faith, sincerity, and sacrifice.” This indirect directive prompts the audience to reflect on their own actions in light of the martyrs’</p>	Directives

	sacrifices, encouraging humility and self-reflection. إننا نستصغر أنفسنا ونشعر بالخجل أمام هذه النماذج الرائعة من العراقيين الذين بلغوا القمة في إيمانهم وإخلاصهم وتضحياتهم	
71.	“Allah has graced those who wage jihad with their possession and their persons, by a degree, over those who sit back...” This asserts that Allah has granted a special reward, implying a divine commitment to the Mujahideen for their sacrifice. فَضَّلَ اللهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَكُلًّا وَعَدَ اللهُ الْحُسْنَى	Commissive
72.	“In our present time, Allah has decreed upon the people of Iraq to fight with their wealth and lives to defend their land, honor, and sanctities against the barbaric onslaught of ISIS.” Here, the people of Iraq are presented as committed by divine decree to protect their country, a collective commitment. وفي عصرنا الحاضر كتب الله تعالى على العراقيين أن يُجاهدوا بأموالهم وأنفسهم دفاعاً عن الأرض والعرض والمقدسات أمام هجمة المتوحشين الدواش	Commissive
73.	“The Iraqi people, both young and old, have risen to this call, sacrificing much and achieving significant victories.” This emphasizes the communal commitment to continue fighting and sacrificing for the nation's defense. لذلك شبيهاً وشباناً وتسابقوا للحضور في جبهات القتال للقيام بهذه المهمة العظيمة، وقدموا - تضحيات كثيرة وحققوا انتصارات مهمة	Commissive
74.	“The martyr entrusted his neighbor with the care of his elderly parents and sick children.” The martyr’s act of entrustment here is a commitment to his family’s care, even in his absence, implying a form of social contract or responsibility. ، ودَع جاره موصياً إياه بوالديه المسنين وأطفال	Commissive
75.	“Go, my husband, to the frontlines, and do not let your children's illnesses burden your heart.” The wife’s encouragement for her husband to prioritize the nation over personal concerns is a commissive act, affirming their dedication to the greater cause. اذهب يا زوجي الى الجبهة ولا يهملك ما يعانيه أطفالك من أمراض	Commissive
76.	“We should feel small and ashamed before these magnificent examples of Iraqis who have reached the pinnacle of faith, sincerity, and sacrifice.” This calls for a commitment to emulate these values, a moral commitment to respect and honor the sacrifices made by others. إننا نستصغر أنفسنا ونشعر بالخجل أمام هذه النماذج الرائعة من العراقيين الذين بلغوا القمة في إيمانهم	Commissive

	وإخلاصهم وتضحيتهم	
77.	<p>“We ask Allah to bless their efforts and to hasten the final victory over ISIS terrorism, liberating all of Iraq’s lands.” This statement expresses a prayerful hope and respect for the fighters' dedication.</p> <p>، نسأل الله تعالى أن يبارك لهم بها ويتمها في القريب العاجل بتخليص جميع الأرض العراقية من الإرهاب الداعشي.</p>	Expressive
78.	<p>“Such noble examples inspire us.” This is an expression of admiration for the martyr's sacrifice and the example he sets for others.</p> <p>مثل هذه الأمثلة تلهمنا</p>	Expressive
79.	<p>“We should feel small and ashamed before these magnificent examples of Iraqis who have reached the pinnacle of faith, sincerity, and sacrifice.” Here, the speaker expresses reverence and a sense of humility in the face of the martyrs’ sacrifices.</p> <p>إننا نستصغر أنفسنا ونشعر بالخجل أمام هذه النماذج الرائعة من العراقيين الذين بلغوا القمة في إيمانهم وإخلاصهم وتضحيتهم</p>	Expressive
80.	<p>“He turned around and cast his gaze here and there, finding nothing but modest...” This phrase conveys a sense of nostalgia and sadness for the family he leaves behind.</p> <p>التفت وراءه وجال ببصره هنا وهناك لم يجد غير مساكن ...</p>	Expressive
81.	<p>“He stood for a few moments, torn between caring for his three sick children and answering the call of his bleeding homeland.” The term “torn” expresses the internal conflict and sorrow the martyr feels.</p> <p>وقف لدقائق يراجع نفسه ويخبرها بين رعاية أولاده الثلاثة المرضى وبين تلبية نداء الوطن الذي ينزف من جراحاته</p>	Expressive
82.	<p>“What if, during my absence, he suffers a fainting spell due to his illness, and I’ve left nothing with his mother to take him to the hospital or buy medicine?” This rhetorical question conveys the martyr's worry and sorrow about his family's situation.</p> <p>ماذا لو أصابته أيام غيابه نوبة إغماء نتيجةً لمرضه وهو لم يترك لدى أمه ما تُراجع به المستشفى وتشتري به الدواء</p>	Expressive
83.	<p>“Go and support your fellow fighters, so that together you can prevent the wicked terrorists from defiling our sacred sites and violating our honor.” This conveys encouragement and a hopeful vision for the future.</p>	Expressive

	أذهب وناصر إخوتك المقاتلين لتمنعوا الإرهابيين الأشرار من أن يدنسوا مقدساتنا وينتهكوا أعراضنا	
84.	<p>“Your efforts and sacrifices will shape our future with dignity and pride, granting us security and peace...” Here, there is an expression of optimism and hope for the positive impact of sacrifice.</p> <p>إن جهودكم وتضحياتكم هي التي ترسم مستقبلنا بالعز والكرامة وتمنحنا الأمن والأمان وتوقف المجازر التي أزهقت فيها آلاف الأرواح البريئة ومنها أرواح مئات الأطفال ممن هم بأعمار أطفالك الثلاثة</p>	Expressive
85.	<p>“We should feel small and ashamed before these magnificent examples of Iraqis...”</p> <p>The phrase expresses a sense of humility, reverence, and a moral call to reflect on one's actions in comparison to the selflessness shown by the martyrs.</p> <p>إننا نستصغر أنفسنا ونشعر بالخجل أمام هذه النماذج الرائعة من العراقيين الذين بلغوا القمة في إيمانهم وإخلاصهم وتضحياتهم</p>	Expressive

Table 31

Propositional Content Conditions of Speech Acts in Text 5

N	Propositional Content Conditions	
	O	
	Type of condition	Conditions
86.	Preparatory	In this text, Preparatory elements highlight the call for sacrifice in the defense of one’s homeland as a divine and moral duty. The speaker, Sheikh Abdul-Mahdi Al-Karbala’i, acknowledges the hardships faced by fighters, such as family responsibilities and personal struggles, but stresses their religious duty to prioritize the defense of Iraq. By citing both Quranic verses and the sayings of Islamic leaders, he underscores the sacred nature of this obligation, portraying it as a path to honor, dignity, and eternal reward.
87.	Sincerity	The Sincerity in this text is conveyed through the deep personal sacrifices made by the martyr, who leaves his family and sick children to serve his country, driven by genuine love and dedication to his faith and homeland. His internal struggle and commitment to a higher purpose, despite extreme personal hardships, reflect an authentic and heartfelt devotion. The words of his wife further reinforce this sincerity, as she encourages him to prioritize national duty over their family’s needs, drawing strength from religious ideals.

		This narrative of selfless sacrifice emphasizes the purity of intention and steadfastness in serving a greater cause.
88.	Essential	The Essential element in this text centers on honoring the sacrifice of Iraqi fighters, especially the martyr described, who embodies selflessness, faith, and duty to country. Through his story, the text illustrates the profound commitment of ordinary citizens who prioritize national and religious duty over personal and family needs, even under dire circumstances. It serves as a reminder to uphold the values of faith, sacrifice, and patriotism, urging others to respect and emulate such dedication rather than pursuing worldly gains. This narrative underscores the high ideals of devotion and moral integrity expected in service to Iraq and its people.

4.1.7 Analysis of Text 6

4.1.7.1 Deixis Analysis.

In the tables below, deictic terms are identified with their types and translation.

Table 32 Types of Deixis in Text 6

No	Sentences	Deictic Words				
		Personal	Temporal	Spatial	Social	discourse
1.	<p>“O honorable heroes, we are so proud of you”</p> <p>أيها الأبطال الميامين.. يا من ليس لنا من نفتخر بهم غيركم</p>	You	—	—	O honorable heroes	—
2.	<p>“In the darkest and most difficult circumstances for over two years, you have shouldered the responsibility of defending Iraq, its people, and its sanctities.”</p> <p>لقد تحمّلتُم مسؤولية الدفاع عن العراق وشعبه ومقدساته في أحلك الظروف وأصعبها منذ ما يزيد على عامين</p>	You	For over two years	—	—	—

3.	<p>“By God, you have not grown weary in fulfilling this great responsibility.”</p> <p>فكنتم - وأيم الله - على هذه المسؤولية العظيمة لم تملوا ولم تكلّوا في القيام بمتطلباتها</p>	<p>You</p> <p>—</p>	—	—	—
4.	<p>“You have given your lives, shed your blood, and offered tens of thousands of martyrs and wounded in this path, writing glorious epics of heroism and sacrifice on the battlefields.”</p> <p>فاسترخصتم الأرواح وبذلتكم الدماء وقدمتم عشرات الآلاف من الشهداء والجرحى في هذا السبيل وسطرتكم ولا زلتكم تسطرون أروع ملاحم البطولة والفداء في سوح الوغى</p>	<p>You</p> <p>Your</p> <p>Your</p>	—	<p>battlefiel ds</p>	<p>martyrs and wounded</p>
5.	<p>“O God, guide us on the path of the righteous and help us – as you do the righteous – to overcome our failings; O Lord of the Worlds.”</p> <p>اللهم خذ بنا سبيل الصالحين وأعنا بما تُعين به الصالحين على أنفسهم ولا تردنا في سوء استنقذتنا منه يا رب العالمين</p>	<p>Us</p> <p>Us</p> <p>You</p> <p>Our</p>	—	—	<p>the path of the righteous</p>
6.	<p>“We salute these beloved leaders and fighters, cherish their efforts, congratulate them on their victories, and pray to God Almighty to protect and support them against their dark terrorist enemies.”</p> <p>نحيي هؤلاء الأحبّة قادة ومقاتلين ونثمن جهودهم ونشدد على أيديهم ونبارك لهم انتصاراتهم ونتضرع الى الله العليّ القدير أن يرعاهم ويحميهم وينصرهم على أعدائهم الظلاميين الإرهابيين</p>	<p>We</p> <p>Their</p> <p>Them</p> <p>Their</p> <p>Them</p> <p>Their</p>	—	—	<p>Beloved leaders and fighters</p>

7.	<p>“Today, as before, we emphasize to our beloved fighters the need for the utmost caution in dealing with civilians trapped in combat zones.”</p> <p>ونؤكد اليوم على أحببتنا المقاتلين كما أكدنا عليهم في مناسبات سابقة بضرورة اتخاذ أقصى درجات الحيطة والحذر في التعامل مع المدنيين العالقين في مناطق القتال</p>	<p>We Our</p>	<p>Today as before</p>	<p>Combat zones</p>	<p>—</p>	<p>Today as before</p>
8.	<p>“We urge them to spare no effort to protect them by all possible means.”</p> <p>والسعي البليغ في إبعاد الأذى عنهم وتوفير الحماية لهم بكل الوسائل الممكنة</p>	<p>We Them Them</p>	<p>—</p>	<p>—</p>	<p>—</p>	<p>—</p>
9.	<p>“We also call upon the dear people of Mosul to cooperate with the security forces fully and facilitate their mission of rescue and liberation from the control of ISIS terrorists.”</p> <p>كما ندعو أهالي الموصل الأعراء الى أن يتعاونوا مع القوات الأمنية قدر المستطاع ويسهلوا لهم مهمتهم في إنقاذهم وتخليصهم من سيطرة الإرهابيين الدواعش</p>	<p>We Their</p>	<p>—</p>	<p>Mosul</p>	<p>Dear people of Mosul Security forces</p>	<p>—</p>
10.	<p>“Furthermore, we stress to all involved in combat operations the importance of adhering to humanitarian and Islamic standards when dealing with detainees, regardless of their affiliation.”</p> <p>ونؤكد أيضاً على المشاركين جميعهم في العمليات القتالية بضرورة رعاية المعايير الإنسانية والإسلامية في التعامل مع المعتقلين أيأ كانوا</p>	<p>We Their</p>	<p>—</p>	<p>—</p>	<p>—</p>	<p>Furthermore we stress</p>
11.	<p>“We look forward to closing this</p>	<p>We</p>	<p>This</p>	<p>—</p>	<p>—</p>	<p>This painful</p>

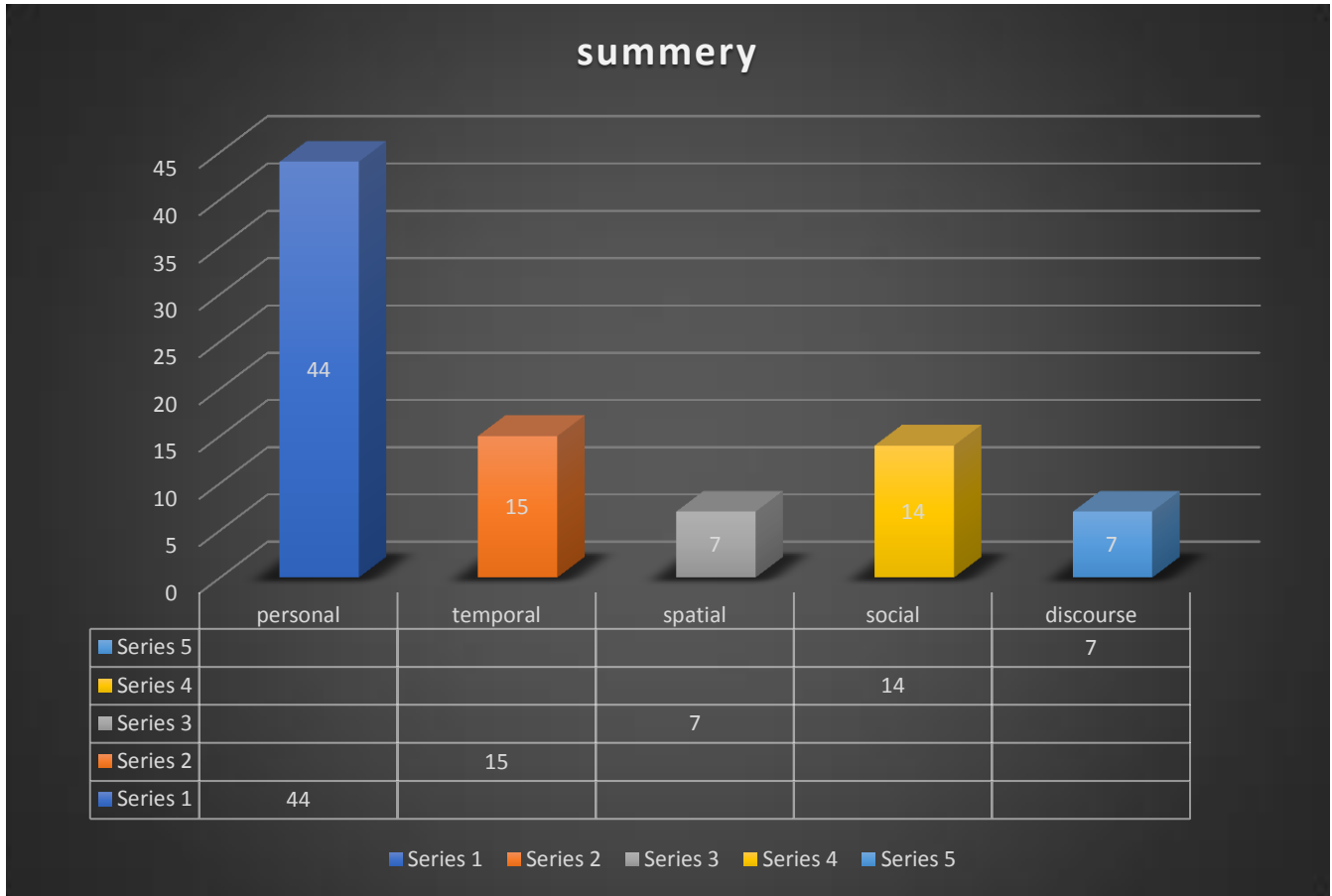
	<p><u>painful chapter in Iraq's history,</u> filled with bloodshed, destruction, and cries of the orphaned, the wounded, and the injured.”</p> <p>كما أننا نتطلع الى اليوم الذي تُطوى فيه هذه الصفحة المؤلمة من تاريخ العراق المليئة بإراقة الدماء وخراب الديار وآهات الثكالى ودموع اليتامى وأنين الجرحى والمصابين</p>		painful chapter in Iraq's history			chapter in Iraq's history
12.	<p>“In these enduring days, our heroic Iraqi men – including the army, federal police, Peshmerga forces, volunteer groups, and the brave sons of our tribes – wage battles of honor, dignity, and glory. They fight to defend their land, sanctities, and people, to liberate the beloved Nineveh Province, and to free its noble inhabitants from the scourge of ISIS terrorism”</p> <p>حيث يخوض رجال العراق الأبطال في الجيش والشرطة الاتحادية وقوات البيشمركة وجحافل المتطوعين وأبناء العشائر الغيارى معارك العز والشرف والكرامة دفاعاً عن الأرض والعرض والمقدسات، معارك تحرير محافظة نينوى العزيزة وتخليص أهلها الكرام من رجس الإرهاب الداعشي،</p>	They Their	—	Their land Nineveh Province	—	—
13.	<p>“May <u>they</u> learn from <u>their</u> bitter past, recognize <u>their</u> mistakes and sins, and avoid repeating <u>them</u>.”</p> <p>يأخذون العبر والدروس من تجاربهم المريرة الماضية وينتبهون الى أخطائهم وخطاياهم ويتفادون تكرارها</p>	They Their Their Them	—	—	—	—

14.	<p>“May they refuse to allow outsiders to exploit their differences, interfere in internal affairs, and violate the sovereignty of their country under false pretenses, as is happening today.”</p> <p>ولا يسمحون للأجنبي باستغلال خلافاتهم للتدخل في شؤونهم الداخلية وخرق سيادة بلدهم بذرائع مختلفة كما يحصل اليوم</p>	<p>They Their Their</p>	<p>— — Today</p>	<p>— — —</p>	<p>— — —</p>	<p>As is happening today</p>
15.	<p>“May He grant mercy and paradise to their righteous martyrs and bestow healing and recovery upon their wounded.”</p> <p>وينعمّد شهداءهم الأبرار بالرحمة والرضوان ويمنّ على جرحاهم بالشفاء والعافية</p>	<p>He Their Their</p>	<p>— — —</p>	<p>— — —</p>	<p>— — —</p>	<p>— — —</p>
16.	<p>“May final victory over ISIS terrorists be near – liberating all Iraqi territory and eliminating their threat.”</p> <p>ونأمل أن تكونوا قد اقتربتم من النصر النهائي على الإرهابيين الدواعش بتطهير جميع الأرض العراقية</p>	<p>Their</p>	<p>May final victory be near</p>	<p>all Iraqi territory</p>	<p>— — —</p>	<p>— — —</p>
17.	<p>“Then, the country will be united, and the displaced will return to their homes with honor and dignity.”</p> <p>من دنس وجودهم وإبعاد خطرهم عنها، ليعود الوطن موحداً ويعود النازحون الى مناطقهم معززين مكرمين</p>	<p>Their</p>	<p>Then</p>	<p>homes</p>	<p>— — —</p>	<p>— — —</p>
18.	<p>“In these enduring days, our heroic Iraqi men – including the army, federal police, Peshmerga forces, volunteer groups, and the brave sons of our tribes – wage battles of honor,</p>	<p>Our Our</p>	<p>In these enduring days</p>	<p>— — —</p>	<p>Our heroic Iraqi men the army, federal police,</p>	<p>In these enduring days</p>

	dignity, and glory.” في هذه الأيام الخالدة، حيث يخوض رجال العراق الأبطال في الجيش والشرطة الاتحادية وقوات البيشمركة وجحافل المتطوعين وأبناء العشائر الغيارى معارك العزّ والشرف والكرامة				Peshmerga forces, volunteer groups, and the brave sons of our tribes	
19.	“Instead, your determination to fight until this great goal is achieved has strengthened with time .” لم تملوا ولم تكلّوا في القيام بمتطلباتها، بل كلّما مضى الوقت ازدتْ صلابة في عزائمكم لمواصلة القتال حتى تحقيق هذا الهدف العظيم	Your	With time	—	—	—
20.	“ May a new chapter begin , where security and stability prevail, and Iraqis unite to build their homeland, free from grudges and animosities.” وتفتح صفحة أخرى يحلّ فيها الأمن والاستقرار على ربوع هذا البلد الطيب ويتكاتف فيها الجميع من مختلف المكوّنات على بناء وطنهم بعيداً عن الإحن والأحقاد	Their	May a new chapter begin	—	—	May a new chapter begin
21.	“This is part of the Friday sermon delivered by Sheikh Abdul-Mahdi Al Karbala'i (may his glory endure) on 19 Muharram, 1438 A.H., corresponding to October 21, 2016 CE, in the Holy Shrine of Imam Hussein.” هذا ما جاء في خطبة الجمعة التي القاها الشيخ عبد المهدي الكربلائي (دام عزه) في الصحن الحسيني الشريف في يوم ١٩ محرم ١٤٣٨ هـ الموافق ٢١ /	—	Friday 19 Muharram , 1438 A.H October 21, 2016 CE	—	Sheikh Abdul-Mahdi may his glory endure	—

Figure 13

The Frequency of Deixis in Text 6



4.1.7.2 Implicature.

4.1.7.2.1 Conventional Implicatures

The conventional implicatures noticed in the text 6 are stated in table (33) below:

Table 33

Conventional Implicatures in Text 6

No.	The sentence	conventional implicatures
22.	“Our heroic Iraqi men – including the army, federal police, Peshmerga forces, volunteer	It is conventionally implied that the various Iraqi forces are fighting with noble and just intentions.

	<p>groups, and the brave sons of our tribes – wage battles of honor, dignity, and glory.”</p> <p>في هذه الأيام الخالدة، حيث يخوض رجال العراق الأبطال في الجيش والشرطة الاتحادية وقوات البيشمركة وجحافل المتطوعين وأبناء العشائر الغيارى معارك العزّ والشرف والكرامة</p>	<p>The words "honor, dignity, and glory" suggest a presupposed valor in their actions, even if the specific actions are not detailed.</p>
23.	<p>“We salute these beloved leaders and fighters, cherish their efforts, congratulate them on their victories, and pray to God Almighty to protect and support them...”</p> <p>نحيي هؤلاء الأحبة قادة ومقاتلين ونثمن جهودهم ونشدّ على أيديهم ونبارك لهم انتصاراتهم ونتضرع الى الله العليّ القدير أن يرعاهم ويحميهم وينصرهم على أعدائهم الظالمين الإرهابيين</p>	<p>The use of the word "beloved" conveys the conventional implication that the leaders and fighters are deeply valued and respected by the community, presupposing their worthiness of honor and praise.</p>
24.	<p>“We emphasize to our beloved fighters the need for the utmost caution in dealing with civilians trapped in combat zones.”</p> <p>ونؤكّد على أحبّتنا المقاتلين كما أكدنا عليهم في مناسبات سابقة بضرورة اتخاذ أقصى درجات الحيطة والحذر في التعامل مع المدنيين العالقين في مناطق القتال</p>	<p>The presupposition here is that the fighters are already expected to act responsibly and are morally obligated to protect civilians, an expectation the speaker assumes the audience shares.</p>
25.	<p>“Revenge or retribution are forbidden under any circumstances.”</p> <p>والابتعاد عن الثأر والانتقام في مطلق الأحوال.</p>	<p>This conveys the speaker's assumption that revenge might be considered by some but is conventionally unacceptable. The statement implies a shared moral or religious standard that revenge is not justifiable.</p>
26.	<p>“You have given your lives, shed your blood, and offered tens of thousands of martyrs and wounded in this path, writing glorious epics of heroism and sacrifice...”</p> <p>فاسترخصتم الأرواح وبذلتكم الدماء وقدمتم عشرات الآلاف من الشهداء والجرحى في هذا السبيل وسطرتهم ولا زلتهم تسطرون أروع ملاحم البطولة والفداء في سوح الوغى</p>	<p>The sacrifice of lives is presupposed to be meaningful and noble, with the implication that this is part of a higher moral purpose, which the speaker assumes the audience understands and accepts.</p>
27.	<p>“May final victory over ISIS terrorists be near –</p>	<p>The conventional implication is that victory is</p>

	liberating all Iraqi territory and eliminating their threat.” ونأمل أن تكونوا قد اقتربتم من النصر النهائي على الإرهابيين الدواعش بتطهير جميع الأرض العراقية	desirable and assumed to be inevitable. The phrase "eliminating their threat" presupposes that ISIS poses an ongoing and universally acknowledged threat.
28.	“We look forward to closing this painful chapter in Iraq's history...” كما أننا نتطلع الى اليوم الذي تُطوى فيه هذه الصفحة المؤلمة من تاريخ العراق ...	This phrase implies that the current situation (ISIS’s presence) is negative and that everyone would agree that ending it would be an improvement.

These instances of Conventional Implicature depend on common knowledge and societal expectations, especially about moral, ethical, and religious principles.

4.1.7.2.2 Conversational Implicature

Table 34

Generalized Conversational Implicatures in Text 6

No.	GCI Generalized conversational implicature	
	The sentence	The implicature
29.	“They fight to defend their land, sanctities, and people, to liberate the beloved Nineveh Province, and to free its noble inhabitants from the scourge of ISIS terrorism.” دفاعاً عن الأرض والعرض والمقدّسات، معارك تحرير محافظة نينوى العزيزة وتخليص أهلها الكرام من رجس الإرهاب الداعشي	It is implied that defending one's land, sanctities, and people is a universally accepted duty, and that this is a morally justified cause. No additional context is needed to explain why these actions are good.
30.	“We salute these beloved leaders and fighters, cherish their efforts, congratulate them on their victories, and pray to God Almighty to protect and support them...” نحيّي هؤلاء الأحبة قادة ومقاتلين ونثمن جهودهم ونشدّ على أيديهم ونبارك لهم انتصاراتهم ونتضرع الى الله العليّ القدير	The statement implies that the fighters’ actions are morally righteous and worthy of respect and admiration. The general assumption is that fighting for one's country is a just cause, so the speaker doesn't need to justify their support.

	أن يرعاهم ويحميهم وينصرهم على أعدائهم الظالمين الإرهابيين	
31.	<p>“We also call upon the dear people of Mosul to cooperate with the security forces fully...”</p> <p>، كما ندعو أهالي الموصل الأعزاء الى أن يتعاونوا مع القوات الأمنية قدر المستطاع ويسهلوا لهم مهمتهم في إنقاذهم وتخليصهم من سيطرة الإرهابيين الدواعش</p>	The request for cooperation implies that cooperating with security forces is the reasonable and expected behavior of civilians in conflict situations. There is no need to explicitly explain why this cooperation is good; it is assumed to be understood.
32.	<p>“Actions must remain within legal measures, and revenge or retribution are forbidden under any circumstances.”</p> <p>اتخاذ الإجراءات القانونية بحقهم والابتعاد عن الثأر والانتقام في مطلق الأحوال</p>	The prohibition of revenge implies that legal and ethical behavior is expected, and revenge is understood to be wrong in general. The speaker doesn't need to explain why revenge is forbidden; it is assumed that acting within legal bounds is the correct norm.
33.	<p>“You have given your lives, shed your blood, and offered tens of thousands of martyrs and wounded in this path...”</p> <p>فاسترخصتم الأرواح وبذلتم الدماء وقدمتم عشرات الآلاف من الشهداء والجرحى في هذا السبيل وسطرتهم ولا زلتهم تسطرون أروع ملاحم البطولة والفداء في سوح الوغى</p>	Sacrifice is implicitly understood as a noble and honorable act, especially in the context of defending one's country. There is no need to justify why these sacrifices are valuable—the audience is expected to understand the heroism of the fighters.
34.	<p>“May a new chapter begin, where security and stability prevail, and Iraqis unite to build their homeland...”</p> <p>، وتفتح صفحة أخرى يحلّ فيها الأمن والاستقرار على ربوع هذا البلد الطيب ويتكاتف فيها الجميع من مختلف المكونات على بناء وطنهم</p>	The desire for security and stability implies that these are universally accepted goals, and that instability and division are undesirable. There is no need to argue for the benefits of unity and peace; it is taken for granted that these are good outcomes.
35.	<p>“May they refuse to allow outsiders to exploit their differences...”</p> <p>ولا يسمحون للأجنبي باستغلال خلافاتهم</p>	It is implied that allowing outsiders to exploit internal differences is harmful, and that the patriotic or rational response would be to resist such interference. There is no need to explicitly explain why this is bad, as it is assumed the audience understands this intuitively.

These examples illustrate how certain meanings are inferred and comprehended without explicit articulation, depending on common social and ethical standards. Concerning the particularized implicatures, table 35 below displays those noticed in text 6:

Table 35

Particularized Conversational Implicatures

No.	PCI	
	particularized conversational implicatures	
	The sentence	The implicature
36.	<p>“They fight to defend their land, sanctities, and people, to liberate the beloved Nineveh Province...”</p> <p>دفاعاً عن الأرض والعرض والمقدّسات، معارك تحرير محافظة نينوى العزيزة وتخليص أهلها الكرام من رجس الإرهاب الداعش</p>	<p>The speaker implies that the Iraqi forces are not merely fighting for territorial or political reasons but are engaged in a noble and religiously justified battle to protect what is sacred (land and people). The audience is expected to understand the deeper religious and cultural significance of the struggle.</p>
37.	<p>“We salute these beloved leaders and fighters, cherish their efforts, congratulate them on their victories...”</p> <p>نحّي هؤلاء الأحيّة قادة ومقاتلين ونثمن جهودهم ونشدّ على أيديهم ونبارك لهم انتصاراتهم ونتضرع الى الله العليّ القدير أن يرعاهم ويحميهم وينصرهم على أعدائهم الظالمين الإرهابيين</p>	<p>The speaker is implicitly emphasizing that these fighters deserve not only formal recognition but also deep emotional and communal appreciation for their efforts. The audience is expected to share in this feeling of gratitude and pride.</p>
38.	<p>“We urge them to spare no effort to protect them by all possible means.”</p> <p>والسعي البليغ في إبعاد الأذى عنهم وتوفير الحماية لهم بكل الوسائل الممكنة</p>	<p>The speaker implies that while the main objective is military victory, it must be pursued without unnecessary harm to civilians. The audience understands the special moral and religious obligation to avoid civilian casualties, even in war.</p>
39.	<p>“Actions must remain within legal measures, and revenge or retribution are forbidden under any circumstances.”</p>	<p>This suggests that while there may be strong feelings of vengeance against ISIS, the fighters are expected to maintain discipline and morality. The audience is expected to infer that any form of</p>

	اتخاذ الإجراءات القانونية بحقهم والابتعاد عن الثأر والانتقام في مطلق الأحوال	extra-legal punishment is unacceptable, even if provoked by ISIS's crimes.
40.	<p>“You have given your lives, shed your blood, and offered tens of thousands of martyrs...”</p> <p>فاسترخصتم الأرواح وبذلتكم الدماء وقدمتم عشرات الآلاف من الشهداء والجرحى في هذا السبيل وسطرتم ولا زلتم تسطرون أروع ملاحم البطولة والفداء في سوح الوغى</p>	The speaker implies that the sacrifices of the fighters are not just physical but spiritual, elevating them to the level of martyrs. The audience is expected to understand that martyrdom in this context is a highly honorable and revered status, tied to religious beliefs.
41.	<p>“May a new chapter begin, where security and stability prevail...”</p> <p>، وتفتح صفحة أخرى يحلّ فيها الأمن والاستقرار على ربوع هذا البلد الطيب ويتكاتف فيها الجميع من مختلف المكوّنات على بناء وطنهم</p>	The speaker is implying that the current chapter in Iraq's history, marked by conflict, is nearing an end, and a hopeful future of peace and stability is anticipated. The audience is expected to infer optimism for a better future, contingent upon the defeat of ISIS.
42.	<p>“May they refuse to allow outsiders to exploit their differences, interfere in internal affairs...”</p> <p>ولا يسمحون للأجنبي باستغلال خلافاتهم للتدخل في شؤونهم الداخلية وخرق سيادة بلدهم بذرائع مختلفة</p>	The speaker indirectly suggests that foreign powers are manipulating Iraq's internal conflicts for their own interests. The audience is expected to understand that unity is essential for resisting external interference.
43.	<p>“May they learn from their bitter past, recognize their mistakes and sins, and avoid repeating them.”</p> <p>يأخذون العبر والدروس من تجاربهم المريرة الماضية وينتبهون الى أخطائهم وخطاياهم ويتقادون تكرارها</p>	The speaker implies that Iraqis have made errors in the past that contributed to the current situation and should reflect on these mistakes. The audience is expected to infer that self-awareness and change are necessary for future peace.

Each implicature derives from a common understanding of religious, ethical, and cultural norms pertinent to the Iraqi context and the persistent fight against ISIS. The audience is anticipated to understand these teachings via the perspectives of social togetherness, religious obligation, and historical experience.

4.1.7.3 Politeness

4.1.7.3.1 Positive Politeness Strategies

Various positive strategies are noticed in the text 6. They are listed as follows:

-Juxtaposing Criticism with Compliments: Praise for Fighters' Efforts vs. Call for Caution with Civilians: "We salute these beloved leaders and fighters, cherish their efforts, congratulate them on their victories." Criticism/Reminder: "We emphasize to our beloved fighters the need for the utmost caution in dealing with civilians trapped in combat zones." Recognition of Heroic Sacrifices vs. Warning Against Revenge: "O honorable heroes, we are so proud of you... writing glorious epics of heroism and sacrifice on the battlefields." Criticism/Reminder: "Actions must remain within legal measures, and revenge or retribution are forbidden under any circumstances."

-Acknowledgment of Contributions vs. Call for Unity and Learning from Mistakes: "You have shouldered the responsibility of defending Iraq, its people, and its sanctities." Criticism/Advice: "May they learn from their bitter past, recognize their mistakes and sins, and avoid repeating them."

-Expression of Honor for Fighters vs. Reminder of Ethical Conduct with Detainees: "In the darkest and most difficult circumstances for over two years, you have... not grown weary in fulfilling this great responsibility." Criticism/Reminder: "We stress to all involved in combat operations the importance of adhering to humanitarian and Islamic standards when dealing with detainees."

-Establishing Common Ground: "our heroic Iraqi men – including the army, federal police, Peshmerga forces, volunteer groups, and the brave sons of our tribes" – The speaker includes all forces and groups, uniting them under the shared goal of defending Iraq, appealing to collective identity and purpose. "They fight to defend their land, sanctities, and people" – This statement highlights shared values (land, sanctities, people) and positions the audience within a common mission, reinforcing unity. "Today, as before, we emphasize to our beloved fighters..." – The phrase "Today, as before" reinforces a history of shared commitment, continuity, and a sense of ongoing solidarity. "We salute these beloved leaders and fighters, cherish their efforts, congratulate them on their victories, and pray to God Almighty to protect and support them" – By using "we," the speaker includes himself with the audience in acknowledging and honoring the efforts of the fighters, fostering a shared respect. "We also call upon the dear people of Mosul to cooperate with the security forces fully..." – Here, the sermon calls for unity and collaboration between civilians and security forces, emphasizing shared interests in peace and liberation. "May a new chapter begin, where security and stability prevail, and Iraqis unite to build their homeland, free from

grudges and animosities" .This forward-looking statement invites all Iraqis to come together, fostering a vision of shared national unity and peace.

-Using Nicknames and Honorifics: "Sheikh Abdul-Mahdi Al Karbala'i (may his glory endure)" – "Sheikh" is a formal honorific for religious authority, and the phrase "(may his glory endure)" is a respectful, reverent invocation. "heroes" – Referring to the fighters as "heroes" serves as an honorific, showing admiration and recognition of their bravery. "beloved Iraqi men" and "beloved leaders and fighters" – Using "beloved" functions as an affectionate honorific, conveying respect and emotional closeness. "dear people of Mosul" – The word "dear" elevates the tone, showing respect and a formal relationship with the people. "righteous martyrs" – "Righteous" acts as a formal honorific, attributing moral integrity to the martyrs. "O honorable heroes" – The combination of "O honorable" and "heroes" further enhances the fighters' status and is a classic style in formal addresses. "O God" and "O Lord of the Worlds" – These phrases are traditional honorific invocations to God, showing reverence and submission.

-Using In-group Jargon and Slang: "sanctities" – Refers to sacred entities or aspects in religious and cultural terms, which resonates deeply with the audience's spiritual values. "martyrs" – Often used in religious or militant contexts to denote individuals who have sacrificed their lives for a cause, especially in defense of their faith or homeland. "Peshmerga" – Refers to the Kurdish military forces, a term specific to Iraqi and Kurdish cultural and political contexts. "ISIS terrorists" – "ISIS" and "terrorists" are specific to the contemporary security and religious discourse, aligning with the local perspective on the conflict. "heroes" – Refers to fighters in a way that conveys honor and sacrifice within the local context, carrying cultural weight. "O God" and "O Lord of the Worlds" . Traditional religious phrases that invoke a shared spiritual understanding.

-Invoking Shared Religious Figures and Teachings: "Friday sermon" – The context of a Friday sermon, especially within the location of the Holy Shrine of Imam Hussein, aligns the message with Islamic religious teachings and customs, underscoring the sanctity of the occasion. "pray to God Almighty to protect and support them" – Direct invocation of God's support and protection reflects shared religious beliefs and seeks divine blessing for the fighters. "May He grant mercy and paradise to their righteous martyrs and bestow healing and recovery upon their wounded." – Refers to the Islamic belief in God's mercy and paradise for martyrs, invoking shared beliefs about martyrdom and divine reward. "humanitarian and Islamic standards" – Reinforces that actions must align with Islamic moral and ethical principles, establishing these standards as a religious obligation. "By God, you have not grown weary in fulfilling this great responsibility." – An oath invoking God to affirm the fighters' commitment as aligned

with religious duty. "O God, guide us on the path of the righteous and help us – as you do the righteous – to overcome our failings" – A concluding prayer seeking guidance, invoking the concept of righteousness, which aligns with shared religious teachings on the straight path. "O Lord of the Worlds" . An Islamic invocation of God, used here to reaffirm shared religious beliefs in a higher authority who oversees all creation.

4.1.7.3.2 Negative Politeness Strategies

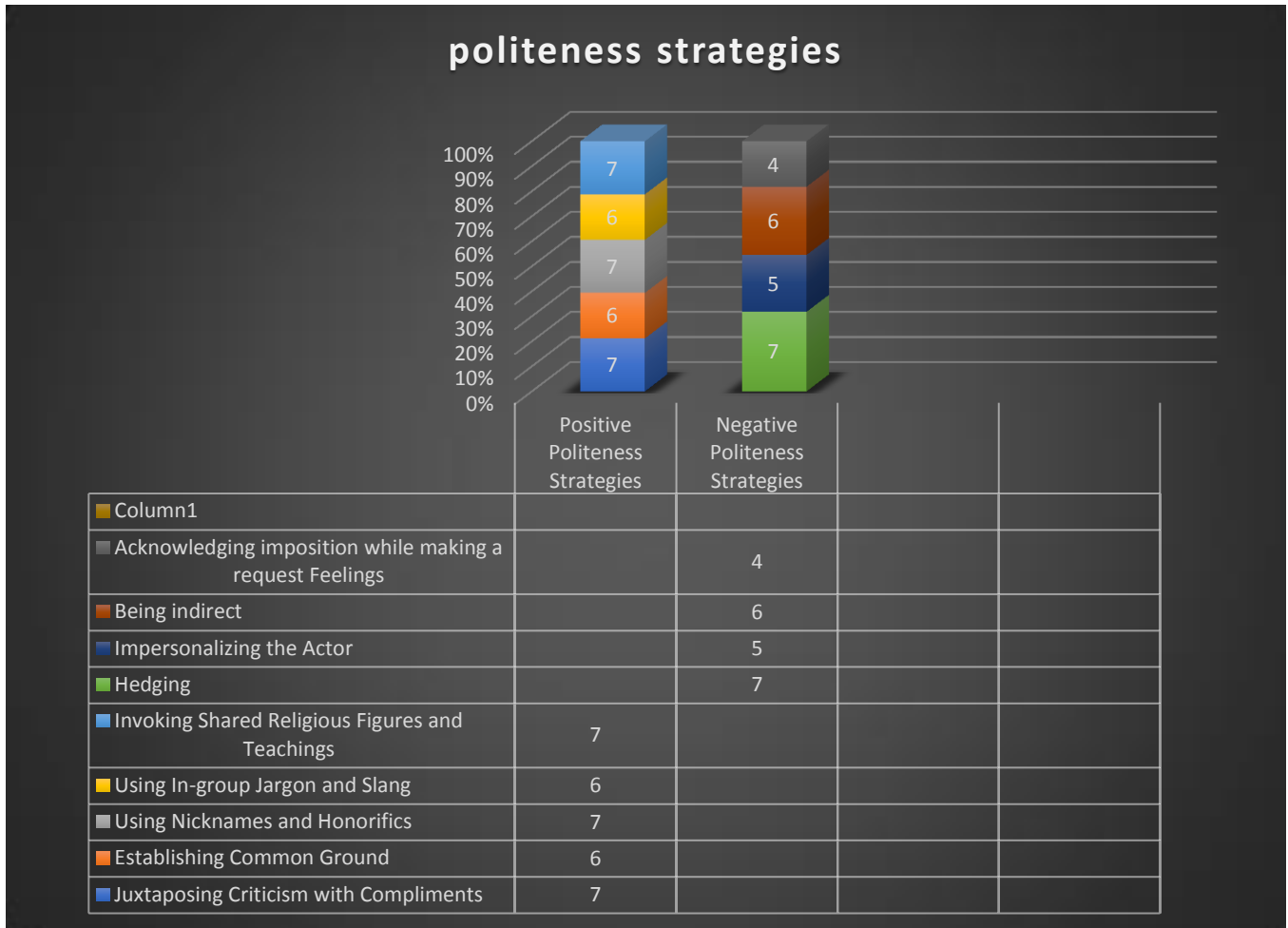
-Impersonalizing requests or commands: "We emphasize to our beloved fighters the need for the utmost caution in dealing with civilians trapped in combat zones." – Rather than directly instructing fighters to exercise caution, the emphasis on "the need" shifts the focus from a command to a general expectation. "We urge them to spare no effort to protect them by all possible means." – "We urge them" is indirect, as it suggests a strong recommendation without issuing a direct command. "We also call upon the dear people of Mosul to cooperate with the security forces fully..." – Here, "call upon" serves as an indirect appeal, encouraging cooperation without mandating it. "We stress to all involved in combat operations the importance of adhering to humanitarian and Islamic standards when dealing with detainees, regardless of their affiliation." – Using "stress the importance of" instead of a direct command to adhere to standards makes this a suggestion rather than an order. "Actions must remain within legal measures, and revenge or retribution are forbidden under any circumstances." . This phrase focuses on general expectations rather than directly commanding specific behaviors.

-Hedging or minimizing imposition: "We also call upon the dear people of Mosul to cooperate with the security forces fully and facilitate their mission." The phrase "call upon" is a polite way to ask or suggest cooperation without making it sound too direct or demanding. "We urge them to spare no effort..." The phrase "urge them" instead of a stronger directive like "demand" is a hedge. It reduces the force of the statement. "We stress to all involved in combat operations the importance of adhering..." The phrase "stress the importance" is a hedge, softening what could be a direct order or command. "Actions must remain within legal measures, and revenge or retribution are forbidden under any circumstances." "Must remain" is slightly softer than a more direct phrasing like "Actions are required to stay within legal measures." "We look forward to closing this painful chapter..." "Look forward" is a hedge, making the desire for ending the conflict softer. "May they learn from their bitter past..." . The use of "may" here introduces uncertainty or a wish rather than a direct statement of future action, softening the expectation. The use of "may" again "May He grant mercy and paradise to their righteous martyrs and bestow healing and recovery upon their wounded." hedges this prayer, reducing the assertiveness of the speaker's hope.

-Being indirect: "May He grant mercy and paradise to their righteous martyrs and bestow healing and recovery upon their wounded." – Instead of directly asking for or declaring mercy and healing, the speaker uses a formalized, indirect prayer for these outcomes. "We emphasize... the need for the utmost caution in dealing with civilians trapped in combat zones" . Instead of directly instructing fighters to be cautious, the speaker stresses the "need" for caution, implying the request without commanding it. "We stress to all involved... the importance of adhering to humanitarian and Islamic standards when dealing with detainees." Here, the speaker indirectly asks for humane treatment of detainees by stressing the importance of standards rather than issuing a direct command. "Actions must remain within legal measures, and revenge or retribution are forbidden under any circumstances". Instead of directly prohibiting revenge, the phrasing suggests a need to follow guidelines, indirectly discouraging acts of retribution. "We look forward to closing this painful chapter in Iraq's history" . This phrasing indirectly expresses hope for peace without specifying direct actions or a timeframe. " May they refuse to allow outsiders to exploit their differences". Rather than directly instructing Iraqis to resist external influence, this phrasing indirectly suggests they should be cautious of interference.

-Acknowledging imposition while making a request: "We emphasize to our beloved fighters the need for the utmost caution in dealing with civilians." The phrase "the need for the utmost caution" implies the recognition that the request may impose additional burdens on the fighters, thus respecting their current difficult circumstances. "We also call upon the dear people of Mosul to cooperate with the security forces fully and facilitate their mission of rescue and liberation from the control of ISIS terrorists." This is an indirect way of requesting the cooperation of the people of Mosul. The speaker uses "call upon" instead of explicitly demanding or ordering them to cooperate."Furthermore, we stress to all involved in combat operations the importance of adhering to humanitarian and Islamic standards when dealing with detainees, regardless of their affiliation". Instead of directly criticizing or warning the fighters, the speaker indirectly reminds them of their duty by emphasizing the "importance of adhering to humanitarian and Islamic standards." This reduces the potential for confrontation. "Actions must remain within legal measures, and revenge or retribution are forbidden under any circumstances." Rather than directly accusing anyone of acting outside legal measures, the statement is framed in a general, impersonal way. This indirectness avoids targeting individuals and makes the prohibition more general. These examples demonstrate how the speaker uses negative politeness to communicate with the audience, ensuring that respect is maintained while making requests or addressing potentially sensitive topics.

Figure 14



4.1.7.4 Speech Acts

In the extracts below, speech acts have been identified along with their types as they appear in table 36. In table 37, their propositional content has also been highlighted.

Table 36

Types of Speech Acts in Text 6

No.	Speech acts	
	The sentence	The type of speech acts
44.	“In these enduring days, our heroic Iraqi men – including the army, federal police, Peshmerga forces, volunteer groups, and the brave sons of our tribes – wage battles	Assertive

	<p>of honor, dignity, and glory.”</p> <p>في هذه الأيام الخالدة، حيث يخوض رجال العراق الأبطال في الجيش والشرطة الاتحادية وقوات البيشمركة وجحافل المتطوّعين وأبناء العشائر الغيارى معارك العزّ والشرف والكرامة</p>	
45.	<p>“They fight to defend their land, sanctities, and people, to liberate the beloved Nineveh Province, and to free its noble inhabitants from the scourge of ISIS terrorism.”</p> <p>دفاعاً عن الأرض والعرض والمقدّسات، معارك تحرير محافظة نينوى العزيزة وتخليص أهلها الكرام من رجس الإرهاب الداعشي</p>	Assertive
46.	<p>“We salute these beloved leaders and fighters, cherish their efforts, congratulate them on their victories, and pray to God Almighty to protect and support them against their dark terrorist enemies.”</p> <p>نحيي هؤلاء الأحبة قادة ومقاتلين ونثمن جهودهم ونشدّ على أيديهم ونبارك لهم انتصاراتهم ونتضرع الى الله العليّ القدير أن يرعاهم ويحميهم وينصرهم على أعدائهم الظالمين الإرهابيين</p>	Assertive
47.	<p>“Today, as before, we emphasize to our beloved fighters the need for the utmost caution in dealing with civilians trapped in combat zones.”</p> <p>ونؤكّد اليوم على أحبّتنا المقاتلين كما أكدنا عليهم في مناسبات سابقة بضرورة اتخاذ أقصى درجات الحيطة والحذر في التعامل مع المدنيين العالقين في مناطق القتال</p>	Assertive
48.	<p>“We stress to all involved in combat operations the importance of adhering to humanitarian and Islamic standards when dealing with detainees, regardless of their affiliation.”</p> <p>ونؤكّد أيضاً على المشاركين جميعهم في العمليات القتالية بضرورة رعاية المعايير الإنسانية والإسلامية في التعامل مع المعتقلين أيّاً كانوا</p>	Assertive
49.	<p>“Actions must remain within legal measures, and revenge or retribution are forbidden under any circumstances.”</p> <p>اتخاذ الإجراءات القانونية بحقهم والابتعاد عن الثأر والانتقام في مطلق الأحوال</p>	Assertive
50.	<p>“In the darkest and most difficult circumstances for over two years, you have shouldered the responsibility of defending Iraq, its people, and its sanctities.”</p> <p>لقد تحمّلتُم مسؤولية الدفاع عن العراق وشعبه ومقدّساته في أحلك الظروف وأصعبها منذ ما يزيد على عامين</p>	Assertive
51.	<p>“You have given your lives, shed your blood, and offered tens of thousands of martyrs and wounded in this path, writing glorious epics of heroism and sacrifice on the battlefields.”</p> <p>فاسترخصتم الأرواح وبذلتُم الدماء وقدمتم عشرات الآلاف من الشهداء والجرحى في هذا السبيل وسطرتُم ولا</p>	Assertive

	زلمت تسطرون أروع ملاحم البطولة والفداء في سوح الوغى	
52.	“History will immortalize these acts.” سيخّذها لكم التاريخ	Assertive
53.	“May final victory over ISIS terrorists be near – liberating all Iraqi territory and eliminating their threat.” ونأمل أن تكونوا قد اقتربتم من النصر النهائي على الإرهابيين الدواعش بتطهير جميع الأرض العراقية	Assertive
54.	“Then, the country will be united, and the displaced will return to their homes with honor and dignity.” من دنس وجودهم وإبعاد خطرهم عنها، ليعود الوطن موحداً ويعود النازحون الى مناطقهم معزّزين مكرمين	Assertive
55.	“May a new chapter begin, where security and stability prevail, and Iraqis unite to build their homeland, free from grudges and animosities.” ، وتفتح صفحة أخرى يحلّ فيها الأمن والاستقرار على ربوع هذا البلد الطيب ويتكاتف فيها الجميع من مختلف المكوّنات على بناء وطنهم بعيداً عن الإحن والأحقاد	Assertive
56.	“May they learn from their bitter past, recognize their mistakes and sins, and avoid repeating them.” يأخذون العبر والدروس من تجاربهم المريرة الماضية ويتنبهون الى أخطائهم وخطاياهم ويتفادون تكرارها	Assertive
57.	“O God, guide us on the path of the righteous and help us – as you do the righteous – to overcome our failings; O Lord of the Worlds.” اللهم خذ بنا سبيل الصالحين وأعنا بما تُعين به الصالحين على أنفسهم ولا تردنا في سوء استنقذتنا منه يا ربّ العالمين	Assertive
58.	“We emphasize to our beloved fighters the need for the utmost caution in dealing with civilians trapped in combat zones.” ونؤكّد على أحببتنا المقاتلين كما أكدنا عليهم في مناسبات سابقة بضرورة اتخاذ أقصى درجات الحيطة والحذر في التعامل مع المدنيين العالقين في مناطق القتال	Directives
59.	“We urge them to spare no effort to protect them by all possible means.” والسعي البليغ في إبعاد الأذى عنهم وتوفير الحماية لهم بكل الوسائل الممكنة	Directives
60.	“We also call upon the dear people of Mosul to cooperate with the security forces fully and facilitate their mission of rescue and liberation from the control of ISIS terrorists.” ، كما ندعو أهالي الموصل الأعراء الى أن يتعاونوا مع القوات الأمنية قدر المستطاع ويسهلوا لهم مهمتهم في إنقاذهم وتخليصهم من سيطرة الإرهابيين الدواعش	Directives
61.	“Furthermore, we stress to all involved in combat operations the importance of	Directives

	adhering to humanitarian and Islamic standards when dealing with detainees, regardless of their affiliation.” ونؤكد أيضاً على المشاركين جميعهم في العمليات القتالية بضرورة رعاية المعايير الإنسانية والإسلامية في التعامل مع المعتقلين أيأ كانوا	
62.	“Actions must remain within legal measures, and revenge or retribution are forbidden under any circumstances.” اتخاذ الإجراءات القانونية بحقهم والابتعاد عن الثأر والانتقام في مطلق الأحوال	Directives
63.	“May they learn from their bitter past, recognize their mistakes and sins, and avoid repeating them.” يأخذون العبر والدروس من تجاربهم المريرة الماضية وينتبهون الى أخطائهم وخطاياهم ويتفادون تكرارها	Directives
64.	“May they refuse to allow outsiders to exploit their differences, interfere in internal affairs, and violate the sovereignty of their country under false pretenses, as is happening today.” ولا يسمحون للأجنبي باستغلال خلافاتهم للتدخل في شؤونهم الداخلية وخرق سيادة بلدهم بذرائع مختلفة كما يحصل اليوم	Directives
65.	“O God, guide us on the path of the righteous and help us – as you do the righteous – to overcome our failings; O Lord of the Worlds.” اللهم خذ بنا سبيل الصالحين وأعنا بما تُعين به الصالحين على أنفسهم ولا تردنا في سوء استنقذتنا منه يا رب العالمين	Directives
66.	“Pray to God Almighty to protect and support them against their dark terrorist enemies.” ونتضرع الى الله العلي القدير أن يرعاهم ويحميهم وينصرهم على أعدائهم الظالمين الإرهابيين	Commissive
67.	“May He grant mercy and paradise to their righteous martyrs and bestow healing and recovery upon their wounded.” ويتغمّد شهداءهم الأبرار بالرحمة والرضوان ويمنّ على جرحاهم بالشفاء والعافية	Commissive
68.	“We look forward to closing this painful chapter in Iraq's history...” كما أننا نتطلع الى اليوم الذي تُطوى فيه هذه الصفحة المؤلمة من تاريخ العراق ...	Commissive
69.	“May a new chapter begin, where security and stability prevail...” ، وتفتح صفحة أخرى يحلّ فيها الأمن والاستقرار على ربوع	Commissive
70.	“May they learn from their bitter past, recognize their mistakes and sins, and avoid repeating them.” يأخذون العبر والدروس من تجاربهم المريرة الماضية وينتبهون الى أخطائهم وخطاياهم ويتفادون تكرارها	Commissive

71.	“May they refuse to allow outsiders to exploit their differences...” ولا يسمحون للأجنبي باستغلال خلافاتهم للتدخل في شؤونهم الداخلية وخرق سيادة بلدهم بذرائع مختلفة	Commissive
72.	“O God, guide us on the path of the righteous and help us – as you do the righteous – to overcome our failings; O Lord of the Worlds.” اللهم خذ بنا سبيل الصالحين وأعنا بما تُعين به الصالحين على أنفسهم ولا تردنا في سوء استنقذتنا منه يا رب العالمين	Commissive
73.	“We salute these beloved leaders and fighters.” نحيي هؤلاء الأحبة قادة ومقاتلين	expressive
74.	“Cherish their efforts, congratulate them on their victories...” ونثمن جهودهم ونشدد على أيديهم ونبارك لهم انتصاراتهم	expressive
75.	“O honorable heroes, we are so proud of you.” أيها الأبطال الميامين.. يا من ليس لنا من نفتخر بهم غيركم	expressive
76.	“By God, you have not grown weary in fulfilling this great responsibility.” فكنتم - وأيم الله - على هذه المسؤولية العظيمة لم تملوا ولم تكلوا في القيام بمتطلباتها	expressive
77.	“You have given your lives, shed your blood, and offered tens of thousands of martyrs and wounded in this path, writing glorious epics of heroism and sacrifice on the battlefields.” فاسترخصتم الأرواح وبذلتكم الدماء وقدمتم عشرات الآلاف من الشهداء والجرحى في هذا السبيل وسطرتم ولا زلتهم تسطرون أروع ملاحم البطولة والفداء في سوح الوغى	expressive
78.	“History will immortalize these acts.” سيخلدنا لكم التاريخ	expressive
79.	“We look forward to closing this painful chapter in Iraq's history...” كما أننا نتطلع الى اليوم الذي تُطوى فيه هذه الصفحة المؤلمة من تاريخ العراق	expressive
80.	“May they learn from their bitter past, recognize their mistakes and sins, and avoid repeating them.” يأخذون العبر والدروس من تجاربهم المريرة الماضية وينتبهون الى أخطائهم وخطاياهم ويتفادون تكرارها	expressive
81.	“O God, guide us on the path of the righteous...” اللهم خذ بنا سبيل الصالحين وأعنا بما تُعين به الصالحين على أنفسهم ولا تردنا في سوء استنقذتنا منه يا رب العالمين	expressive

Table 37

Propositional Content Conditions of Speech Acts in Text 6

N	Propositional Content Conditions	
O	Type of condition	Conditions
82.	Preparatory	<p>The preparatory conditions of the sermon establish the speaker's authority and background for effectively articulating their assertions. Sheikh Abdul-Mahdi Al-Karbala'i, a religious leader, conveys a Friday sermon at the Holy Shrine of Imam Hussein, possessing moral and spiritual power acknowledged by his audience. The criteria are fulfilled as the speaker confronts a significant and collective issue—combating ISIS terrorism—and his appeals to honour, humanitarian principles, and divine direction resonate with the audience's religious and cultural convictions. This background underscores his appeals for ethical behaviour, cohesion, and perseverance.</p>
83.	Sincerity	<p>The Sincerity Condition in the sermon is evident in the authentic concern and earnest appeals spoken by Sheikh Abdul-Mahdi Al-Karbala'i. His commendations for the fighters' sacrifices, prayers for the martyrs, and appeals for ethical conduct towards civilians and detainees illustrate his genuine commitment to advancing justice, compassion, and the observance of moral and religious tenets. His calls for unity among Iraqis and his prayers for the nation's peace and stability underline his genuine intention to lead the audience towards communal welfare and spiritual integrity.</p>
84.	Essential	<p>The essential Condition of the sermon resides in the Sheikh's intention to inspire action and promote moral and ethical principles. He aims to motivate the combatants by recognising their sacrifices and underscoring their essential role in safeguarding Iraq and its sanctities. Simultaneously, he emphasises the necessity of complying with Islamic and humanitarian principles, imploring the combatants to safeguard civilians and administer equitable treatment to detainees. Moreover, he urges the Iraqi populace to consolidate, reflect on previous errors, and reconstruct the nation devoid of animosities and outsider meddling. His statements possess a performative impact, intending not merely to enlighten but to incite moral obligation and collective engagement.</p>

4.1.8 Analysis of Text 7

4.1.8.1 Deixis Analysis

Table 38

Types of Deixis in Text 7

N o.	Sentences	Deictic Words				
		Personal	Temporal	Spatial	Social	discourse
1.	<p>“We begin by saluting our heroic fighters, striving to liberate the last of Mosul and its surroundings from the hands of ISIS terrorists.”</p> <p>في البداية ينبغي أن نحيي أعضائنا المقاتلين الأبطال الذين يُجاهدون لتخليص ما تبقى من مدينة الموصل الحذباء والمناطق المحيطة بها من رجس الإرهاب الداعشي</p>	We Our	We begin by saluting	Mosul and its surrounding s the hands of ISIS terrorists	Heroic fighters	—
2.	<p>“We salute them with profound respect, appreciate their immense sacrifices, and congratulate them on their magnificent victories.”</p> <p>نحييهم بإجلال وإكبار ونشدد على أياديهم الطاهرة ونقدّر عالياً تضحياتهم العظيمة ونبارك انتصاراتهم الرائعة</p>	We Them Their Them Their		—	—	—
3.	<p>“We pray to God Almighty for their decisive victory over their enemies – the enemies of Iraq and all humanity.”</p> <p>متضرعين الى الله العلي القدير أن ينصرهم على أعدائهم - أعداء العراق والإنسانية - نصراً قريباً مؤزراً</p>	We Their Their			Enemies of Iraq and all humanity	
4.	<p>“On this occasion, we must once again remind our beloved fighters that they</p>	We Our	On this occasion			On this occasion

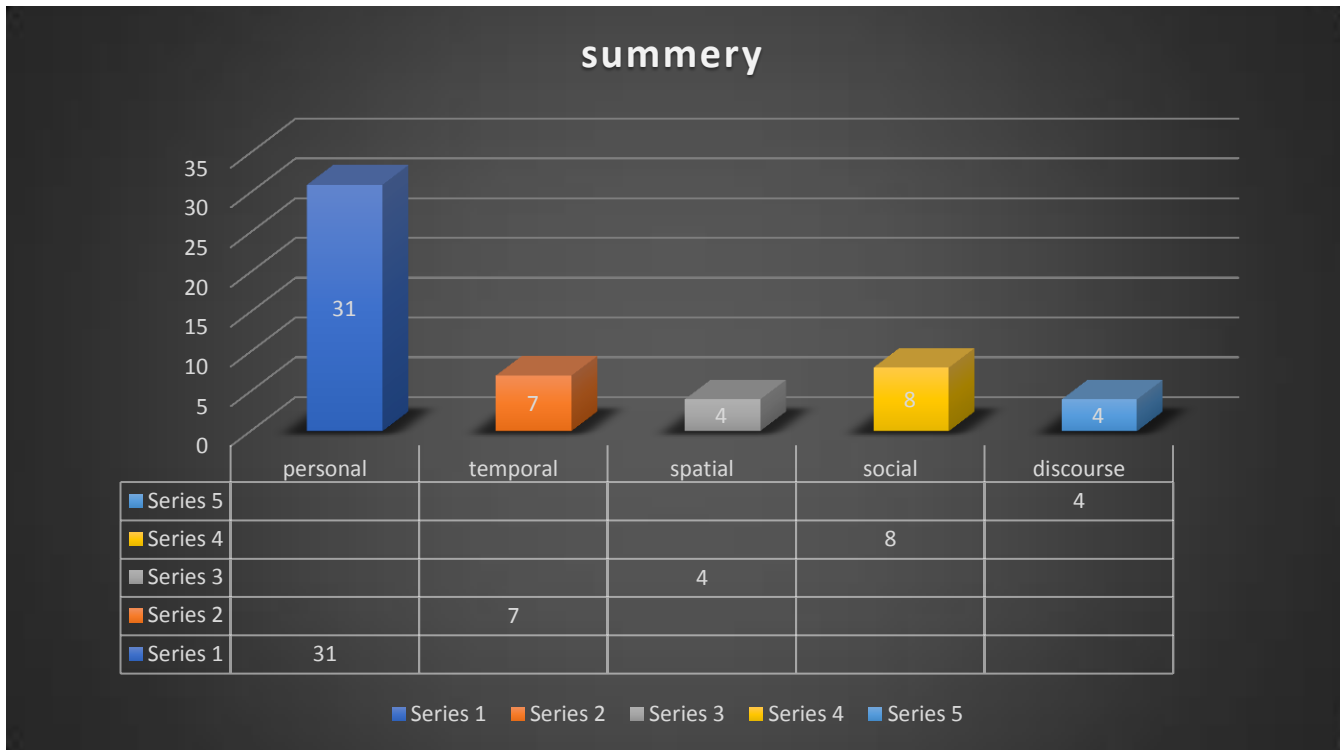
	face a cruel enemy who disregards basic ethics.” وفي هذه المناسبة نؤكد مرّة أخرى على جميع أحببتنا المقاتلين وهم يُواجهون عدواً ظالماً لا يُراعي أدنى المعايير الأخلاقية في حربه معهم	They				once again
5.	“Therefore, we emphasize the importance of treating detainees humanely, regardless of their affiliation. They must be handed over to the relevant authorities, and injustice must be prevented.” كما نؤكد على ضرورة التعامل الإنساني مع المعتقلين أيّاً كانوا وتسليمهم الى الجهات الرسمية ذات العلاقة	We Their They				
6.	“ We also stress the preservation of civilian property in liberated areas.” ونؤكد أيضاً على أهمية حفظ وحراسة ممتلكات المواطنين في المناطق التي يتم تحريرها	We		in liberated areas		
7.	“ We appeal to all involved in the fight to honor these principles and project a noble image of the Iraqi fighter, forever remembered in the hearts of the people.” فنهيب بجميع المشاركين في العمليات القتالية الالتزام التام بها وإعطاء صورة مشرفة عن المقاتل العراقي المدافع عن وطنه تبقى ماثلة في الأذهان	We				
8.	“Reverence and respect: We salute them with reverence and respect.” نظرة الإجلال والإكبار : نحيبهم بإجلال وإكبار	We Them				

9.	<p>“We grasp their pure hands (in a gesture of support).”</p> <p>«نشُدّ على أياديهم الطاهرة</p>	We Their				
10.	<p>“Great sacrifices: “We highly appreciate their great sacrifices.” This is a tremendous description of these sacrifices.”</p> <p>التضحيات العظيمة : «نقدر عالياً تضحياتهم العظيمة» وصف عظيم لهذه التضحيات</p>	We Their				
11.	<p>“Magnificent victories: “We congratulate them on their magnificent victories.” Congratulations, heroic fighters, for embodying these noble qualities.”</p> <p>انتصارات رائعة: ونبارك انتصاراتهم الرائعة، فهنئاً لكم أيها المقاتلون الأبطال بهذه الأوصاف</p>	We Them Their			Heroic fighters	
12.	<p>“Before concluding, let us reflect on four descriptions of our heroic fighters, as used by the highest religious authority:”</p> <p>وقبل أن أبدأ في الأمر الثاني - أيها الإخوة والأخوات - لاحظوا هذه الأوصاف الأربعة للمقاتلين الأبطال من قبل المرجعية الدينية العليا</p>	Us Our	Before concluding		Heroic fighters Highest religious authority	Before concluding four descriptions of our heroic fighters, as used by the highest religious authority:
13.	<p>“May God grant mercy upon their righteous martyrs and bring swift</p>	Their Their				

	<p>healing to their wounded.”</p> <p>وَأَنْ يَتَّعَمِدَ شُهَدَاءَهُمْ بِالْأَبْرَارِ بِالرَّحْمَةِ وَالرِّضْوَانِ وَيَمْنِ عَلَى جِرْحَاهُمْ بِالشِّفَاءِ الْعَاجِلِ وَالْعَاقِبَةِ التَّامَةِ</p>					
14.	<p>“This excerpt is from the Friday sermon delivered by Sheikh Abdul-Mahdi Al-Karbala'i (may his glory endure) on 26 Jumada al-Awwal, 1438 A.H., corresponding to February 24, 2017 CE, in the Holy Shrine of Imam Hussein.”</p> <p>هذا ما جاء في خطبة الجمعة التي القاها الشيخ عبد المهدي الكربلائي (دام عزه) في الصحن الحسيني الشريف في يوم ٢٦ جمادى الأولى ١٤٣٨ هـ الموافق ٢٤ / ٢ / ٢٠١٧ م ٢٤/٢/٢٠١٧ م</p>		26 Jumada al-Awwal 1438 A.H. February 24 2017 CE,	the Holy Shrine of Imam Hussein	Sheikh Abdul-Mahdi Al-Karbala'i	
15.	<p>“Pure hands: Pay attention, dear brothers and sisters, to this description of these heroic fighters who wield weapons in defense of Iraq, its sanctities, and the honor of its citizens.”</p> <p>أياديهم الطاهرة لاحظوا أيها الإخوة والأخوات أي « وصف لهؤلاء الأبطال المقاتلين الذين يمسكون بالسلاح دفاعاً عن العراق ومقدساته وأعراض مواطنيه</p>				Pure hands dear brothers and sisters,	

Figure 15

The Frequency of Deixis in Text 7



Generally speaking, deixis plays a crucial role in shaping the meaning of the text by anchoring it to specific times, places, and individuals. It allows the audience to interpret the guidance within its relevant context. The speaker’s choice of deictic expressions helps convey his message effectively.

4.1.8.2 Implicature

4.1.8.2.1 Conventional Implicatures

The conventional implicatures noticed in the text 7 are stated in table (39) below:

Table 39

Conventional Implicatures in Text 7

No.	The sentence	conventional implicatures
16.	<p>“We salute them with profound respect, appreciate their immense sacrifices, and congratulate them on their magnificent victories.”</p> <p>نحييهم بإجلال وإكبار ونشدد على أياديهم الطاهرة ونقدّر عالياً</p>	<p>This implies that the fighters are seen as worthy of admiration and honor, suggesting they embody a respected, exemplary character and their victories are significant</p>

	تضحياتهم العظيمة ونبارك انتصاراتهم الرائعة	
17.	<p>“We pray to God Almighty for their decisive victory over their enemies – the enemies of Iraq and all humanity.”</p> <p>، متضرعين الى الله العلي القدير أن ينصرهم على أعدائهم - أعداء العراق والإنسانية - نصراً قريباً مؤزراً</p>	This implies that the fight against ISIS is not just a national issue but a universal one, framing the fighters' actions as aligned with a moral struggle recognized by all humanity.
18.	<p>“On this occasion, we must once again remind our beloved fighters that they face a cruel enemy who disregards basic ethics.”</p> <p>، وفي هذه المناسبة نؤكد مرّة أخرى على جميع أحببتنا المقاتلين وهم يُواجهون عدوّاً ظالماً لا يُراعي أدنى المعايير الأخلاقية في حربه معهم</p>	This implies that the ISIS forces are morally deficient and that ethical conduct is a distinguishing feature of the Iraqi fighters, who are expected to uphold these ethics despite the challenges.
19.	<p>“They must be handed over to the relevant authorities, and injustice must be prevented.”</p> <p>أياً كانوا وتسليمهم الى الجهات الرسمية ذات العلاقة</p>	This implies that the fighters are expected to maintain lawful conduct and prevent acts of personal revenge or extrajudicial justice, reflecting a commitment to order and restraint.
20.	<p>“Upholding these principles is a religious, ethical, and national duty.”</p> <p>إنّ رعاية هذه الجوانب واجب ديني وأخلاقي ووطن</p>	This implies that the fighters’ actions are deeply connected to a broader moral framework, blending religious beliefs with national pride and personal ethics.
21.	<p>“We appeal to all involved in the fight to honor these principles and project a noble image of the Iraqi fighter, forever remembered in the hearts of the people.”</p> <p>فنُهبب بجميع المشاركين في العمليات القتالية الالتزام التام بها وإعطاء صورة مشرفة عن المقاتل العراقي المدافع عن وطنه تبقى ماثلة في الأذهان</p>	This implies that the fighters’ actions will leave a lasting legacy, and they are expected to act in a way that will be remembered honorably.
22.	<p>“We salute them with reverence and respect.”</p> <p>«نظرة الإجلال والإكبار» «نحيبهم بإجلال وإكبار»</p>	This implies that the fighters have earned a unique place of honor, suggesting that their commitment and sacrifices merit deep admiration and esteem.

23.	“We grasp their pure hands (in a gesture of support).” «نشُدّ على أياديهم الطاهرة»	This implies that the fighters’ intentions are noble and sincere, signaling moral purity and virtuous motives in their actions.
24.	“We highly appreciate their great sacrifices.” نقدر عالياً تضحياتهم العظيمة	This implies that their sacrifices are not just contributions but essential and invaluable acts for the nation’s wellbeing and victory.

These instances of Conventional Implicature depend on common knowledge and societal expectations, especially about moral, ethical, and religious principles.

4.1.8.2.2 Conversational Implicature

Generalised and particularized conversational implicature are identified in this section as they appear in the tables below:

Table 40: *Generalized Conversational Implicatures in Text 7*

No.	GCI	
	Generalized conversational implicature	
	The sentence	The implicature
25.	“We salute them with profound respect, appreciate their immense sacrifices, and congratulate them on their magnificent victories.” نحييهم بإجلال وإكبار ونشُدّ على أياديهم الطاهرة ونقدّر عالياً تضحياتهم العظيمة ونبارك انتصاراتهم الرائعة	Praising the fighters for their sacrifices implies that it is generally understood and expected to honor and respect those who defend their homeland.
26.	“This enemy uses civilians as human shields, hiding among families.” ويجعل العوائل من الأطفال والنساء وكبار السن دروعاً بشرية لحماية نفسه	The tactic of using civilians as shields is implicitly unethical. The speaker assumes that listeners understand this to be an unacceptable and universally condemned act.
27.	“We emphasize the importance of treating detainees humanely, regardless of their	There is an implicit expectation that humane treatment is the minimum standard for handling

	affiliation.” ، كما نؤكد على ضرورة التعامل الإنساني مع المعتقلين أياً كانوا	detainees, reflecting a shared moral stance.
28.	“Trespassing, damage, or seizure are forbidden.” وعدم السماح لأي كان بالتجاوز عليها وإتلافها أو الاستحواذ عليها	Civilian property should be protected even in conflict, implying that it’s a basic ethical responsibility to avoid harming civilians’ property.
29.	“Congratulations, heroic fighters, for embodying these noble qualities.” نبارك انتصاراتهم الرائعة، فهنئاً لكم أيها المقاتلون الأبطال بهذه الأوصاف	Success in combat is more meaningful when combined with noble conduct, conveying a shared belief that true heroism includes both bravery and integrity.

Generalized conversational implicatures are indirect meanings that emerge in dialogue based on common cultural or contextual assumptions, requiring no particular situational context for comprehension. For the particularized implicatures, table 41 below displays those noticed in text 7:

Table 41

Particularized Conversational Implicatures

No.	PCI particularized conversational implicatures	
	The sentence	The implicature
30.	“We salute them with profound respect, appreciate their immense sacrifices, and congratulate them on their magnificent victories.” نحييهم بإجلال وإكبار ونشدد على أياديهم الطاهرة ونقدّر عالياً تضحياتهم العظيمة ونبارك انتصاراتهم الرائعة	This implies that the fighters’ efforts are highly valued, going beyond duty to acts of honor and dedication.
31.	“On this occasion, we must once again remind our beloved fighters that they face a cruel enemy who disregards basic ethics. This enemy uses civilians as human shields, hiding	This suggests that despite the difficult tactics employed by the enemy, fighters are expected to maintain humane standards.

	among families.” ، وفي هذه المناسبة نوكد مرّة أخرى على جميع أحببتنا المقاتلين وهم يُواجهون عدوّاً ظالماً لا يُراعي أدنى المعايير الأخلاقية في حربه معهم	
32.	“We appeal to all involved in the fight to honor these principles and project a noble image of the Iraqi fighter, forever remembered in the hearts of the people.” فُنْهَيْبُ بِجَمِيعِ الْمَشَارِكِينَ فِي الْعَمَلِيَّاتِ الْقِتَالِيَّةِ الْإِتْرَامِ التَّامِ بِهَا وَإِعْطَاءِ صُورَةٍ مُشْرِفَةٍ عَنِ الْمَقَاتِلِ الْعِرَاقِيِّ الْمُدَافِعِ عَنِ وَطَنِهِ تَبْقَى مَائِلَةً فِي الْأَذْهَانِ	This implies that the fighters' conduct is vital not only for victory but also for shaping a lasting legacy and reputation.
33.	“We grasp their pure hands (in a gesture of support).” «نَشَدُّ عَلَى أَيَادِيهِمُ الطَّاهِرَةَ»	This suggests that the fighters' actions are seen as virtuous and morally pure, endorsed by religious authorities.
34.	“We highly appreciate their great sacrifices. This is a tremendous description of these sacrifices.” التَّضَحِيَّاتِ الْعَظِيمَةِ «نَقْدَرُ عَالِيًا تَضَحِيَّاتِهِمُ الْعَظِيمَةَ» وَصَفِ عَظِيمٍ لِهَذِهِ التَّضَحِيَّاتِ	This implies the depth and gravity of fighters' sacrifices, which are recognized as above and beyond ordinary duty.
35.	“Congratulations, heroic fighters, for embodying these noble qualities.” نَبَارِكُ انْتِصَارَاتِهِمُ الرَّائِعَةَ، فَهَنْئِيًّا لَكُمْ أَيُّهَا الْمَقَاتِلُونَ الْأَبْطَالُ بِهَذِهِ الْأَوْصَافِ	This implies that the fighters' actions exemplify the highest standards of virtue, making them role models.

A particularized conversational implicature is an implied meaning in a conversation that relies on specific context or background knowledge for interpretation. Unlike generalized conversational implicatures, which are commonly understood across situations. These implicatures are crafted to resonate with the Iraqi audience and their context, appealing to shared values and current circumstances.

4.1.8.3 Politeness

4.1.8.3.1 Positive Politeness Strategies

Various positive strategies are noticed in the text 7. They are listed as follows:

Compliments and Praise: "We begin by saluting our heroic fighters... We salute them with profound respect, appreciate their immense sacrifices, and congratulate them on their magnificent victories." "We pray to God Almighty for their decisive victory over their enemies..." Each phrase expresses admiration and esteem, reinforcing a strong, positive relationship with the fighters.

Building Common Ground: Referring to the fighters as "our heroic fighters" and "our beloved fighters" establishes unity and shared purpose, aligning the speaker with the fighters and their cause. This creates an inclusive tone that strengthens solidarity and respect.

Use of Honorifics and Elevated Descriptions: Phrases like "reverence and respect" and "pure hands" are honorifics that elevate the fighters, presenting them in an idealized and virtuous manner. "We highly appreciate their great sacrifices" and "congratulate them on their magnificent victories" amplify their efforts and create a sense of shared pride.

In-group Identity Markers and Familial Language: Addressing them as "dear brothers and sisters" and "beloved fighters" evokes a sense of family and unity, reinforcing a respectful and intimate connection between the speaker and the fighters.

Support and Encouragement: "We grasp their pure hands (in a gesture of support)" symbolizes both moral and emotional support, showing the speaker's alignment with and approval of their mission.

4.1.8.3.2 Negative Politeness Strategies

Indirectness: The speaker indirectly addresses the sensitive issue of potential misconduct by emphasizing the importance of humane treatment and the preservation of property. This approach avoids direct accusations while still addressing important concerns. "We must once again remind our beloved fighters that they face a cruel enemy..." – The speaker does not directly instruct the fighters but instead frames it as a gentle reminder, allowing the fighters to interpret and act on it themselves. "We emphasize the importance of treating detainees humanely, regardless of their affiliation." – Instead of issuing a direct command, the speaker uses "emphasize the importance" to indicate the significance of humane treatment, respecting the fighters' discretion. "Trespassing, damage, or seizure are forbidden." – Using the passive voice here softens the directness of the prohibition, giving the guideline without directly instructing the fighters what to avoid. "We appeal to all involved in the fight to honor these principles..." – By making it

an appeal rather than a direct command, the speaker indirectly encourages the fighters to adhere to these standards without directly mandating it.

Formality and Respectful Language: The formal tone and respectful language throughout the text, such as “We must once again remind our beloved fighters,” convey respect for the audience and the gravity of the message.

Hedging: The speaker uses careful language when discussing the enemy’s tactics, acknowledging the cruelty of using civilians as human shields without overtly condemning any specific actions by the fighters. This hedging helps to avoid alienating the audience while still conveying the seriousness of the Softening Reminders: “We must once again remind our beloved fighters...” – The phrase “once again remind” hedges the statement by making it seem like a gentle reiteration rather than a forceful directive. Phrasing Instructions as Emphasis Rather Than Commands: “We emphasize the importance of treating detainees humanely...” – By using “emphasize the importance,” the speaker avoids a direct command, softening the imperative into an emphasis on values. Indirect Appeals: “We appeal to all involved in the fight to honor these principles...” – The use of “appeal” hedges the statement, making it sound more like a respectful request than a command. Qualifying the Nature of Duty: “Upholding these principles is a religious, ethical, and national duty.” – While stating that it is a duty, the phrase “upholding these principles” frames it as an abstract value rather than a direct requirement, softening any imposition. Passive Voice in Prohibitions: “Trespassing, damage, or seizure are forbidden.” – The passive construction here reduces the directness, hedging the prohibition by presenting it as a general principle rather than a direct command.

Minimizing Imposition: The speaker frames requests, such as treating detainees humanely and preserving property, as reminders and appeals rather than commands. This minimizes the imposition on the audience and respects their autonomy. Softened Reminders: “We must once again remind our beloved fighters...” The phrase “once again remind” minimizes the imposition by framing it as a gentle reminder, rather than a direct or forceful instruction. Framing as Appeals Instead of Commands: “We appeal to all involved in the fight to honor these principles...” By using “appeal” rather than a command, the speaker reduces the sense of imposition, making it a polite request rather than an obligation.

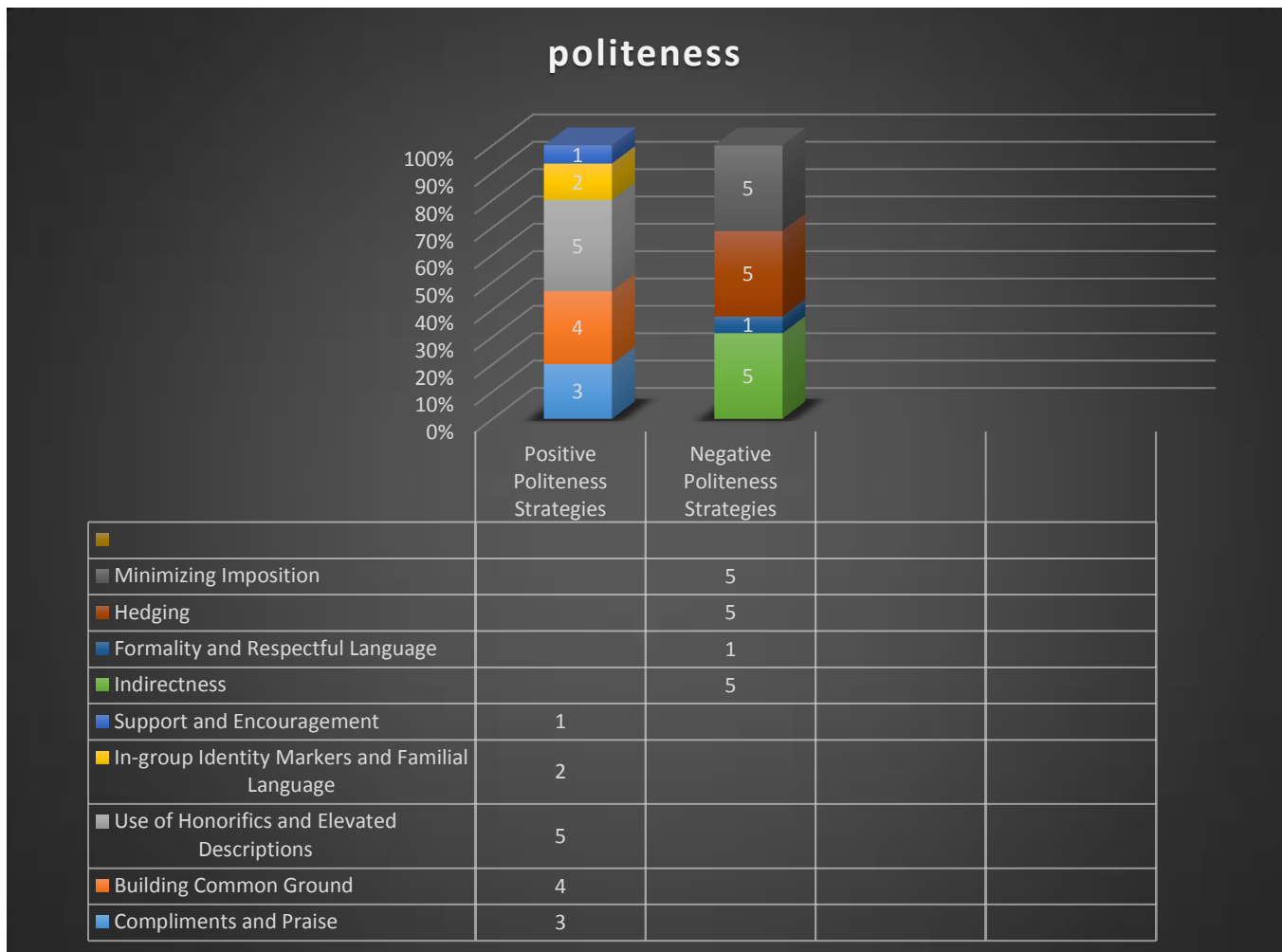
Indirect Emphasis on Guidelines: “We emphasize the importance of treating detainees humanely...” Instead of directly instructing the fighters to treat detainees humanely, the statement is phrased as an “emphasis on importance,” allowing the audience to perceive it as guidance rather than a strict directive. Encouragement Instead of Directive Language: “Project a noble image of the Iraqi fighter, forever

remembered in the hearts of the people." Rather than commanding fighters to act in a particular way, this phrasing encourages them by appealing to their pride and sense of honor, thereby reducing the imposition. Qualified Duty Statements: "Upholding these principles is a religious, ethical, and national duty." By framing adherence to these values as a "duty" and emphasizing their alignment with personal and national values, the speaker presents the expectations as intrinsic motivations, not imposed commands.

In this text, politeness strategies are used to build solidarity, express admiration, and gently remind the audience of their ethical responsibilities. Positive politeness strategies, like praise and appeals to shared values, help to reinforce the unity and moral purpose of the fighters. Negative politeness strategies, like indirectness and respectful language, allow the speaker to address sensitive issues without alienating the audience. This balanced approach effectively maintains the dignity of the audience while delivering important reminders about ethical conduct in warfare.

Figure 16

Positive and Negative Strategies in Text 7



4.1.8.4 Speech Acts

Extracts carrying speech acts along with their types have been highlighted in the tables below:

Table 42

Types of Speech Acts in Text 7

No.	Speech acts	
	The sentence	The type of speech acts
36.	<p>“We salute them with profound respect, appreciate their immense sacrifices, and congratulate them on their magnificent victories.”</p> <p>نحييهم بإجلال وإكبار ونشدد على أياديهم الطاهرة ونقدر عالياً تضحياتهم العظيمة ونبارك انتصاراتهم الرائعة</p>	Assertive
37.	<p>“We pray to God Almighty for their decisive victory over their enemies – the</p>	Assertive

	enemies of Iraq and all humanity.” ، متضرعين الى الله العلي القدير أن ينصرهم على أعدائهم - أعداء العراق والإنسانية - نصراً قريباً مؤزراً	
38.	“May God grant mercy upon their righteous martyrs and bring swift healing to their wounded.” ، وأن يتغمد شهداءهم الأبرار بالرحمة والرضوان ويمن على جرحاهم بالشفاء العاجل والعافية التامة	Assertive
39.	“This enemy uses civilians as human shields, hiding among families.” ويجعل العوائل من الأطفال والنساء وكبار السن دروعاً بشرية لحماية نفسه	Assertive
40.	“We also stress the preservation of civilian property in liberated areas.” ونؤكد أيضاً على أهمية حفظ وحراسة ممتلكات المواطنين في المناطق التي يتم تحريرها	Assertive
41.	“Upholding these principles is a religious, ethical, and national duty.” ، إن رعاية هذه الجوانب واجب ديني وأخلاقي ووطني	Assertive
42.	“We salute them with reverence and respect.” «نظرة الإجلال والإكبار» نحييهم بإجلال وإكبار	Assertive
43.	“We grasp their pure hands (in a gesture of support)” «نشدّ على أياديهم الطاهرة»	Assertive
44.	“We highly appreciate their great sacrifices.” «نقدر عالياً تضحياتهم العظيمة»	Assertive
45.	“We congratulate them on their magnificent victories.” ونبارك انتصاراتهم الرائعة	Assertive
46.	“We must once again remind our beloved fighters that they face a cruel enemy who disregards basic ethics.” نؤكد مرةً أخرى على جميع أحببتنا المقاتلين وهم يواجهون عدواً ظالماً لا يُراعي أدنى المعايير الأخلاقية	Directives
47.	“Therefore, we emphasize the importance of treating detainees humanely, regardless of their affiliation.” ، كما نؤكد على ضرورة التعامل الإنساني مع المعتقلين أيّاً كانوا	Directives
48.	“They must be handed over to the relevant authorities, and injustice must be prevented.” أيّاً كانوا وتسليمهم الى الجهات الرسمية ذات العلاقة	Directives
49.	“We also stress the preservation of civilian property in liberated areas.” ونؤكد أيضاً على أهمية حفظ وحراسة ممتلكات المواطنين في المناطق التي يتم تحريرها	Directives
50.	“Trespassing, damage, or seizure are forbidden.” وعدم السماح لأي كان بالتجاوز عليها وإتلافها أو الاستحواذ عليها	Directives
51.	“We appeal to all involved in the fight to honor these principles and project a noble	Directives

	image of the Iraqi fighter.” فنهيب بجميع المشاركين في العمليات القتالية الالتزام التام بها وإعطاء صورة مشرفة عن المقاتل العراقي	
52.	“We salute them with profound respect, appreciate their immense sacrifices, and congratulate them on their magnificent victories.” نحييهم بإجلال وإكبار ونشدّ على أياديهم الطاهرة ونقدّر عالياً تضحياتهم العظيمة ونبارك انتصاراتهم الرائعة	Commissive
53.	“We pray to God Almighty for their decisive victory over their enemies.” ، متضرعين الى الله العليّ القدير أن ينصرهم على أعدائهم - أعداء العراق والإنسانية - نصراً قريباً مؤزراً	Commissive
54.	“We must once again remind our beloved fighters...” نؤكد مرّة أخرى على جميع أحببتنا المقاتلين	Commissive
55.	“We emphasize the importance of treating detainees humanely...” ، كما نؤكد على ضرورة التعامل الإنساني مع المعتقلين أيّاً كانوا	Commissive
56.	“striving to liberate the last of Mosul and its surroundings from the hands of ISIS terrorists.” الذين يُجاهدون لتخليص ما تبقى من مدينة الموصل الحدياء والمناطق المحيطة بها من رجز الإرهاب الداعشي	expressive
57.	“We salute them with profound respect, appreciate their immense sacrifices, and congratulate them on their magnificent victories.” نحييهم بإجلال وإكبار ونشدّ على أياديهم الطاهرة ونقدّر عالياً تضحياتهم العظيمة ونبارك انتصاراتهم الرائعة	expressive
58.	“We pray to God Almighty for their decisive victory over their enemies... May God grant mercy upon their righteous martyrs and bring swift healing to their wounded.” ، متضرعين الى الله العليّ القدير أن ينصرهم على أعدائهم - أعداء العراق والإنسانية - نصراً قريباً مؤزراً ، وأن يتغمّد شهداءهم الأبرار بالرحمة والرضوان ويمن على جرحاهم بالشفاء العاجل والعافية التامة	expressive
59.	“We highly appreciate their great sacrifices.” التضحيات العظيمة «نقدّر عالياً تضحياتهم العظيمة» وصف عظيم لهذه التضحيات	expressive
60.	“Congratulations, heroic fighters, for embodying these noble qualities.” نبارك انتصاراتهم الرائعة، فهنيئاً لكم أيها المقاتلون الأبطال بهذه الأوصاف	expressive

Table 43

Propositional Content Conditions of Speech Acts in Text 7

N	Propositional Content Conditions
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O	Type of condition	Conditions
61.	Preparatory	The preparatory strategies in this text encourage Iraqi fighters to uphold humane and ethical standards in battle, such as treating detainees properly and respecting civilian property. The sermon also establishes the speaker's authority by emphasizing religious and moral duties, and by addressing fighters directly on the importance of projecting honor and integrity in their mission, as expected by their leaders and religious teachings.
62.	Sincerity	The text expresses sincerity through heartfelt commendations and blessings for the fighters, recognizing their sacrifices and honoring their commitment to liberating their homeland. The speaker's appeals for humane treatment of detainees and respect for civilian property further reflect a genuine concern for moral integrity, aligning the fighters' actions with ethical and religious values. This sincerity is also conveyed through invoking God's blessings for the wounded and prayers for decisive victory, underscoring a deeply held belief in the righteousness of the fighters' mission.
63.	Essential	The text has essential qualities, focusing on core values that are imperative for the fighters' conduct. It emphasizes the religious, ethical, and national duty to treat detainees humanely, protect civilians, and respect property in liberated areas. These principles are framed as indispensable to portraying a noble image of the Iraqi fighter, upholding values that align with both faith and humanity. The mention of victory, sacrifice, and reverence underscores essential attributes that fighters are encouraged to embody, showing their mission as one that transcends battle and reflects deeper moral imperatives.

4.2 Macro pragmatic Analysis

Through the lens of macro-pragmatics, these texts highlight the strategic deployment of speech acts and moral imperatives designed to galvanize the community, unify diverse groups, and strengthen resolve in the face of adversity. Thus, various moral and religious themes are conveyed in these texts. The next subsections offer them in detail:

4.2.1 Unity and Moral Responsibility

The theme of **unity and moral** responsibility is central in the sermons, where the religious authority emphasizes the collective responsibility of the community, urging them to stand united in the face of adversity. The sermons often portray unity as a moral duty, which binds individuals together in the common cause of justice and peace.

Example 1: *“We must unite and join forces with our righteous citizens to repel and confront this threat, providing all available resources and overcoming obstacles to achieve this goal.”* (Sermon1)

Example 2: *“Internal tensions and clashes only benefit the terrorists, who do not discriminate in their injustice and crimes. The Iraqi political forces are called upon to unify their discourse and positions on this crucial issue and to set aside their disagreements on other matters.”* (Sermon 3)

Example 3: *“Today, as before, we emphasize to our beloved fighters the need for the utmost caution in dealing with civilians trapped in combat zones. We urge them to spare no effort to protect them by all possible means. We also call upon the dear people of Mosul to cooperate with the security forces fully and facilitate their mission of rescue and liberation from the control of ISIS terrorists.”* (Sermon 6)

4.2.2 Self-Reliance and Resilience

Self-reliance and resilience are depicted as essential virtues in overcoming difficulties. The sermons urge the community to be strong, resourceful, and unwavering in their pursuit of victory, despite external pressures.

Example 1: *In these enduring days, our heroic Iraqi men – including the army, federal police, Peshmerga forces, volunteer groups, and the brave sons of our tribes – wage battles of honor, dignity, and glory. They fight to defend their land, sanctities, and people, to liberate the beloved Nineveh Province, and to free its noble inhabitants from the scourge of ISIS terrorism.* (Sermon 6)

Example 2: *By God, you have not grown weary in fulfilling this great responsibility. Instead, your determination to fight until this great goal is achieved has strengthened with time. You have given your lives, shed your blood, and offered tens of thousands of martyrs and wounded in this path, writing glorious epics of heroism and sacrifice on the battlefields.* (Sermon 7)

4.2.3 Religious and Patriotic Duty

The religious and patriotic duty is heavily stressed, as the sermons draw a connection between faith and national responsibility. The religious leader calls on individuals to serve both God and their country, viewing their efforts as a form of worship and devotion.

Example 1: *“Despite the support of friendly countries, Iraqis must first and foremost rely on themselves. To our sons in the armed forces, volunteers, and the tribes of western Iraq under relentless attack: remember cities like Amerli and Al-Dhuluiyah, besieged for months with limited resources. They emerged victorious through will, determination, faith, and self-belief.”* (Sermon 2)

Example 2: *“This battle requires steadfastness and resilience from the army, security forces, and popular mobilization forces. They must embody courage and patience in fighting these criminals and must not abandon their positions regardless of the circumstances.”* (Sermon 1)

Example 3: *God Almighty says in His Noble Book: ‘Not equal are those of the faithful who sit back (except those who suffer from some disability) and those who wage jihad in the way of Allah with their possession and their persons. Allah has graced those who wage jihad with their possession and their persons, by a degree, over those who sit back; yet to each Allah has promised the best reward, and Allah has graced those who wage jihad over those who sit back with a great reward.’* (Sermon 5)

Example 4: *“The Iraqi people, both young and old, have risen to this call, sacrificing much and achieving significant victories. We ask Allah to bless their efforts and to hasten the final victory over ISIS terrorism, liberating all of Iraq’s lands.”* (Sermon 5)

4.2.4 Ethical Conduct in Warfare

Ethical conduct in warfare is addressed by the religious leader, who emphasizes the importance of maintaining moral integrity even in times of conflict. The idea of protecting the innocent and fighting justly is consistently underlined.

Example 1: *“It is a sacred and noble mission to defend dear Iraq and all Iraqis, regardless of their ethnicity or sect. We must not allow our resolve to weaken or our souls to falter.”* (Sermon 1)

Example 2: *“Treat the displaced with kindness. These are our countrymen forced to flee their homes, cities, and livelihoods. Treat them with compassion, consider their feelings, and show them gentleness.”* (Sermon 2)

Example 3: *“The enemies of Iraq aim to divide us along sectarian and ethnic lines, but we must rise above these differences. Our duty is to protect all Iraqis, whether Shiite or Sunni, Arab or Kurdish. In the heat of battle, we must preserve our honor and fight for justice, remembering that we are all one nation under God.”* (Sermon 3)

Example 4: *“In our struggle, let us not forget the dignity of our fellow citizens. Our displaced brothers and sisters are victims of war. Treat them with respect, provide them with shelter, and meet their needs with a heart full of empathy. They are not our enemies, but our fellow Iraqis in need of support.”* (Sermon 4)

4.2.5 Role Models and Sacrifice

The concept of role models and sacrifice is highlighted through the stories of individuals who have made great personal sacrifices for the greater good. These figures are presented as models of virtue, inspiring others to follow their path.

Example 1: *“These brothers have given their all, sacrificed everything, left their families, and rushed to defend Iraq alongside their brothers in the armed forces.” (Sermon 1)*

Example 2: *“We urge these honored individuals not to allow any lack of support to become a cause for discouragement. God tests His servants through patience, endurance, and perseverance against enemies. This is a Divine pattern seen throughout history.” (Sermon 2)*

Example 3: *“Look to the example of those brave souls who have given their lives for Iraq. Their sacrifices are the highest form of devotion. These men and women left their homes, their families, and everything dear to them, not for personal gain, but for the defense of our sacred homeland.” (Sermon 3)*

Example 4: *“In these challenging times, those who stand firm in the face of adversity should not be disheartened by a lack of resources or support. Remember, every trial is a test from God, a test of faith, perseverance, and the strength of will to endure hardships. The righteous have always faced trials, and through their sacrifices, victory was achieved.” (Sermon*

4.2.6 Unity, Reconstruction, and Hope

Unity, reconstruction, and hope are recurring themes in the sermons, particularly in the context of post-conflict recovery. The religious authority calls for collective efforts to rebuild the nation and renew hope for a brighter future, despite the challenges ahead.

Example 1: *Focusing all efforts and resources on defeating ISIS terrorism and liberating the country from it is the most important goal. However, it requires further support for our fighting forces in all their divisions and formations, and establishing a plan that gains the support of local populations in areas still suffering under the oppression and injustice of terrorists. To have a greater role in liberating their areas, followed by rebuilding them and living in dignity and peace, equal to the rest of the Iraqis in rights and duties. (Sermon 3)*

Example 2: *“We must unite and join forces with our righteous citizens to repel and confront this threat, providing all available resources and overcoming obstacles to achieve this goal.” (Sermon 1)*

Example 3: *“The primary goal must be the defeat of ISIS and the liberation of Iraq. This requires an unwavering commitment to supporting our armed forces across all divisions, while also establishing a comprehensive plan to win the trust and support of local communities in areas still under terrorist control. Only through unity can we rebuild these areas, ensuring that the residents live in dignity and peace, with equal rights and responsibilities.” (Sermon 3)*

Example 4: *“Unity is our greatest strength in the face of adversity. We must all join hands, combining our efforts and resources to confront this threat. Together with our virtuous citizens, we will overcome all obstacles and achieve victory, building a brighter and more prosperous future for Iraq.”* (Sermon 1)

4.3 Quantitative Analysis

The second level of analysis is presented in this part in order to get further inferences. The chi-square test is used to compare the seven sermons in two levels. Vertically, at level of 0.05 and a degree of freedom of 6 if the p. value is less than or equal to 0.05. Horizontally, i.e. within the sermon itself, at a significance level of 0.05 and a degree of freedom of 4. The differences in utilizing the micro pragmatic components in the seventh sermons are offered in the next subsections and as follows:

4.3.1 Deixis

Throughout this analysis, it is noticed that there are statistical significant differences in utilizing deixis in the analyzed data because p. value is less than or equal to 0.05. There are differences in favor of personal deixis in all sermons as it is shown in table (44) and figure (16). This indicates the focus on participants in the speech event. Elevated percentage of personal type shows the speaker’s aim to personally involve the audience, personalizing sermons and cultivating a feeling of inclusion or accountability.

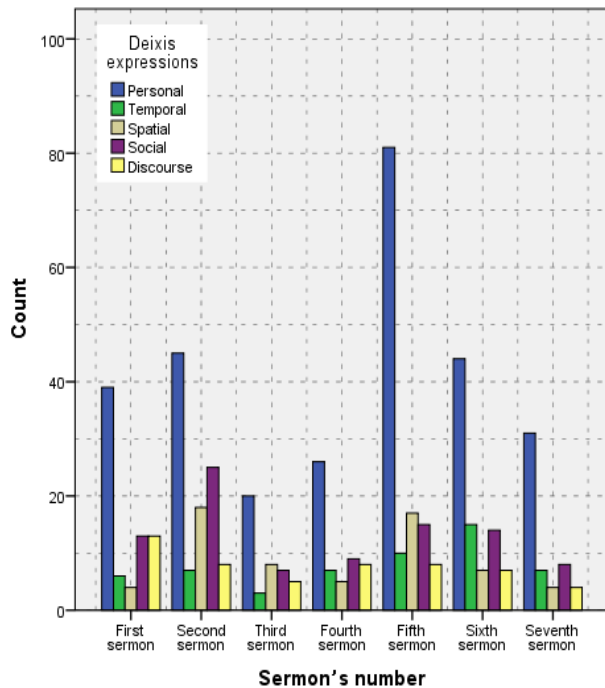
Table 44

Quantitative Variance of Deixis in Guidelines

Sermon's number		Deixis expressions					Total	chi & p.v
		Personal	Temporal	Spatial	Social	Discourse		
First sermon	Count	39	6	4	13	13	75	52.40
	% within Sermon's number	52.0%	8.0%	5.3%	17.3%	17.3%	100.0%	0.00
	% within Deixis expressions	13.6%	10.9%	6.3%	14.3%	24.5%	13.7%	
Second sermon	Count	45	7	18	25	8	103	46.85
	% within Sermon's number	43.7%	6.8%	17.5%	24.3%	7.8%	100.0%	0.00
	% within Deixis expressions	15.7%	12.7%	28.6%	27.5%	15.1%	18.8%	
Third sermon	Count	20	3	8	7	5	43	20.61
	% within Sermon's number	46.5%	7.0%	18.6%	16.3%	11.6%	100.0%	0.00
	% within Deixis expressions	7.0%	5.5%	12.7%	7.7%	9.4%	7.8%	
Fourth sermon	Count	26	7	5	9	8	55	26.36
	% within Sermon's number	47.3%	12.7%	9.1%	16.4%	14.5%	100.0%	0.00
	% within Deixis expressions	9.1%	12.7%	7.9%	9.9%	15.1%	10.0%	
Fifth sermon	Count	81	10	17	15	8	131	145.30
	% within Sermon's number	61.8%	7.6%	13.0%	11.5%	6.1%	100.0%	0.00
	% within Deixis expressions	28.3%	18.2%	27.0%	16.5%	15.1%	23.9%	
Sixth sermon	Count	44	15	7	14	7	87	54.09
	% within Sermon's number	50.6%	17.2%	8.0%	16.1%	8.0%	100.0%	0.00
	% within Deixis expressions	15.4%	27.3%	11.1%	15.4%	13.2%	15.9%	
Seventh sermon	Count	31	7	4	8	4	54	48.41
	% within Sermon's number	57.4%	13.0%	7.4%	14.8%	7.4%	100.0%	0.00
	% within Deixis expressions	10.8%	12.7%	6.3%	8.8%	7.5%	9.9%	
Total	Count	286	55	63	91	53	548	
	chi	58.62	10.80	24.00	17.39	6.57		
	p.v	0.00	0.09	0.00	0.01	0.36		

Figure 17

The distribution of Deixis in The Guidelines



The analysis exposes the following results:

1- Personal deixis, such as *I, we, you, they...* , has a high percentage 52.18% in the sermons because it plays a central part in founding a connection between the speaker (Ayatollah al- al-Sistani) and his audience. Sermons are naturally interactive, even if they are delivered as monologues, because they aim to engage, influence, and guide listeners. The frequent use of *we* foster a sense of unity and shared responsibility, supporting the speaker with his audience and presenting their struggles or duties as collective. For instance, phrases like “We must stand firm against terrorism” emphasize solidarity and create an inclusive tone. Meanwhile, the direct use of *you* calls the audience to action, making the sermon’s moral and spiritual guidance feel personal and immediate. By intertwining these pronouns, the sermons blend leadership, community, and personal engagement, which is essential for influencing the audience effectively.

2- Temporal deixis has low percentage 10.03% in sermons because they often focus on eternal and timeless truths, rather than specific instances. They aim to impart moral and spiritual principles that are universal and timeless by reducing chronological allusions. For example, instead of stating "Today we face challenges," the speaker generalizes to emphasize an ongoing struggle. This technique ensures the message transcends the current moment and remains relevant in any context. However, the use of temporal deixis can generate urgency or underscore pressing current problems, as demonstrated by phrases like "Now is the time to act." This minimal dependence on temporal deixis indicates the sermons' emphasis on lasting moral instruction rather than transient circumstances.

3- Spatial deixis, a term used in sermons, is a tool that connects moral teachings to real-world contexts, particularly when addressing issues like conflict or displacement. It can be used metaphorically to convey spiritual positions or moral states, such as "Here, in our hearts, is where faith must reside." This moderate presence in sermons is due to its dual function of literal and metaphorical meaning. Some sermons, like the second one, show a higher percentage of spatial deixis 11.49% due to their reference to specific regions impacted by crises, reinforcing the need for action and placing moral responsibilities within a concrete setting.

4- Social deixis, a form of language that reflects social roles and relationships, is crucial for maintaining authority and fostering communal bonds. It is often used in religious sermons to acknowledge the speaker's spiritual leadership and address the audience as a unified community. The use of terms like "O believers" or "brothers and sisters" reinforces shared identity and purpose, creating a sense of moral and spiritual togetherness. Their Percentage is 16.60%.This balance between hierarchy and inclusivity allows

sermons to resonate with listeners on both spiritual and social levels, strengthening the relational dynamic between the speaker and audience.

5-Discourse deixis are essential for their coherence organization and clarity of religious discourse. It assists in directing intricate issues and emphasizes the fundamental points of the sermon. Expressions such as “As previously indicated” or “This truth is undeniable” link several sections of the speech, emphasizing essential arguments and moral or spiritual themes. These references assist listeners in tracking the development of ideas and guarantee that essential notions are not disregarded. The speaker maintains a coherent progression and captivates the audience by using phrases such as “Let us transition to another significant issue.” The measured use of discourse deixis indicates the organized and systematic character of these sermons, whereby concepts are interrelated to ensure clarity and amplify the message's effectiveness.

4.3.2 Implicature

It is noticed that there is no statistical significant differences in employing implicatures in guidelines as p. value is more than 0.05. Table (45) illustrates more:

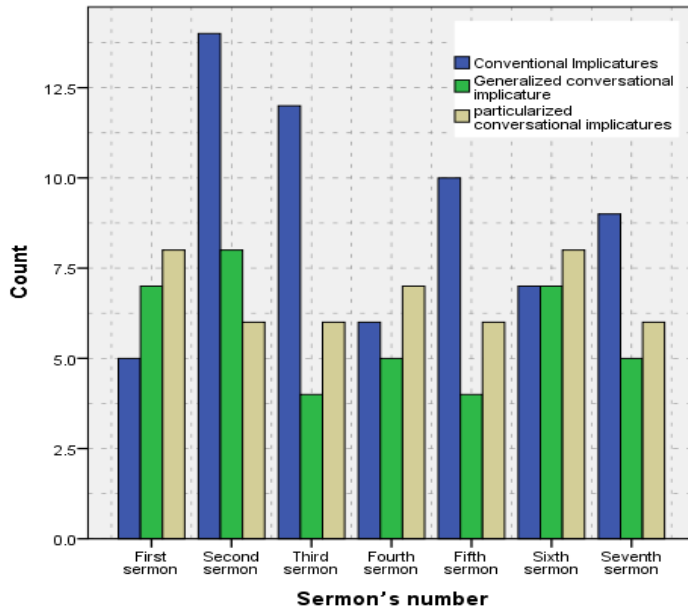
Table 45

Quantitative Variance of Implicature in Guidelines

Sermon's number		Implicature			Total	chi & p.v
		Conventional Implicatures	Generalized conversational implicature	particularized conversational implicatures		
First sermon	Count	5	7	8	20	.70
	% within Sermon's number	25.0%	35.0%	40.0%	100.0%	.70
	% within Implicature	7.9%	17.5%	17.0%	13.3%	
Second sermon	Count	14	8	6	28	3.71
	% within Sermon's number	50.0%	28.6%	21.4%	100.0%	.16
	% within Implicature	22.2%	20.0%	12.8%	18.7%	
Third sermon	Count	12	4	6	22	4.73
	% within Sermon's number	54.5%	18.2%	27.3%	100.0%	.09
	% within Implicature	19.0%	10.0%	12.8%	14.7%	
Fourth sermon	Count	6	5	7	18	.33
	% within Sermon's number	33.3%	27.8%	38.9%	100.0%	.85
	% within Implicature	9.5%	12.5%	14.9%	12.0%	
Fifth sermon	Count	10	4	6	20	2.80
	% within Sermon's number	50.0%	20.0%	30.0%	100.0%	.25
	% within Implicature	15.9%	10.0%	12.8%	13.3%	
Sixth sermon	Count	7	7	8	22	.09
	% within Sermon's number	31.8%	31.8%	36.4%	100.0%	.96
	% within Implicature	11.1%	17.5%	17.0%	14.7%	
Seventh sermon	Count	9	5	6	20	1.30
	% within Sermon's number	45.0%	25.0%	30.0%	100.0%	.52
	% within Implicature	14.3%	12.5%	12.8%	13.3%	
Total	Count	63	40	47	150	
	chi	7.11	2.70	0.81		
	p .v	0.31	0.85	0.99		

Figure 18

The distribution of Implicature in The Guidelines



The analysis indicates the following facts:

1- Conventional implicatures have significant presence in sermons, with 63 instances in total as shown in table (44) or figure (17). These implicatures often involve traditional meanings associated with specific words or phrases such as "however" "therefore" or "but." The percentages are influenced by the sermon's reliance on straightforward moral or spiritual truths. We see variable in Sermons like the third (54.5%) and second (50%) have high occurrences of conventional implicatures due to their clear, unambiguous messages. Sermons like the first (25%) or fifth (15.9%) show us lower percentages because of their focus on conversational implicatures. The regulate use of conventional implicatures reflects a balance between clarity and structure, allowing room for more interpretive implicatures.

2- Generalized conversational implicatures are used less than conventional across sermons (in 40 instances), with percentages fluctuating across sermons. These implicatures rely on context but are generally understood without significant additional knowledge for listeners. For example, phrases like "Some people..." or "It is often said..." imply broader meanings that listeners can interpret without specific situational prompts. The first sermon has a higher percentage (35%) likely used to offer broad statements that apply to the audience's shared experiences. sermons like the third (18.2%) or fifth (20%) show lower percentages as we see through table.

3- Forty seven instances of particularized conversational implicatures are present in sermons which are designed to specific situations or audiences. These implicatures are highly dependent on the sermon's thematic focus and the audience's understanding of current events and moral problems or challenges. The first (40%) and fourth (38.9%) sermons show high percentages of particularized conversations, suggesting context-specific communication. The third (27.3%) and sixth (36.4%) sermons have moderate levels, combining particularized and generalized approaches. Higher percentages indicate the fact that the speaker speaks to specific audience, while lower percentages show a shift towards more generalized implicatures when the sermon's focus is broader or less context-dependent.

4- The variations in percentages across implicature kinds and sermons may be ascribed to:

a- The nature of the sermon: certain sermons are more explicit, didactic, and motivational, resulting in raised conventional implicatures, whilst others are contemplative or contextual, favouring specific conversational implicatures.

b-Audience needs: context-specific sermons that address current events or difficulties need more specialized implicatures, while wider sermons depend on generalized implicatures.

c- Clarity vs. interpretation: the balance between clarity and allowing space for audience interpretation influences the mix of implicatures. Conventional implicatures promote clarity, but conversational implicatures, especially generalized or particularised ones, encourage contemplation and deeper involvement.

d- Thematic focus: sermons addressing moral universals or timeless truths (e.g., faith, persistence) may prioritise generalized implicatures, while sermons focused on urgent issues (e.g., crises or political circumstances) may tend to emphasise particularised implicatures.

4.3.3 Politeness

After analyzing statistically, the presence of politeness in the seven sermons, it is found that there are statistical significant differences in the fifth sermon because of p. value is less than or equal to 0.05. There are differences in favor of negative politeness strategies as it is presented in table (46) and figure (18). This refers to a careful and respectful approach to sensitive topics or audience autonomy, avoiding imposition. Showing respect for their agency strengthens trust. Sermons often call for change, which can feel intrusive if not handled thoughtfully. Phrases such as “we would like to highlight the following matters” soften directives, making them feel less mandatory. This approach respects the listener’s ability to make their own choices.

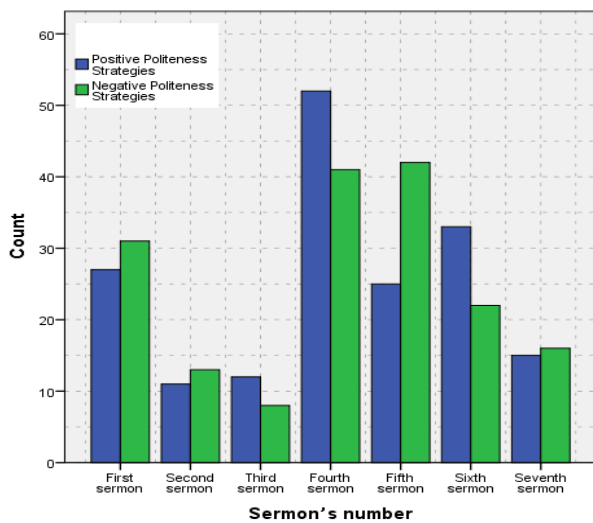
Table 46

Quantitative Variance of Politeness in Guidelines

Sermon's number		Politeness		Total	chi & p.v
		Positive Politeness Strategies	Negative Politeness Strategies		
First sermon	Count	27	31	58	0.276
	% within Sermon's number	46.6%	53.4%	100.0%	.599
	% within Politeness	15.4%	17.9%	16.7%	
Second sermon	Count	11	13	24	0.167
	% within Sermon's number	45.8%	54.2%	100.0%	.683
	% within Politeness	6.3%	7.5%	6.9%	
Third sermon	Count	12	8	20	0.8
	% within Sermon's number	60.0%	40.0%	100.0%	.371
	% within Politeness	6.9%	4.6%	5.7%	
Fourth sermon	Count	52	41	93	1.301
	% within Sermon's number	55.9%	44.1%	100.0%	.254
	% within Politeness	29.7%	23.7%	26.7%	
Fifth sermon	Count	25	42	67	4.313
	% within Sermon's number	37.3%	62.7%	100.0%	.038
	% within Politeness	14.3%	24.3%	19.3%	
Sixth sermon	Count	33	22	55	2.2
	% within Sermon's number	60.0%	40.0%	100.0%	.138
	% within Politeness	18.9%	12.7%	15.8%	
Seventh sermon	Count	15	16	31	0.032
	% within Sermon's number	48.4%	51.6%	100.0%	.857
	% within Politeness	8.6%	9.2%	8.9%	
Total	Count	175	173	348	
chi		50.48	44.647		
p.v		.000	.000		

Figure 19

The distribution of Politeness in The Guidelines



The analysis offers the following issues:

- 1- The p-value in the majority of sermons surpasses 0.05, indicating that the variations in the use of positive and negative politeness strategies are not statistically significant. This may be related to the following factors:
 - a- Balanced rhetorical strategy: in most sermons, the speaker employs both politeness methods to engage the audience, demonstrating concern for their needs (positive politeness) while respecting their autonomy and dignity (negative politeness).
 - b- Adaptation to audience: the sermons aim to foster unity and respect, requiring a blend of strategies to resonate with different individuals in the audience. This gives a distribution of strategies that seems statistically uniform.
 - c- Uniformity in style: Ayatollah al-Sistani's sermons likely adhere to a consistent rhetorical framework in many contexts, avoiding changes in the application of politeness strategies.
- 2- The fifth sermon is distinguished by a p-value 0.05, indicating a statistically significant difference that favours negative politeness methods (62.7%). This may be elucidated by:
 - a- Contextual factors: the fifth sermon may tackle a notably sensitive and complex subject, necessitating a cautious approach. Negative politeness methods, which prioritise respect, deference, and the reduction of imposition, are more appropriate for these circumstances.
 - b- Emphasis on autonomy: by emphasising negative politeness, the preacher aims to respect the audience's freedom, recognising their challenges or obligations without explicitly imposing commands.
 - c- The sermon may use a formal or apart tone to address sensitive topics such as political elections, moral responsibility, or spiritual reflection, when negative politeness methods become more successful.

4.3.4 Speech Act

It is noticed that there are no statistical significant differences in employing speech acts in the analyzed data as p. value is more than 0.05. Table (47) explains more:

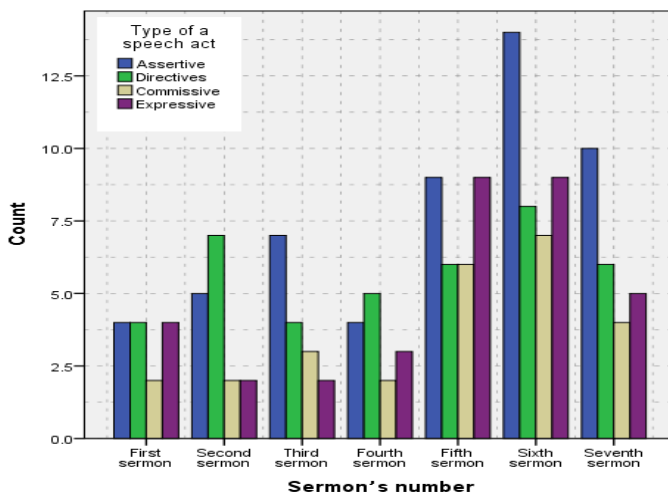
Table 47

Quantitative Variance of Speech Acts in Guidelines

Sermon's number		Type of a speech act				Total	chi & p.v
		Assertive	Directives	Commissive	Expressive		
First sermon	Count	4	4	2	4	14	0.86
	% within Sermon's number	28.6%	28.6%	14.3%	28.6%	100.0%	0.84
	% within Type of a speech act	7.5%	10.0%	7.7%	11.8%	9.2%	
Second sermon	Count	5	7	2	2	16	4.50
	% within Sermon's number	31.3%	43.8%	12.5%	12.5%	100.0%	0.21
	% within Type of a speech act	9.4%	17.5%	7.7%	5.9%	10.5%	
Third sermon	Count	7	4	3	2	16	3.50
	% within Sermon's number	43.8%	25.0%	18.8%	12.5%	100.0%	0.32
	% within Type of a speech act	13.2%	10.0%	11.5%	5.9%	10.5%	
Fourth sermon	Count	4	5	2	3	14	1.43
	% within Sermon's number	28.6%	35.7%	14.3%	21.4%	100.0%	0.70
	% within Type of a speech act	7.5%	12.5%	7.7%	8.8%	9.2%	
Fifth sermon	Count	9	6	6	9	30	1.20
	% within Sermon's number	30.0%	20.0%	20.0%	30.0%	100.0%	0.75
	% within Type of a speech act	17.0%	15.0%	23.1%	26.5%	19.6%	
Sixth sermon	Count	14	8	7	9	38	3.05
	% within Sermon's number	36.8%	21.1%	18.4%	23.7%	100.0%	0.38
	% within Type of a speech act	26.4%	20.0%	26.9%	26.5%	24.8%	
Seventh sermon	Count	10	6	4	5	25	3.32
	% within Sermon's number	40.0%	24.0%	16.0%	20.0%	100.0%	0.34
	% within Type of a speech act	18.9%	15.0%	15.4%	14.7%	16.3%	
Total	Count	53	40	26	34	153	
	chi	10.792	2.35	6.846	11.294		
	p.v	.095	.885	.335	.080		

Figure 20

The distribution of Speech Acts in The Guidelines



Thus, the following explanations illustrate this analysis:

- 1- Balanced use of speech acts across sermons: the sermons aim to guide influence and unite the audience. This universal objective likely results in an even distribution of speech act categories across sermons.

2- Flexible framework: Ayatollah Sistani likely employs speech acts strategically, depending on the thematic or contextual requirements of the sermons. However, the current balance in these kinds reduces substantial disparities across sermons.

3- Audience expectations: sermons, as religious discourses, are anticipated to exhibit a combination of assertiveness (to transmit facts), directions (to urge action), commissive (to promise or pledge), and expressive (to represent emotions or ideals). This combination guarantees engagement while conforming to the audience's expectations.

4. Distribution across categories: the counts and percentages within each sermon show some variability but do not deviate significantly from an expected distribution pattern. For instance:

* Assertive acts are consistently present to assert truths or principles.

* Directive are used moderately to inspire or direct the audience toward specific actions.

* Commissive and expressive acts are less frequent but are evenly distributed to reflect commitments and emotional appeals.

5- Chi-Square value: the calculated chi-square value for each category does not exceed the critical threshold required for statistical significance, reinforcing the absence of significant differences.

CHAPTER FIVE

CONCLUSIONS, RECOMMENDATIONS, AND SUGGESTIONS FOR FURTHER STUDIES

5.0 Preliminary Remarks

This chapter consists of three parts. The first part delineates the conclusions derived from the findings of study. The second section is devoted to present some recommendations founded on the outcomes of the study. The final part offers suggestions for future research endeavors.

5.1 Conclusions

Based on the mixed qualitative and quantitative analysis of the selected data, this study has reached the following conclusions:

1- Ayatollah al-Sistani's guidelines witness the presence of the five categories of deixis namely: personal, temporal, spatial, social, and discourse. However, they occur with different scattering and as follows:

a- Personal deixis dominates across sermons (48.97%), signifying a focus on participants in the speech event. Elevated percentage of personal type shows the speaker's aim to personally involve the audience, personalizing sermons and cultivating a feeling of inclusion or accountability. This inference presents a reply to the question asking What type of deixis is commonly used in Ayatollah al-Sistani's guidelines? Why?

b- The distribution of social deixis that highlights relationships and hierarchies is (15.58%), illustrating the sermon's focus on roles, respect, and societal conventions.

c- Spatial deixis is less common than the personal and social groups (10.78%) suggesting fewer references to location. This little incidence indicates an emphasis on abstract concepts rather than tangible locales.

d- The regularity of temporal deixis is (9.41%) and this refers to the fact that the sermon is supposed to concentrate on eternal truths or ideals rather than temporal limits.

e- Instead of directing the listeners through the sermon's framework, Ayatollah Sistani prefers to direct listeners through promoting this sense of involvement. This explains why discourse category is the least current one (9.07%) in his guidelines.

2- Both conventional and conversational implicatures are used by Ayatollah Sistani to reveal unstated meanings that are inferred by the audience. The following points signify the response to the third and fourth questions stating What types of implicatures are present in Ayatollah al-Sistani's guidelines and which one is the most common one? How do implicatures recognized in the guidelines contribute to the overall pragmatic influence of the speaker's message?

a- Conventional implicatures are more common than conversational ones in the seventh sermons. Their distribution is (42%) which reflects the speaker's intention to rely on culturally or universally understood meanings. Sermons often draw on shared cultural or religious values such as references to holy texts, traditions, and moral principles in order to ensure their messages resonate universally within the audience's cultural or spiritual framework. By employing such simple and clear conventional meanings, the speaker can quickly establish trust and focus on deeper instructions without extensively clarifying every point. This is especially useful for keeping the sermon concise while still impactful.

b- Generalized conversational implicatures whose regularity is (26.66%) are used in the data to address diverse audiences, ensuring that the sermon resonates even with individuals unfamiliar with specific cultural or doctrinal nuances. For example, general moral principles like kindness or patience appeal universally. In addition, this category of conversational implicatures helps in conveying implied meanings without overloading the sermon with explicit details. That is, it makes the delivery of the speech be smooth and engaging. Thus, listeners infer meaning based on general expectations of language use.

c- The incidence of particularized conversational implicatures in the analyzed data is (31.33%). They are used to address specific audience concerns, situations, or local issues. This personalized approach helps the audience feel seen and understood, fostering a deeper connection. Besides, they encourage active engagement by requiring listeners to interpret these context-specific messages. Accordingly, particularized implicatures invite active thinking and reflection, making the sermon more memorable and impactful.

3- Ayatollah al-Sistani's guidelines contain Politeness strategies to build rapport, or soften directives. Positive politeness strategies (50.28%) slightly outweigh negative strategies (49.71%). Sermons like the fourth and sixth heavily employ positive politeness, while sermons such as the fifth lean towards negative politeness. The next sub sections reveal further conclusions:

a- The high percentage of positive politeness strategies reflect the speaker's efforts to build camaraderie, acknowledge audience contributions, and promote unity. Positive politeness strategies such as inclusive language (we, us) and compliments personalize the message and encourage solidarity by elevating the fighters in the eyes of the audience. Through these strategies, the speaker often addresses the lived experiences of the audience, and acknowledging these contributions shows respect and validation.

This outcome answers the question stating Which positive politeness strategies does AyatollahSistaniuse to build rapport and trust with the fighters?

b- Negative politeness strategies are used by the speaker to denote a careful and respectful approach to sensitive topics or audience autonomy, avoiding imposition. Strategies like hedging, using indirect language, Apologizing, Impersonalizing the Actor, Optimism, questioning to Avoid Direct Accusation and Acknowledging the Other's Feelings for potential imposition signal respect for the listener's autonomy. Moreover, sermons often call for change, which can feel intrusive if not handled thoughtfully. Thus, using such strategies will definitely soften directives, making them feel less mandatory. This approach respects the listener's ability to make their own choices. This result represents a reply to the question affirming How does AyatollahSistaniutilize negative politeness to minimize threat to the fighters' self-image?

c- The nearly equal use of positive (50.28%) and negative (49.71%) politeness reflects the speaker's nuanced understanding of audience dynamics, alternating between encouragement and caution. The strategies align with cultural expectations of respect and relationship-building, ensuring the message resonates while maintaining decorum. Positive politeness drives collective action and emotional engagement, while negative politeness safeguards individuality and prevents alienation.

4- Speech acts noticed in guidelines are categorized into assertive, directive, Commissive, and expressive types. Assertive acts dominate (34.64%), emphasizing conveying truths or beliefs. The supremacy of the assertive type reflects the sermon's informational and doctrinal role, establishing credibility and aligning the audience with shared beliefs. Directives (26.14%) and expressives (22.22%) are prominent, while Commissives (16.99%) are less frequent. Directives suggest attempts to guide the audience toward specific actions or reflections. Their percentage (26.14%) shows the sermon's focus on influencing behavior, reinforcing its practical application to the audience's daily lives. Concerning expressive category, it reveals acknowledgment of emotions or relationships, building connections with listeners. By including expressive, sermons address the emotional and relational dimensions of faith, making the message more engaging and heartfelt. Finally, the Commissives are less common than others and this relates to the sermon's instructive rather than reciprocal nature. The lower percentage of Commissive type is understandable because sermons are often unidirectional, focusing on guiding and inspiring rather than mutual agreements. This conclusion is the answer to the question saying Which types of speech acts does AyatollahSistaniemploy in his guidelines and which category has the highest frequency? Why?

5- Through the lens of macro-pragmatics, the guidelines highlight the moral imperatives designed to galvanize the community, unify diverse groups, and strengthen resolve in the face of adversity. Thus, Ayatollah al-Sistani's employment of such complex interplay of ethical and pragmatic language is

fruitful as it helps to reveal effectively themes such as sacrifice, unity, religious duty, hope, responsibility, self-reliance and resilience, and religious and patriotic duty. All these themes shape a unified front against the adversities faced by the nation, positioning the community as both moral and strategic force in the battle for the future of Iraq. This explanation presents the response to the question stating What are the main ethical and religious themes that AyatollahSistanioutlines in his guidelines for the fighters against ISIS?

6- In his guidelines, AyatollahSistaniintends to emphasize issues like the national unity, moral resilience, ethical conduct, and finally blending religious, cultural, and patriotic narratives to inspire collective action and solidarity.

7- Conducting a macro-pragmatic analysis for Ayatollah al-Sistani's guidelines is essential to understand the broader communicative strategies employed to address the nation's urgent needs during times of war and conflict.

8- The quantitative analysis of sermons reveals a significant difference in using deixis across sermons, highlighting the strategic role of language in engaging the audience. Personal deixis dominates for promoting unity and shared responsibility. Temporal deixis emphasizes timeless principles, while spatial deixis grounds teachings in real-world contexts. Social deixis strengthens communal bonds and authority, while discourse deixis ensures coherence and clarity. No statistically significant difference exists in employing implicatures in sermons, suggesting a consistent rhetorical approach. Similarly, no statistically significant difference is noticed in using speech acts as the goal of guidelines is to guide influence and unite the audience. Regarding politeness, statistically significant difference is seen exclusively in the fifth sermon, with negative politeness being prominent. This reflects a careful approach to sensitive topics, emphasizing audience autonomy and minimizing imposition.

5.2 Recommendations

Based on the findings, the recommendations may be offered:

1- Students of Linguistics who are specialized in pragmatics have to make comprehensive examination of deixis and implicature as a framework for comprehending language use in religious and political discourse. Besides, they have to explore the influence of speech acts, such as assertive and commands, on audience behaviour and attitudes across diverse communication situations. Finally, they can employ the current study as a

framework for examining other significant texts or speeches, contrasting pragmatic characteristics across other cultures or speakers.

2 - It is recommended for media professionals to employ the study's conclusions on personal deixis and implicature to develop messages that promote engagement and inclusivity among varied audiences. Further, they can utilize positive and negative etiquette methods to navigate delicate topics in public discourse while fostering rapport and trust.

5.3 Suggestions for Further Research

The present study has provided the reader with pragmatic analysis of selected ayatollah Sistani's guidelines to fighters against ISIS, and in the light of this study, some suggestions can be introduced for conducting further research: A Pragma-Stylistic Study of Selected Ayatollah Sistani's Guidelines to Fighters against ISIS.

- 1- A Pragmatic Study of Selected Ayatollah al Sistani's guidelines to Politicians of Iraqi Government.
- 2- Discourse Analysis of Imam Hussein's (peace be upon him) Sermons from His Departure from Medina until Karbala.
- 3- A Pragma-Dialectic Analysis of Friday Sermons of Karbala.
- 4- A Pragmatic Study of Selected Imam Ali's (peace be upon him) Guidelines to Believers in "The Peak of Eloquence" Nahj-ul Balāgha(h).
- 5- Discourse Analysis of Imam Ali ibn Al Hussein's (peace be upon him) Treatise of Rights (Risalat al-Huquq).

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APPENDECES

Appendix A: Text 1

Important Guidance for Security Forces

The following is the important guidance mentioned in the Friday sermon delivered by Sayyid Ahmed Al-Safi (may his glory endure) on 30 Dhu al Qi'dah, 1435 A.H., corresponding to September 26, 2014 CE, in the Holy Husseini Shrine:

In recent days, unfortunate security and military setbacks have led to the martyrdom and injury of several of our courageous defenders who valiantly protect our country from the scourge of terrorism. As we express our full support to the loyal members of the security forces, the Iraqi Army, and our volunteer brothers, we would like to highlight the following matters:

First: The threat of terrorism and terrorists cannot be underestimated. We must unite and join forces with our righteous citizens to repel and confront this threat, providing all available resources and overcoming obstacles to achieve this goal.

Second: This battle requires steadfastness and resilience from the army, security forces, and popular mobilization forces. They must embody courage and patience in fighting these criminals and must not abandon their positions regardless of the circumstances. Their fight must be imbued with strength and bravery. It is a sacred and noble mission to defend dear Iraq and all Iraqis, regardless of their ethnicity or sect. We must not allow our resolve weaken or our souls to falter. With patience, effort, and perseverance, victory will be ours, God willing. Those who fight this sacred battle must maintain strong and high morale. We cannot allow intimidation or cowardice to have any place among them.

Third: It is essential for officers, from all military ranks and branches, to be present in the field with their fellow soldiers, sharing their hardships, carrying their burdens, defending alongside them, and boosting their morale. Commanders who are present on the battlefield are better equipped to make the right decisions. We emphasize the importance of relying on accurate information, as neglecting it can lead to great tragedies. We cannot tolerate negligence from anyone, regardless of their position, especially when their negligence results in the martyrdom or injury of our dear sons. This includes any failure to provide the necessary supplies for sustained combat, including food, drink, and weapons.

We are aware that some individuals – albeit few – have not fulfilled their responsibilities given the gravity of the danger we face. We must address this serious matter decisively.

Fourth: Government authorities must shoulder their responsibility towards the volunteer brothers who have rushed to defend the country for months and continue to do so. They must provide them with their needs through official legal channels. No fighter defending the country should be deprived of their rights. We know that the relevant authorities have yet to organize the affairs of many volunteer brothers in a way that preserves their rights and the rights of their families. The unjustifiable delay in providing them with military and material assistance is unacceptable. These brothers have given their all, sacrificed everything, left their families, and rushed to defend Iraq alongside their brothers in the armed forces. Therefore, it is the state's duty to fully support them. While promises have been made, very little has been achieved. This is a matter of utmost importance.

Appendix B: Text †

Caution against Media Propaganda Weakening Fighters' Morale; the Necessity of Supporting Volunteers and Prioritizing Displaced Individuals

The following is an excerpt from the Friday sermon delivered by Sheikh Abdul-Mahdi Al-Karbala'i (may his glory endure) on 22 Dhu al Hajah, 1435 A.H., corresponding to October 17, 2014 CE, in the Holy Shrine of Imam Hussein

1- Despite the support of friendly countries, Iraqis must first and foremost rely on themselves. To our sons in the armed forces, volunteers, and the tribes of western Iraq under relentless attack: remember cities like Amerli and Al-Dhuluiyah, besieged for months with limited resources. They emerged victorious through will, determination, faith, and self-belief. God Almighty grants victory to those on the side of truth. Therefore, regardless of the circumstances, your will, unwavering belief in your cause, and trust in God and in yourselves shall bring victory, God willing, no matter the enemy's resources or support.

2. We have previously stressed the need to sustain the momentum of our citizen volunteers, preserving their high morale and eagerness to defend Iraq. Here, we emphasize two crucial points to the relevant government entities:

A. Organize and regulate the volunteering process by implementing strict selection mechanisms to ensure only those qualified join the forces, precluding a few undisciplined elements from tarnishing the reputation of volunteers.

B. Provide financial support and necessary equipment to volunteers who lack a stable income. It is the government's duty to fulfill these heroes' needs for steadfastness and victory against terrorism.

At the same time, we urge these honored individuals not to allow any lack of support to become a cause for discouragement. God tests His servants through patience, endurance, and perseverance against enemies. This is a Divine pattern seen throughout history. Therefore, demonstrate patience, endurance, and trust in God's support and imminent victory. He has prepared a great reward for your steadfastness, regardless of how long or difficult the battle becomes. We also urge those citizens whom God has blessed with means to contribute to protecting Iraq and its sanctities by supporting the volunteers in accordance with legal regulations. This is vital to prevent any decline in our momentum, which could lead to losses, God forbid.

3-My brothers and sisters, treat the displaced with kindness. These are our countrymen forced to flee their homes, cities, and livelihoods. Treat them with compassion, consider their feelings, and show them gentleness. Do not utter hurtful words against any displaced person, even if some exhibit unacceptable behavior. They are enduring great hardships, and we must provide them with support to the extent of our financial and moral capabilities – even a kind word or a word of patience to comfort them. God will alleviate the suffering of our nation and the displaced, but our actions in this fight to defend Iraq and its people will be remembered. Treat our displaced brothers and sisters with the support they deserve.

Appendix C: Text ¶

Celebrating Iraqi Victories and Clarifying the Reward of Battlefield Fighters

The following is an excerpt from the Friday sermon delivered by Sayyid Ahmed Al-Safi (may his glory endure) on 14 Safar, 1437 A.H., corresponding to 27 November, 2015 CE, in the Holy Shrine of Imam Hussein:

First:

In these difficult circumstances that our country, Iraq, and the entire region face against ISIS terrorism, there is a greater need than ever to unify and coordinate the efforts of all parties fighting these terrorists. Internal tensions and clashes only benefit the terrorists, who do not discriminate in their

injustice and crimes. The Iraqi political forces are called upon to unify their discourse and positions on this crucial issue and to set aside their disagreements on other matters. Focusing all efforts and resources on defeating ISIS terrorism and liberating the country from it is the most important goal. However, it requires further support for our fighting forces in_all their divisions and formations, and establishing a plan that gains the support of local populations in areas still suffering under the oppression and injustice of terrorists. To have a greater role in liberating their areas, followed by rebuilding them and living in dignity and peace, equal to the rest of the Iraqis in rights and duties.

Second:

In these grand days, when millions of followers of Imam Hussein (peace be upon him) from around the world participate in the Arbaeen pilgrimage to his holy shrine, we would like to clarify the following:

A. Fighters on the frontlines, engaged in fierce battles against terrorists, and those protecting liberated territories, should not leave their positions to go on pilgrimage. By staying at their posts, they will earn an even greater reward – the reward of defending their land, honor, and sacred places. Additionally, tens of thousands of pilgrims will include them in the rewards of their pilgrimage. Thus, they will receive both the reward for fighting in the way of God and the reward of visiting Imam Hussein (peace be upon him). What a great blessing!

The other points contain advice and guidance for visitors to Karbala on the occasion of the Arbaeen of Imam Hussein. They do not relate to the subject matter of the thesis. Therefore, they will be excluded:

Appendix D: Text ۴

Guidance for Fighters

The following is an excerpt from the Friday sermon delivered by Sheikh Abdul-Mahdi Al-Karbala'i (may his glory endure) on 11 Ramadan, 1437 A.H., corresponding to 17 January, 2016 CE, in the Holy Shrine of Imam Hussein:

Our brave fighters, writing heroic stories of sacrifice in the pages of modern Iraqi history, should not forget that their purpose is to liberate their fellow citizens from the control of ISIS gangs. These citizens are their brothers and sisters, and the fighters must view them as such. Their mission is to free these people from a foreign group whose deviant beliefs justify brutal practices far removed from Islam and humanity –

practices Iraq has never before witnessed. Fighters must exercise caution and avoid seeking revenge or aggression. To uphold their mission, they must adhere to these principles, rooted in religious, ethical, and humanitarian considerations:

1. Fighters should maintain the highest levels of self-discipline in all actions and combat operations. They should avoid allowing emotions like grief, sorrow, anger, or a desire for retribution to lead to violations of these principles. This includes avoiding actions such as desecrating the deceased, mistreating the wounded, targeting civilian property, or seizing the belongings of innocent citizens.

2. Fighters should adhere to humanitarian and Islamic standards when interacting with everyone. They should distinguish between combatants and civilians uninvolved in the conflict. The national, human, and cultural identity of the Iraqi people must be protected, which these gangs seek to erase. Special attention should be given to the elderly, women, and children. Observing acts of compassion, such as carrying an elderly man to safety, feeding a child, calming a frightened woman, treating the wounded, or providing shelter, reflects the recommendations of the Highest Religious Authority, emphasized in the twenty guidelines:

- Firstly: Fear God and keep Him in view regarding the sanctities of those who fight you, especially the weak, such as the elderly, children, and women, even if they are relatives of the fighters. The sanctities of those who did not fight should not be violated, including their belongings. This follows the practice of Imam Ali, who forbade attacking the homes, women, and children of his enemies, despite the insistence of some with him, particularly the Kharijites, on violating them.

- Secondly: Fear God and keep Him in view regarding people's wealth. It is not permissible for a Muslim's property to be taken by another except with his consent. Whoever seizes someone else's property forcefully will have a piece of the fires of Hell.

- Thirdly: Fear God and keep Him in view regarding all sanctities. They should be respected, and no part of them should be violated by word or action. Beware of holding someone accountable for another person's sin.

May God support our armed forces, volunteers, and the brave sons of our tribes with a decisive victory, frustrate the schemes of our enemies, and grant us ease by Your grace. You are All-Hearing, All Answering.

Appendix E: Text ◦

The Virtue of the Mujahideen: The Story of a Martyr

This is part of the Friday sermon delivered by Sheikh Abdul-Mahdi Al-Karbala'i (may his glory endure) at the Holy Shrine of Imam Hussein on 24 Shawwal 1437 A.H., corresponding to July 29, 2016 CE:

First Matter:

God Almighty says in His Noble Book:

“Not equal are those of the faithful who sit back (except those who suffer from some disability) and those who wage jihad in the way of Allah with their possession and their persons. Allah has graced those who wage jihad with their possession and their persons, by a degree, over those who sit back; yet to each Allah Allah has promised the best reward, and Allah has graced those who wage jihad over those who sit back with a great reward.” (Quran 4:95, translated by Qara’i, Ali, 2003)

The noble Quranic texts and the sayings of the Infallible Imams, i.e. Prophet Muhammed’s household, (peace be upon them) have elevated the status of the Mujahideen, granting them a unique position and a great reward. The Prophet (peace and blessings be upon him and his household) said:

“Above every act of righteousness, there is a greater act, until a man is killed in the cause of Allah. When he is killed in the cause of Allah, there is no act of righteousness greater than that.”

Imam Ali (peace be upon him) also said: “The best means of seeking nearness to Allah is to believe in Him and His Messenger, and to fight in His cause, for it is the pinnacle of Islam.” He (peace be upon him) further said: “Jihad is a gate from the gates of Paradise, which Allah has opened exclusively for His closest servants.” Here in this course are hundreds of other noble sayings regarding the virtue of Jihad and its participants.

In our present time, Allah has decreed upon the people of Iraq to fight with their wealth and lives to defend their land, honor, and sanctities against the barbaric onslaught of ISIS. The Iraqi people, both young and old, have risen to this call, sacrificing much and achieving significant victories. “We ask Allah to bless their efforts and to hasten the final victory over ISIS terrorism, liberating all of Iraq’s lands.”

Second Matter:

Dear brothers and sisters, I would like to share with you the story of a martyr, a man who fought in defense of Iraq and its sanctities. His story is one of noble sacrifice, embodying the true principles of Jihad and selflessness for the sake of his homeland. This simple Iraqi citizen has much to teach us. Stories, recounted in the Quran, do, likewise, teach us lessons, not merely a matter of storytelling.

This man was a man of limited means, having only a righteous wife and three children, all of whom were sick. He left his home with a heavy heart, burdened with worries, and set out for the battlefield. Along the way, a neighbor, who had long known him for his good character and devotion to helping others, stopped to bid him farewell. The martyr entrusted his neighbor with the care of his elderly parents and sick children.

He turned around and cast his gaze here and there, finding nothing but modest, scattered dwellings, built by their owners with the sweat of their brows. In his mind's eye, he saw his young son standing behind the window of their room, which was bare of glass, watching him with a look that mingled the pain of parting with the pride of having a father like him. He gazed intently at the boy's face, quietly asking himself "What if, during my absence, he suffers a fainting spell due to his illness, and I've left nothing with his mother to take him to the hospital or buy medicine?" Then his only daughter appeared before him, her face etched with sadness and worry. She hid with her hand the swelling in her neck caused by an enlarged thyroid, which required surgery he could not afford. He remembered his infant child lying in the hospital, waiting for days for his father to bring him home.

He stood for a few moments, torn between caring for his three sick children and answering the call of his bleeding homeland, which beckoned him to defend it. Which was more urgent and pressing? At that moment, he heard the voice of his patient, faithful wife, strengthening his resolve and faith, saying: "Do not worry. Children have mothers to care for them, but the nation needs men to defend it." Call to your mind your Imam Hussain (peace be upon him); Did he abandon the battle to stay with his ailing son, Zain al-Abidin (peace be upon him), in his tent? Did he leave the battle for the sake of his daughter, Fatima? Imam Hussein left us an unparalleled lesson in abandoning loved ones to answer the call of duty. Go, my husband, to the frontlines, and do not let your children's illnesses burden your heart. Where are these compared to the sicknesses that have plagued the consciences of those entrusted with Iraq's land, wealth, and people, who betrayed that trust and failed the nation?"

“Go and support your fellow fighters, so that together you can prevent the wicked terrorists from defiling our sacred sites and violating our honor. Your efforts and sacrifices will shape our future with dignity and pride, granting us security and peace, and putting an end to the massacres that have claimed thousands of innocent lives, including hundreds of children the same age as your three.”

So, this hero hurried to the battlefield. After days of intense fighting against ISIS, he earned the medal of honor, dignity, and pride— the medal of martyrdom. He left behind a faithful, patient wife and three ill children, entrusting them to the care of Allah, awaiting the day he would be reunited with them in Paradise, at the seat of truth with the Almighty King.

This is the story of a noble martyr, whose life represents the highest ideals of sacrifice, altruism, patience, and renunciation of worldly pleasures. He was an ordinary citizen who, in this nation and from its government, did not receive even the basic necessities for a dignified life. He wasn't granted even what could cover the medical needs of his sick children. Yet, this did not deter him from answering the call of faith and homeland. He left his wife and young children in the care of Allah's grace and protection, and went forth, giving his very life to defend his country, its sanctities, and the honor of its citizens

Such noble examples inspire us, "We should feel small and ashamed before these magnificent examples of Iraqis who have reached the pinnacle of faith, sincerity, and sacrifice. We stand in respect and reverence for them, and they are indeed worthy to be our role models and examples to follow." Yet, unfortunately, some still chase worldly benefits when they should be emulating this martyr's generosity and sacrifice.

Appendix F: text ¶

Important Words about Security Forces and Volunteers

This is part of the Friday sermon delivered by Sheikh Abdul-Mahdi Al Karbala'i (may his glory endure) on 19 Muharram, 1438 A.H., corresponding to October 21, 2016 CE, in the Holy Shrine of Imam Hussein.

In these enduring days, our heroic Iraqi men – including the army, federal police, Peshmerga forces, volunteer groups, and the brave sons of our tribes – wage battles of honor, dignity, and glory. They fight to defend their land, sanctities, and people, to liberate the beloved Nineveh Province, and

to free its noble inhabitants from the scourge of ISIS terrorism. We salute these beloved leaders and fighters, cherish their efforts, congratulate them on their victories, and pray to God Almighty to protect and support them against their dark terrorist enemies. May He grant mercy and paradise to their righteous martyrs and bestow healing and recovery upon their wounded.

Today, as before, we emphasize to our beloved fighters the need for the utmost caution in dealing with civilians trapped in combat zones. We urge them to spare no effort to protect them by all possible means. We also call upon the dear people of Mosul to cooperate with the security forces fully and facilitate their mission of rescue and liberation from the control of ISIS terrorists.

Furthermore, we stress to all involved in combat operations the importance of adhering to humanitarian and Islamic standards when dealing with detainees, regardless of their affiliation. Actions must remain within legal measures, and revenge or retribution are forbidden under any circumstances.

O honorable heroes, we are so proud of you. In the darkest and most difficult circumstances for over two years, you have shouldered the responsibility of defending Iraq, its people, and its sanctities. By God, you have not grown weary in fulfilling this great responsibility. Instead, your determination to fight until this great goal is achieved has strengthened with time. You have given your lives, shed your blood, and offered tens of thousands of martyrs and wounded in this path, writing glorious epics of heroism and sacrifice on the battlefields. History will immortalize these acts.

May final victory over ISIS terrorists be near – liberating all Iraqi territory and eliminating their threat. Then, the country will be united, and the displaced will return to their homes with honor and dignity. We look forward to closing this painful chapter in Iraq's history, filled with bloodshed, destruction, and cries of the orphaned, the wounded, and the injured. May a new chapter begin, where security and stability prevail, and Iraqis unite to build their homeland, free from grudges and animosities. May they learn from their bitter past, recognize their mistakes and sins, and avoid repeating them. May they refuse to allow outsiders to exploit their differences, interfere in internal affairs, and violate the sovereignty of their country under false pretenses, as is happening today.

O God, guide us on the path of the righteous and help us – as you do the righteous – to overcome our failings; O Lord of the Worlds.

Appendix G:Text V

Glorious Tribute to the Heroic Fighters

This excerpt is from the Friday sermon delivered by Sheikh Abdul-Mahdi Al-Karbala'i (may his glory endure) on 26 Jumada al-Awwal, 1438 A.H., corresponding to February 24, 2017 CE, in the Holy Shrine of Imam Hussein.

We begin by saluting our heroic fighters, striving to liberate the last of Mosul and its surroundings from the hands of ISIS terrorists. We salute them with profound respect, appreciate their immense sacrifices, and congratulate them on their magnificent victories. We pray to God Almighty for their decisive victory over their enemies – the enemies of Iraq and all humanity. May God grant mercy upon their righteous martyrs and bring swift healing to their wounded.

On this occasion, we must once again remind our beloved fighters that they face a cruel enemy who disregards basic ethics. This enemy uses civilians as human shields, hiding among families. Therefore, we emphasize the importance of treating detainees humanely, regardless of their affiliation. They must be handed over to the relevant authorities, and injustice must be prevented. We also stress the preservation of civilian property in liberated areas. Trespassing, damage, or seizure are forbidden. Upholding these principles is a religious, ethical, and national duty. We appeal to all involved in the fight to honor these principles and project a noble image of the Iraqi fighter, forever remembered in the hearts of the people.

Before concluding, let us reflect on four descriptions of our heroic fighters, as used by the highest religious authority:

1-Reverence and respect: "We salute them with reverence and respect."

2-Pure hands: Pay attention, dear brothers and sisters, to this description of these heroic fighters who wield weapons in defense of Iraq, its sanctities, and the honor of its citizens. We grasp their pure hands (in a gesture of support)."

3- Great sacrifices: "We highly appreciate their great sacrifices." This is a tremendous description of these sacrifices.

*4- Magnificent victories: "We congratulate them on their magnificent victories."
Congratulations, heroic fighters, for embodying these noble qualities.*

توصيات مهمة الى القوات الامنية

هذا ما جاء في خطبة الجمعة التي القاها السيد احمد الصافي (دام عزه) في الصحن الحسيني الشريف في يوم ٣٠ ذو القعدة ١٤٣٥ هـ الموافق ٢٦/٩/٢٠١٤ م.

حدثت في الأيام القليلة الماضية بعض الإخفاقات الأمنية والعسكرية مما تسبب باستشهاد وجرح مجموعة من أبنائنا الذين يدافعون عن البلد ضدّ العصابات الإرهابية ونحن في الوقت الذي نشدّ على أيادي المخلصين من أبناء القوات الأمنية والجيش العراقي والإخوة المتطوعين نذكر بالأمور التالية:

أولاً: إن خطر الإرهاب والإرهابيين مما لا يجوز التهاون تجاهه ولا بد من رص الصفوف وتكاتف القوى الخيرة من أبنائنا البررة لغرض صدّ ودفْع هذا الخطر وتوفير كل الإمكانيات المتاحة وتذليل العقبات من أجل تحقيق هذا الهدف.

ثانياً: إنّ المعركة تتطلب رباطة جأش وثبات قدم من قبل أفراد الجيش والقوات الأمنية والحشد الشعبي والتحملي بروح الشجاعة والصبر على مقاتلة المجرمين وعدم ترك المواقع مهما كانت الظروف، بل القتال بقوة وبساله إذ أنّ المهمة مقدسة ونبيلة وهي الدفاع عن العراق العزيز وعن العراقيين جميعاً، بلا فرق بين قومياتهم وطوائفهم لذا فلا بد أن لا تضعف الهمم ولا تمل النفوس فقليل من الصبر ومن الجهد ومن المرابطة يتبعها نصر إن شاء الله تعالى، ومن كانت معركته مقدسة لا بد أن تكون معنوياته قوية وعالية وروحه لا ترهب ولا تعرف للجبين مكاناً.

ثالثاً: على الإخوة الضباط خاصة ومن جميع الأصناف وجميع الرتب أن يكونوا ميدانيين ومع إخوتهم الجنود والمراتب يعيشون معاناتهم ويحملون همومهم ويدافعون معهم ويعززون معنوياتهم، فمن الواضح أن القائد كلما كان ميدانياً كان أقدر على اتخاذ القرار المناسب، وهنا نؤكد أيضاً على أهمية التفاعل مع المعلومة الدقيقة إذ قد يؤدي إهمالها الى مآسي كبيرة مع التشديد على عدم التهاون مع كل من يثبت تقصيره مهما كان موقعه، خصوصاً إذا كانت هذه المقصرية سبباً لشهادة بعض أبنائنا الأجزاء أو جرحهم أو غير ذلك من قبيل الإهمال في إيصال المؤن اللازمة لاستدامة القتال من مأكّل ومشرب وسلاح، إن بعض المعلومات التي تصل إلينا يومياً تؤكد وجود بعض – وإن كان قليلاً- من الذين لم يتحملوا المسؤولية بشكل يتناسب مع جسامة ما نعيشه من واقع خطر وهذا بنفسه شيء خطير لا بد من معالجته.

رابعاً: على الجهات الحكومية أن تتحمّل مسؤوليتها تجاه الإخوة المتطوعين الذين هبوا للدفاع عن البلد منذ أشهر وما زالوا وتوفّر لهم ما يحتاجونه من خلال القنوات القانونية الرسمية، وعدم بخس حق كل من قاتل ويقاوم في سبيل الدفاع عن البلد، إذ إنّنا نعلم أنّ أعداداً كبيرة من الإخوة المتطوعين لم تنظم أمورهم الى الآن من قبل الجهات المعنية بشكل يحفظ لهم حقوقهم وحقوق عوائلهم، فضلاً عن تأخر المساعدات العسكرية والمادية لهم وهذا التأخر لا نجد له مبرراً أصلاً، فهؤلاء الإخوة أعطوا كلّ ما عندهم وبذلوا الغالي والنفيس وتركوا عوائلهم وهبوا للدفاع عن حياض العراق جنباً إلى جنب مع إخوتهم في القوات المسلحة لذا كان واجباً على الدولة أن تنهض برعاية أمورهم وقد سمعنا وعوداً من أكثر من جهة لكن الى الآن لم يتحقق إلا الشيء اليسير مع إنه أمر في غاية الأهمية.

الحذر من الدعايات الاعلامية التي تهبط من معنويات المقاتلين ضرورة دعم المتطوعين الاهتمام بالنازحين

هذا ما جاء في خطبة الجمعة التي القاها الشيخ عبد المهدي الكربلائي (دام عزه) في الصحن الحسيني الشريف في يوم ٢٢ ذو الحجة هـ الموافق ١٧ / ١٠ / ٢٠١٤ م.

١ . تستمر معركة العراقيين بمختلف طوائفهم وأعرافهم ضد عصابات داعش الإجرامية في مناطق مختلفة في العراق، وفي الفترة الأخيرة كان هناك تقدّم في العديد من الجبهات كما حصل إخفاق في بعضها ولاسيما في محافظة الأنبار، وعقب ذلك لوحظ أنّ بعض وسائل الإعلام أطلقت حملة حاولت من خلالها الإيحاء للرأي العام العراقي باحتمالية سقوط بعض مدن العراق المهمة بأيدي هذه العصابات وتعرّض العاصمة الحبيبة بغداد للخطر، وهنا نود أن نؤكد على المواطنين جميعاً بأن يكونوا على حذر ووعي تام من الأهداف الحقيقية التي تقف خلف هذه الحملة الإعلامية، وأهمها هو إدخال الخوف والرعب في النفوس وإضعاف معنويات القوات المسلحة العراقية والمتطوعين، وتوهين عزيمتهم وإرادتهم على القتال بعد الانتصارات الملموسة التي حققوها في عدة مناطق، إن بعض الجهات التي كانت تخطط لتحقيق أهداف معينة من وراء سيطرة المجاميع التكفيرية على بعض مدن العراق قد أصيبت بالمفاجأة والصدمة بعد صدور نداء المرجعية الدينية العليا للمواطنين بالتطوع للقتال دفاعاً عن العراق ومقدساته، والاستجابة الواسعة منهم لهذا النداء واندفاعهم بعزيمة لا تلين ونية خالصة للانخراط في القوات الأمنية العراقية حيث أثبتوا قدرتهم على صدّ هجمات العصابات التكفيرية وتحرير بعض المناطق وفك الحصار عن بعض المناطق الأخرى، إنّنا نؤكد على أن القوات المسلحة العراقية ومن التّحقّق بهم من المتطوعين وكذلك أبناء العشائر الكرام في المناطق الغربية من العراق ممن أخلصوا لبلدهم وشعبهم قادرون بإذن الله تعالى على صد هجمات داعش وحماية مدنها وأراضيهم من شرورها وطغيانها وهناك أمثلة لمدن عراقية لم تكن تملك السلاح والعتاد الكافيين كأمركلي والضلوعية صمدت لأشهر عديدة أمام هؤلاء المدججين بأفضل الأسلحة، بفعل إدارة القتال والصمود والتوكل على الله تعالى والثقة بالقدرات الوطنية للعراقيين وبنصر الله تعالى لهم.

وإننا نهيب بالعشائر العراقية الأصيلة وبالخصوص في المناطق الغربية من العراق التي تتعرّض منذ أشهر إلى حملة شرسة من عصابات داعش أن تعقد العزم وتتوكل على الله تعالى وتثق بقدراتها وقدرات الجيش العراقي في هزيمة هذه العصابات، إنّ التاريخ أثبت أنّ هذه العشائر كانت ضماناً أساسية لوحدة العراق وحماية شعبه مقدساته، ومن الخطأ أن يتصوّر البعض أن الحل يكون في الاعتماد بصورة أساسية على الغير الحماية البلد مما يتعرّض له اليوم من المخاطر ، وهذا لا يعني عدم استثمار مواقف طيبة لدول شقيقة وصديقة لدعم العراق في محنته الراهنة ولكن لا يكون الاعتماد بالدرجة الأساس إلا على العراقيين أنفسهم.

أقول هنا يا أبناءنا في القوات المسلحة، يا أبناء عشائرننا في المنطقة الغربية من العراق، حيث تتعرّضون لهذه الهجمات الشرسة، هناك أمثلة لمدن كما ذكرنا كأمركلي والضلوعية كانت محاصرة لعدة أشهر ولم تكن تملك إلا القليل من السلاح والعتاد والأرزاق، لكن بفعل الإرادة والعزيمة إرادة القتال والثقة بالله والثقة بالنفس مع قلة العتاد والسلاح انتصروا، فإنّ الله تعالى نصرهم لأنهم مع الحق، وهكذا نقول لأبنائنا في القوات المسلحة والمتطوعين مهما كانت الظروف التي تحيط بكم مع إرادتكم مع عزيمتكم مع صلابة إيمانكم بقضيتكم مع ثقافتكم بالله تعالى وثقتكم بأنفسكم ستنتصرون إن شاء الله تعالى، مهما كان لهؤلاء الأعداء من السلاح والعتاد ومهما كان لهم عون من أي جهة كانت.

٢ . سبق ولمرات عديدة أن أكدنا على أهمية إدامة الزخم الشعبي للمواطنين المتطوعين والحفاظ على ما أبدوه من روح معنوية عالية واندفاع خالص للدفاع والمشاركة في القتال لحرر أعداء العراق، وهنا نشدد على الجهات المعنية الحكومية بأمرين:

١. تنظيم عملية التطوع وتطبيق آليات صارمة في اختيار من يُسمح لهم بالالتحاق في القوات والحضور في جبهات القتال، وذلك لاستبعاد القليل من العناصر غير المنضبطة والتي تسيء المسلحة بتصرفاتها غير المسؤولة إلى سمعة المتطوعين.

٢. تقديم الدعم المالي للمتطوعين الذين لا يملك أكثرهم مصدراً ثابتاً لمعاشه وتوفير ما يحتاجون إليه من السلاح والعتاد.

إن واجب الحكومة أن تحقق مستلزمات صمود هؤلاء الأبطال ونصرهم في معركتهم مع الإرهاب ولكن في نفس الوقت نهيب بهؤلاء الأعرزة أن لا يكون ما يعانونه من نقص في الدعم والإسناد مدعاة للتراجع والإحباط، فإن الله تعالى قدر لعباده أن يبنتليهم ويختبرهم في مدى صبرهم وتحملهم وصمودهم في مواجهة الأعداء، وهذه سنة الله تعالى جرت في الأمم الماضية، فعليهم أن يتحلوا بالصبر والتحمل والصمود والثقة بأن الله تعالى سيؤيدهم بنصره ويفرّج عن هذا الشعب قريباً إن شاء الله، وأنه قد أعد لهم من الأجر والثواب ما يتمنون معه الثبات والصمود مهما طالت المعركة وعظمت مصائبها، ونهيب بالمواطنين الذين من الله تعالى عليهم بالقدرة والمكنة أن يُنفقوا مما آتاهم الله تعالى في سبيل حماية العراق ومقدساته من خلال دعم المتطوعين وفق الضوابط والآليات القانونية، لئلا يصيب هذا الزخم الشعبي أي فتور أو تراجع فيصيب الجميع في الخسارة لا سمح الله تعالى.

٣. أوصيكم إخواني بالنازحين خيراً هؤلاء أبناء بلدنا هؤلاء نزحوا قسراً وتركوا ديارهم وأوطانهم ومدنهم، أوصيكم بهم خيراً، راعوا مشاعرهم وتعاملوا معهم بالحسنى، لا يصدر عن أي واحد منكم كلام جارح بحق أي نازح حتى لو صدر من البعض تصرفات غير مقبولة، هؤلاء يعانون الشيء الكثير من الصعب جداً هكذا يترك مدينته وبيته ومعاشه ورزقه ويعاني في هذه الغربة، نوصيكم بهم خيراً، الله تعالى سيفرّج عن هذا الشعب ويفرّج عن النازحين ولكن يبقى شيء مهم، موقفنا في هذه المعركة التي ندافع فيها عن العراق وعن مقدسات العراق وأعراض المواطنين؟ ما هو موقفنا تجاه هؤلاء النازحين، هم إخواننا وأبناء بلدنا؟ لا بد أن تكون لنا وقفة معهم نعينهم نساعدهم بقدر ما لدى الإنسان من إمكانيات مالية أو حتى معنوية، ولو بكلمة طيبة بكلمة تصبر فيها هذا النازح حتى يفرج الله تعالى فإن هذه الأمور ستنتهي ولكن يبقى للإنسان موقفه وفعله ونصرته، ماذا سيقدم في هذه الظروف؟ هذا الذي سيبقى ويسجل لكم، لذلك نوصيكم إخواني وأخواتي كما حصل سابقاً حصلت موجات نزوح ومن ثم فرّج الله بعد ذلك وإن شاء الله ستفرج الأمور وتكشف هذه الظروف عن هذا البلد.

(3)

مباركة الانتصارات العراقية، اجر المقاتلين في جبهات القتال

هذا ماجاء في خطبة الجمعة التي القاها السيد احمد الصافي (دام عزه) في الصحن الحسيني الشريف في يوم ١٤ صفر ١٤٣٧هـ الموافق ٢٧ / ١١ / ٢٠١٥م.

الأمر الأول: في الظروف العصيبة التي يعيشها بلدنا العراق والمنطقة برمتها وهي تواجه الإرهاب الداعشي تمس الحاجة أكثر مما مضى الى مزيد من التكاتف والتنسيق بين جميع الأطراف المساهمة في محاربة الإرهابيين والقضاء عليهم.

إن التوتر والاصطدام بين هذه الأطراف مما لا يستفيد منه إلا الإرهابيون الذين يتربصون بالجميع ولن يفرقوا بين طرف وآخر في ظلمهم وإجرامهم، والقوى السياسية العراقية مطالبة بأن توحد خطابها ومواقفها في هذه القضية المصيرية وتترك جانبا خلافاتها في قضايا أخرى.

إنّ تكريس الجهود والإمكانات كلّها لدحر الإرهاب الداعشي وتخليص البلد منه هو الهدف الأهم الذي لا بد أن يسعى الجميع الى تحقيقه في أقرب وقت، ولكنّه بحاجة الى توفير مزيد من الدعم للقوات المقاتلة بشتى صنوفها وتشكيلاتها والى وضع خطة تحظى بمساندة الأهالي في المناطق التي لا تزال ترزح تحت ظلم وجور الإرهابيين ليكون لهم دور أكبر في تخليص مناطقهم ومن ثم إعادة إعمارها والعيش فيها بكرامة وطمأنينة متساوين مع بقية العراقيين في الحقوق والواجبات.

الأمر الثاني: في هذه الأيام العظيمة حيث يشارك الملايين من محبّي الإمام الحسين عليه سلام. من مختلف أنحاء العالم في الزيارة الأربعينية لمرقده الطاهر نود أن نوضح الأمور التالية:

أ- على الإخوة المقاتلين الذين يقفون عند السواتر الأمامية ويخوضون حرباً ضروساً مع الإرهابيين، والذين يرابطون في الأراضي المحرّرة ويحمون ثغور البلد أن لا يتركوا مواقعهم للتوجه للزيارة فإنّهم ببقائهم فيها سيحضون بثواب أكبر هو ثواب الدفاع عن الأرض والعرض والمقدسات، بالإضافة الى أن عشرات الآلاف من الزائرين والزائرات سيشركونهم في مثوبة زيارتهم فتجتمع لهم مثوبة القتال في سبيل الله ومثوبة زيارة الإمام الحسين ع ويا له من حظ عظيم.

النقاط الثلاث المتبقية تتعلق ب توصيات للزائرين الكرام

(4)

وصايا للمقاتلين

هذا ماجاء في خطبة الجمعة التي القاها الشيخ عبد المهدي الكربلائي (دام عزه) في الصحن الحسيني الشريف في يوم ١١ شهر رمضان ١٤٣٧هـ الموافق ١٧ / 6 / ٢٠١٦ م.

من الضروري لمقاتلينا الأبطال الذين يسطرون ملاحم البطولة والتضحية في صفحات تاريخ العراق الحديث أن يلتفتوا إلى أنّ الغاية من قتالهم هو إنقاذ المواطنين من المناطق التي سيطرت عليها عصابات داعش، وأن ينظروا لهم كإخوة وأخوات، وأنهم جاؤوا لتخليصهم من هذه الفئة الدخيلة على العراقيين في فكرها الضلالي الذي تتبناه بتكفير الآخرين وتحليل قتلهم، الذي ترجمته الى ممارسات وحشية بعيدة عن الإسلام والإنسانية حيث لم يشهد تاريخ العراق مثل هذه الوحشية، فلينتبهوا وليحذروا من أن يكون هدفهم الانتقام أو الاعتداء أو غير ذلك، ولأجل تحقيق هذه المهمة وفق الضوابط الشرعيّة والأخلاقية والإنسانية لا بد من أمرين:

١. التحلّي بأعلى درجات الانضباط النفسي في تصرفاتهم وأعمالهم القتالية، فلا يحملنهم حزن وأسف على فقد عزيز استشهد في القتال، أو تألم على جريح أو حالة غضب أو انفعال على ارتكاب ما يخالف هذه الضوابط من تمثيل بقتيل أو إجهاز على جريح أو تفجير دار مشتبّه في أمره أو سطو على مال لذوي المقاتلين أو استيلاء على أموال لمواطنين أبرياء.

٢. مراعاة المعايير الإنسانية والإسلامية في تعاملهم مع الجميع، فلا بد من الفرز بين المعتدي المقاتل والمواطن الذي لا دخل له في ذلك، فإنّما هدف القتال الحفاظ على الهوية الوطنية والإنسانية والحضارية للشعب العراقي الذي أرادت هذه العصابات مسخها وطمسها، وتتأكد الوصية مع كبار السن والنساء والأطفال، ثم نلقت الى هذه الصورة التي نراها في الكثير من الفضائيات فما أعظم وأجمل أن نرى بعض

أفراد قواتنا المسلحة ومجاهدينا يحملون رجلاً كبيراً على ظهورهم ليوصلوه وعائلته إلى مأمهم، أو يُطعمون صغيراً أو يهدنون ويطمنون امرأة خائفة أو يداوون مريضاً أو يهيئون مأوى لهم، وقد ورد في التوصيات العشرين للمرجعية الدينية العليا التي تم التأكيد عليها:

أولاً: الله الله في حرمة الناس ممن لم يقاتلوكم لاسيما المستضعفين من الشيوخ والولدان والنساء حتى إذا كانوا من ذوي المقاتلين، فإنه لا تحلّ حرمة من قاتلوا غير ما كان. معهم من أموالهم، وقد كان من سيرة أمير المؤمنين عليه السلام أنه كان ينهى عن التعرض لبيوت أهل حربه ونسائهم وذراريهم رغم إصرار بعض من كان معه - خاصةً من الخوارج - على استباحتها).

ثانياً: (الله الله في أموال الناس فإنه لا يحلّ مال امرئ مسلم لغيره إلا بطيب نفسه، فمن استولى على مال غيره غصباً فإنما حاز قطعة من قطع النيران).

ثالثاً: (الله الله في الحرمة كلها فيآكم والتعرض لها أو انتهاك شيء منها بلسان أو يد، واحذروا أخذ امرئ بدينه غيره..). اللهم انصر قواتنا المسلحة والمتطوعين والغياري من أبناء العشائر نصر عزيز مقتدر، ورد كيد أعدائنا في نحورهم، وغير سوء حالنا بحسن حالك إنك سميع مجيب.

(5)

فضل المجاهدين، قصة أحد الشهداء

هذا ماجاء في خطبة الجمعة التي القاها الشيخ عبد المهدي الكربلائي (دام عزه) في الصحن الحسيني الشريف في

يوم ٢٤ شوال ١٤٣٧ هـ الموافق ٢٩ / ٧ / ٢٠١٦ م

الأمر الأول: قال تعالى في محكم كتابه الكريم بسم الله الرحمن الرحيم: لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَكُلًّا وَعَدَّ اللَّهُ الْحُسْنَى وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا (١) لقد عظمت النصوص الشريفة من الآيات القرآنية وأحاديث المعصومين لها شأن المجاهدين وجعلت لهم المنزلة الفريدة والأجر العظيم، فعن رسول الله (صلى الله عليه واله): «فوق كل ذي بربر حتى يقتل في سبيل الله، فإذا قُتل في سبيل الله فليس فوقه بر»، وعن أمير المؤمنين لم: «إن أفضل ما توسل به المتوسلون إلى الله سبحانه وتعالى الإيمان به وبرسوله والجهاد في سبيله فإنه ذروة الإسلام»، وعن أمير المؤمنين عليه السلام قوله: «إنّ الجهاد باب من أبواب الجنة فتحه الله لخاصة أوليائه» < إلى غير ذلك من منات الأحاديث الشريفة الواردة في فضل الجهاد وأهله، وفي عصرنا الحاضر كتب الله تعالى على العراقيين أن يُجاهدوا بأموالهم وأنفسهم دفاعاً عن الأرض والعرض والمقدسات أمام هجمة المتوحشين الدواعش، فهبوا لذلك شيباً وشباناً وتسبقوا للحضور في جبهات القتال للقيام بهذه المهمة العظيمة، وقدموا - تضحيات كثيرة وحققوا انتصارات مهمة، نسأل الله تعالى أن يبارك لهم بها ويتمها في القريب العاجل بتخليص جميع الأرض العراقية من الإرهاب الداعشي.

الأمر الثاني: أيها الإخوة الأعداء والأخوات الكريمات أود أن أقص على مسامعكم حكاية رجل من رجال معركة الجهاد للدفاع عن العراق

ومقدساته قد ختم الله تعالى له بالشهادة في سبيله.. التفتوا أيها الإخوة إلى الدروس والعبر في قصة هذا المقاتل الشهيد القصص ترد في القرآن الكريم ليس لمجرد سرد القصص بل لكي نستلهم منها الدروس والعبر ونتخذ من الرجال الصالحين في هذه القصص قدوةً وأسوةً لنا

ونتعلم منها، وعلينا أن نتعلم الشيء الكثير من قصة هذا المواطن العراقي البسيط المقاتل الشهيد، تحمل قصته مبادئ سامية في الجهاد والتضحية والإيثار من أجل هذا الوطن وعزة أهله، يحسن بنا أن نتوقف . ، عند تلك المبادئ والقيم لنستلهم منها دروساً لمسيرة حياتنا الحاضرة، هو مواطن بسيط لا يملك شيئاً من الدنيا غير زوجة صالحة وثلاثة من الأولاد الصغار ولكنهم جميعاً مرضى، خرج من داره حاملاً هموماً أثقلت كاهله متوجّهاً الى ساحات القتال، استوقفه على قارعة الطريق أحد جيرانه الذين عاشروه فعرّفوه بدمائة الخلق وحب مساعدة الآخرين وقد اعتادوا يومياً سماع فصول الأذان وتراتيل القرآن تصدح بها حنجرته، ودّع جاره موصياً إياه بوالديه المسنين وأطفاله، التقت وراءه وجال ببصره هنا وهناك لم يجد غير مساكن بسيطة متفرقة شيدها أصحابها بعرق جبينهم وتراعى له ابنه الصغير يقف خلف نافذة غرفتهم التي كانت دون زجاج وهو يرمقه بنظرة مزجت بين ألم الفراق والاعتزاز بأب مثله، تأمل وجه الولد الصغير ملياً ليتساءل مع نفسه: ماذا لو أصابته أيام غيابه نوبة إغماء نتيجةً لمرضه وهو لم يترك لدى أمه ما تُراجع به المستشفى وتشتري به الدواء، وأطلت عليه ابنته الوحيدة وقد اعتلى محياها الحزن والوجوم فهي تخفي بيدها ورماً بان في رقبتها لتضخم في الغدة الدرقية، وهي بحاجة الى عملية جراحية ولكنّه لا يملك كلفة تلك العملية، وتذكّر طفله الرضيع الراقد في المستشفى ولكنه منذ أيام وهو ينتظر أباه ليعود به الى البيت، وقف لدقائق يراجع نفسه ويخبرها بين رعاية أولاده الثلاثة المرضى وبين تلبية نداء الوطن الذي ينزف من جراحاته ويدعوه للدفاع عنه ، أيهما أهم وأكثر إلحاحاً؟ وهنا سمع صوت زوجته الصابرة المؤمنة تقول مستنهضة لعزيمته وإيمانه: «لا تقلق فلأطفال أمهات ترعاهم ولا بد للوطن من رجال يُدافعون عنه».. تذكّر إمامك الحسين عليه السلام هل ترك القتال ليبقى مع ولده العليل زين العابدين عليه السلام في خيمته؟ وهل تركه لأجل ريحانة فؤاده (فاطمة)؟ لقد ترك الإمام الحسين لمحبيّه درساً ما بعده من درس في هجرة الأهل والأحباب تلبية لنداء الواجب. اذهب يا زوجي الى الجبهة ولا يهملك ما يعانیه أطفالك من أمراض. أين هي من أمراض أصابت ضمائر من أتمنوا على أرض العراق وثرواته وشعبه فخانوا الأمانة وخذلوا الشعب؟ اذهب وناصر إخوانك المقاتلين لتمنعوا الإرهابيين الأشرار من أن يدنسوا مقدساتنا وينتهكوا أعراضنا، إن جهودكم وتضحياتكم هي التي ترسم مستقبلنا بالعز والكرامة وتمنحنا الأمن والأمان وتوقف المجازر التي أزهدت فيها آلاف الأرواح البريئة ومنها أرواح مئات الأطفال ممن هم بأعمار أطفالك الثلاثة. لقد سارع هذا البطل الى ساحات القتال حتى نال بعد أيام من القتال الضاري مع عصابات داعش وسام الشرف والعزة والكرامة - وسام الشهادة - تاركاً وراءه زوجةً مؤمنة صابرةً وأطفالاً ثلاثة مرضى مستخلفاً الله تعالى عليهم لتقرّ عينه بلقياهم في مقعد صدق عند مليك مقتدر..

أن هذه قصة شهيد من الشهداء الكرامة تحمل أنبل معاني التضحية والإيثار والصبر والترفع عن الدنيا وزينتها، هو مواطن عادي لم يحصل في هذا الوطن ومن حكومته على الحد الأدنى من مستلزمات العيش الكريم.. لم يُمنح حتى ما يوفّر به العلاج لأولاده المرضى ولكن لم يمنعه ذلك من تلبية نداء الدين والوطن، فترك زوجته وصبيته تحت رعاية الله تعالى ولطفه ومضى باذلاً مهجته ليصون وطنه ومقدساته وأعراض مواطنيه..

وأضاف: إننا نستصغر أنفسنا ونشعر بالخجل أمام هذه النماذج الرائعة من العراقيين الذين بلغوا القمة في إيمانهم وإخلاصهم وتضحياتهم، ونقف لهم إجلالاً وإعظاماً وهم أهل ليكونوا قُدوةً وأسوةً لنا جميعاً..

ولكن في المقابل - وللأسف- هنالك آخرون ما زالوا يلهثون وراء الامتيازات الدنيوية ويسعون الى المزيد من المنافع المادية في حين كان المتوقع أن يكون فيهم - في الحد الأدنى- شبه بهؤلاء الكرام في العطاء والتضحية، ولكنهم أبوا أن يكونوا كذلك..

كلام مهم حول القوات الامنية والمتطوعين

هذا ماجاء في خطبة الجمعة التي القاها الشيخ عبد المهدي الكربلائي (دام عزه) في الصحن الحسيني الشريف في يوم ١٩ محرم ١٤٣٨هـ الموافق ٢١ / ١٠ / ٢٠١٦ م

في هذه الأيام الخالدة، حيث يخوض رجال العراق الأبطال في الجيش والشرطة الاتحادية وقوات البيشمركة وجحافل المتطوعين وأبناء العشائر الغيارى معارك العزّ والشرف والكرامة دفاعاً عن الأرض والعرض والمقدّسات، معارك تحرير محافظة نينوى العزيزة وتخليص أهلها الكرام من رجس الإرهاب الداعشي، نحّي هؤلاء الأحبة قادة ومقاتلين ونثمن جهودهم ونشدّ على أيديهم ونبارك لهم انتصاراتهم ونتضرع الى الله العليّ القدير أن يرعاهم ويحميهم وينصرهم على أعدائهم الظالمين الإرهابيين ويتغمّد شهداءهم الأبرار بالرحمة والرضوان ويمنّ على جرحاهم بالشفاء والعافية، ونؤكّد اليوم على أحببتنا المقاتلين كما أكدنا عليهم في مناسبات سابقة بضرورة اتخاذ أقصى درجات الحيطة والحذر في التعامل مع المدنيين العالقين في مناطق القتال، والسعي النليغ في إبعاد الأذى عنهم وتوفير الحماية لهم بكل الوسائل الممكنة، كما ندعو أهالي الموصل الأعزاء الى أن يتعاونوا مع القوات الأمنية قدر المستطاع ويسهلوا لهم مهمتهم في إنقاذهم وتخليصهم من سيطرة الإرهابيين الدواعش، ونؤكّد أيضاً على المشاركين جميعهم في العمليات القتالية بضرورة رعاية المعايير الإنسانية والإسلامية في التعامل مع المعتقلين أيّاً كانوا والاقتصار على اتخاذ الإجراءات القانونية بحقهم والابتعاد عن الثأر والانتقام في مطلق الأحوال.

أيها الأبطال الميامين.. يا من ليس لنا من نفتخر بهم غيركم.. لقد تحمّلتُم مسؤولية الدفاع عن العراق وشعبه ومقدساته في أحلك الظروف وأصعبها منذ ما يزيد على عامين، فكنتم - وأيم الله - على هذه المسؤولية العظيمة.

لم تملوا ولم تكلّوا في القيام بمطالباتها، بل كلّما مضى الوقت ازدتُم صلابة في عزائمكم لمواصلة القتال حتى تحقيق هذا الهدف العظيم فاسترخصتم الأرواح وبذلتُم الدماء وقدمتم عشرات الآلاف من الشهداء والجرحى في هذا السبيل وسطرتُم ولا زلتُم تسطرون أروع ملاحم البطولة والفداء في سوح الوغى مما سيخلدُها لكم التاريخ.

ونأمل أن تكونوا قد اقتربتم من النصر النهائي على الإرهابيين الدواعش بتطهير جميع الأرض العراقية

من دنس وجودهم وإبعاد خطرهم عنها، ليعود الوطن موحداً ويعود النازحون الى مناطقهم معرّزين مكرمين، كما أننا نتطلع الى اليوم الذي تُطوى فيه هذه الصفحة المؤلمة من تاريخ العراق المليئة بإرارة الدماء وخراب الديار وآهات الثكالى ودموع اليتامى وأنين الجرحى والمصابين، وتفتح صفحة أخرى يحلّ فيها الأمن والاستقرار على ربوع هذا البلد الطيب ويتكاتف فيها الجميع من مختلف المكوّنات على بناء وطنهم بعيداً عن الإحن والأحقاد، يأخذون العبر والدروس من تجاربهم المريرة الماضية وينتبهون الى أخطائهم وخطاياهم ويتفادون تكرارها، ولا يسمحون للأجنبي باستغلال خلافاتهم للتدخل في شؤونهم الداخلية وخرق سيادة بلدهم بذرائع مختلفة كما يحصل اليوم.. اللهم خذ بنا سبيل الصالحين وأعنا بما تُعين به الصالحين على أنفسهم ولا تتركنا في سوء استنقذتنا منه يا ربّ العالمين.

تحية اجلال واكبار للمقاتلين الابطال

هذا ما جاء في خطبة الجمعة التي القاها الشيخ عبد المهدي الكربلائي (دام عزه) في الصحن الحسيني الشريف في يوم ٢٦ جمادى الأولى ١٤٣٨ هـ الموافق ٢٤ / ٢ / ٢٠١٧ م.

في البداية ينبغي أن نحیی أعضائنا المقاتلين الأبطال الذين يُجاهدون لتخليص ما تبقى من مدينة الموصل الحدياء والمناطق المحيطة بها من رجس الإرهاب الداعشي نحبيهم بإجلال وإكبار ونشدّ على أيديهم الطاهرة ونقدّر عالياً تضحياتهم العظيمة ونبارك انتصاراتهم الرائعة، متضرعين الى الله العلي القدير أن ينصرهم على أعدائهم - أعداء العراق والإنسانية - نصراً قريباً مؤزراً، وأن يتغمّد شهداءهم الأبرار بالرحمة والرضوان ويمن على جرحاهم بالشفاء العاجل والعافية التامة، وفي هذه المناسبة نؤكد مرّةً أخرى على جميع أحببتنا المقاتلين وهم يُواجهون عدوّاً ظالماً لا يُراعي أدنى المعايير الأخلاقية في حربه معهم، حيث يتخذ المناطق السكنية مواقع للقتال ويجعل العوائل من الأطفال والنساء وكبار السن دروعاً بشرية لحماية نفسه، نؤكد على المقاتلين بمختلف عناوينهم أن يعملوا ما في وسعهم لإبعاد الأذى عن المواطنين العالقين في هذه المناطق، وأن يوقّروا الحماية لهم بالقدر المستطاع، كما نؤكد على ضرورة التعامل الإنساني مع المعتقلين أياً كانوا وتسليمهم الى الجهات الرسمية ذات العلاقة، والحيلولة دون أن يقع عليهم ظلم أو تعد من أي جهة كانت، ونؤكد أيضاً على أهمية حفظ وحراسة ممتلكات المواطنين في المناطق التي يتم تحريرها وعدم السماح لأي كان بالتجاوز عليها وإتلافها أو الاستحواذ عليها، إنّ رعاية هذه الجوانب واجب ديني وأخلاقي ووطني، فنُهبب بجميع المشاركين في العمليات القتالية الالتزام التام بها وإعطاء صورة مشرفة عن المقاتل العراقي المدافع عن وطنه تبقى ماثلة في الأذهان. وقبل أن أبدأ في الأمر الثاني - أيها الإخوة والأخوات - لاحظوا هذه الأوصاف الأربعة للمقاتلين الأبطال من قبل المرجعية الدينية العليا:

أولاً: نظرة الإجلال والإكبار «نحبيهم بإجلال وإكبار».

ثانياً: «أيديهم الطاهرة لاحظوا أيها الإخوة والأخوات أي وصف لهؤلاء الأبطال المقاتلين الذين يمسون بالسلح دفاعاً عن العراق ومقدساته وأعراض مواطنيه» «نشدّ على أيديهم الطاهرة».

ثالثاً: التضحيات العظيمة «نقدر عالياً تضحياتهم العظيمة» وصف عظيم لهذه التضحيات.

رابعاً: انتصارات رائعة ونبارك انتصاراتهم الرائعة، فهنيئاً لكم أيها المقاتلون الأبطال بهذه الأوصاف

الملخص

تتناول الدراسة الحالية توجيهات آية الله العظمى السيد علي السيستاني للمقاتلين ضد داعش من منظور تداولي ونظراً للقوة التأثيرية الكبيرة لهذه التوجيهات على المقاتلين ضد داعش، فمن المؤكد أن نجد في لغتها جوانب أخلاقية وسياسية ودينية وإنسانية. وعليه، تهدف هذه الدراسة إلى التعرف على استراتيجيات المجاملة الإيجابية التي يستخدمها المتحدث لبناء علاقة مع المقاتلين، وكشف آلية تطبيق المجاملة السلبية لتقليل الاعتزاز بالذات لدى المقاتلين، وإظهار المعاني المضرة (التضمين) بأنواعها وبيان دورها في نقل مقاصد المتحدث، وعرض أنواع الأفعال الكلامية والتعبيرات مع الكشف عن أكثرها شيوعاً، وأخيراً تحديد القيم الأخلاقية والموضوعات الرئيسية التي يقدمها المتحدث في توجيهاته. وتماشياً مع الأهداف المذكورة أعلاه، يُفترض أن المتحدث يكرس استراتيجيتين للمجاملة الإيجابية هما: الانتماء لمجموعة ما، والتأكيد على القيم المشتركة، من أجل صياغة الارتباط مع المقاتلين بينما يستعمل صيغ الطلب غير المباشر والعبارات المخففة للحفاظ على ماء وجه المقاتلين. وترى الفرضية الأخرى أن كلا من مجموعتي التضمين، وجميع أنواع أفعال الكلام، وجميع فئات التعابير الإشارية موجودة في هذا الخطاب مع أعلى انتشار للتضمين التقليدي، وأفعال الكلام التوجيهية والإلزامية، وتشنت ملحوظ للفئات الإشارية الزمنية. أما الفرضية الأخيرة فتتنبأ على أن التضحية، الوحدة، والواجب الديني هي الأخلاق الشريفة والدينية الرئيسية التي تتضمنها إرشادات آية الله العظمى علي السيستاني. تم استخدام الأساليب النوعية والكمية في تحليل تلك البيانات. أما بالنسبة للطريقة الأولى، فقد جرى استخدام تصنيف ليفنسون (١٩٨٣) للتعابير الإشارية، وتصنيف سيرل وفاندرفيكين (١٩٨٥) لأفعال الكلام، وتصنيف غرايس (١٩٨٩) للتضمين، ونظرية براون وليفينسون (١٩٨٧) في المجاملة، و موضوع كاب (٢٠١٠). ومن أجل مقارنة الخطب السبع كميًا، تم استخدام اختبار مربع كاي. وفي الختام، واستناداً إلى النتائج، خلصت الدراسة إلى أن إرشادات آية الله العظمى السيد علي السيستاني تشهد توازناً نسبياً بين حضور استراتيجيات المجاملة الإيجابية (٥٠.٢٨%) مثل اللغة الشاملة، والمجاملة السلبية (٤٩.٧١%) التي تعكس جهود المتحدث لبناء روح الصداقة، والاعتراف بمساهمات الجمهور، وتعزيز الوحدة. أيضاً وظف المتحدث كلاً من التضمين التقليدي والمحادثة مع الانتشار المفرط للتضمين التقليدي بنسبة (٤٢%) مما يدل على نيته في الاعتماد على المعاني المفهومة ثقافياً أو عالمياً. نجد أيضاً أن جميع أنواع أفعال الكلام ظاهرة في الإرشادات مع هيمنة الفعل التأكيدي (٣٤.٦٤%) مما يؤكد على الدور المعلوماتي والعقائدي للخطبة، وإرساء المصداقية ومواءمة الجمهور مع المعتقدات والحقائق المشتركة؛ كذلك كان للفئات الإشارية الخمس حضور في الخطاب مع هيمنة الإشارات الشخصية (٤٨.٩٧%)، إذ يلاحظ الاختلاف الإحصائي بين جميع الإرشادات حصرياً في استخدام التعابير الإشارية الذي يدل على هدف المتحدث في إشراك الجمهور شخصياً، وإضفاء الطابع الشخصي على الخطب وزرع الشعور بالاندماج أو المسؤولية. ويظهر أن آية الله العظمى السيد علي السيستاني ينوي التأكيد على قضايا مثل الوحدة الوطنية، والمرونة الأخلاقية، والسلوك الأخلاقي، ودمج الروايات الدينية والثقافية والوطنية من أجل إلهام العمل الجماعي والتضامن.



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دراسة تداولية لتوجيهات منتخبة من خطب السيد السيستاني للمقاتلين ضد داعش

رسالة تقدّم بها الطالب
محمد عباس شنيشل
إلى

مجلس كلية التربية للعلوم الإنسانية في
جامعة كربلاء و هي جزء من متطلبات نيل شهادة الماجستير

في أداب
اللغة الإنجليزية وعلم اللغة

بإشراف

أ.د. ازهار حسن سلومي

شعبان 1446 هـ

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