

A Psycholinguistic Study of Persuasive Strategies Used in the Farewell Sermon of Prophet Mohammed (PBUH)

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Abstract

This study looks into the persuasive strategies used in Prophet Mohammed's final sermon (PBUH). The qualitative design was used in this study. The persuasive strategies theory was used in this study to analyze Prophet Mohammed's final sermon. The analysis of this sermon revealed that it contains all three persuasive strategies: logos, pathos, and ethos. The results revealed that the frequency percentages for the selected strategies are as follows: logos 50%, pathos 40%, and ethos 10%. Furthermore, the sermon contains a variety of speech acts. This study is significant because the speaker is well-known, which piques the interest of many readers/listeners. Furthermore, the sermon is clear and full of logical sentences, which appeals to a wide range of readers, including politicians, speechmakers, and researchers. Furthermore, this study is significant for linguists and researchers because it examines the sermon from previously overlooked perspectives.

Keywords: persuasive strategies, sermon, the last sermon, qualitative research

1. Introduction

This research looks on the persuasion techniques utilized in Prophet Mohammed's last speech (PBUH). This sermon is known as Hajjet Alwada, according to Qadri and Qadri (2016). According to the author, the prophet delivered the discourse during the Hajj in Makkah in the year 632 CE, near Arafat. For Muslims, Arafat day is one of the most auspicious days of the year. Prophet Mohammed took advantage of the information provided to speak about the most important aspects of society, Muslims' needs, how to deal with one another despite their differences, the most important components of the family relationship, the husband and wife relationship, and a variety of other topics.

Persuaders use persuasive language to convince others to agree with their facts, beliefs, and to follow them in their way of thinking. Additionally, the Persuasive technique interested in the audience's emotions, needs, and desires to: be accepted; be loved, to fit in or to follow a tradition. Taghinezhad and Dastpak (2015) mentioned, "Persuasive strategies based upon theories of human psychology. They used in business issues, political matters, speeches, and interpersonal relationships. There are different strategies of persuasion and they are all used to achieve the process of persuasion" (p. 13).

This study examines the discourse of religious speech to understand and analyze religious text with reference to its persuasive strategies. The researcher chooses to write about the persuasive strategies in the last sermon of Prophet Mohammed (PBUH) due to two important reasons: first, many non-Muslims converted to Islam so that this study may highlight the way that attracts people to this religion! Second, there are studies on famous speechmakers like studies on president Obama, Hillary Clinton, Mandela and Prophet Mohammed is a great leader for the Muslims.

Prophet Mohammed's speeches are very important for Muslims since these speeches considered the path that Muslims should follow to live a peaceful life. These speeches consist of the significant instructions delivered by Prophet Mohammed as he told from Allah. One of the most significant speeches is the last sermon which was performed a couple of months before his death. This sermon contains very useful instructions and values that are so important for the Muslims. Hence, the last sermon of Prophet Mohammed (PBUH) is the material analyzed in this study due to its paramount significance for Muslims. What makes this study unique is that analyzes this sermon from a psychological prescriptive depending on Aristotle theory, while others analyzed the sermon from different points of views Azez and Ishola (2018); Qadri and Qadri, (2016); Noor, Ali, Muhabat and Kazemian (2015).

For example, Azez and Ishola (2018) found that the United Nations (UN) adopted universal human rights in 1948. These human rights already exist in the last sermon. The author mentioned in-depth the international human rights cannot be completed without reference to the human rights mentioned in the last sermon of Prophet Mohammed. Further, Qadri and Qadri (2016), studied the historical words of the last sermon to make connections between the ideas, lessons, theories, constitutional law, and human rights mentioned in the Last Sermon of the Holy Prophet (PBUH), with those in the Charter of the United Nations. Another study by Noor, Ali, Muhabat and Kazemian (2015) highlighted the semantic and

functional properties of the language used in the last sermon of the Holy Prophet (PBUH). This study analyzed the last sermon of Prophet Mohammed to discover the types of speech acts. In addition, it may give insight on how to construct a persuasive speech. This study filled the gap because there are limited studies about the last sermon to find the persuasive strategies and the types of speech acts of the last sermon of Prophet Mohammed. Thus, this study aims to answer the following research questions:

1) What are the persuasive strategies used in the last sermon of prophet Mohammed?

1.1 Significance of the Study

The last sermon of Prophet Mohammed (PBUH) is one of the most famous speeches of the prophet (PBUH); that it was performed before prophet Mohammed (PBUH) passed away in a couple of months. First, this sermon contains very useful instructions and values that are so important for Muslims. Second, the significance of the study lies in the way of analyzing the sermon from another point of view that this study analyzed the sermon from psychological prescriptive. Third, the speaker is a well-known person so many readers interested in this thesis. Fourth, the sermon is full of logical sentences and it is clear and precise. Five, by investigating the persuasive strategies and the types of speech acts, the researchers and linguists could benefit from the results of this study since this study focuses on some neglected sides of analysis. Moreover, the leaders, speechmakers and politicians may benefit from the results in terms of choosing the words of this sermon.

2. Literature Review

2.1 Aristotle Theory of Persuasive Strategies

Triadafilopoulos (1999) mentioned that Aristotle theory of persuasive strategies is a theory called applying the whole three strategies of persuasion to achieve success in the persuasion; logos, pathos, and ethos. He added the speaker who want to persuade the listener need to give reasons and engage the addressee's emotions and should express a positive character and worthy of respect.

2.1.1 Persuasions

To turn to persuasion, most people use persuasion to convince other people without violence (Shabrina, 2016). The author stated the way of persuading people is that science comes from Greek. Aristotle theory of persuasive strategies is a theory called applying the whole three strategies of persuasion to achieve success in the persuasion; logos, pathos, and ethos. The information provided Persuasion might use to change behavior or attitude. The author added researchers found those persuasive arguments characterized by interesting patterns of interaction vital. Algamde (2015) mentioned that persuasion appeals mainly to human logic; manipulation reportedly affects human sub-consciousness. The information provided that another study reported that the emotional one is the lowest in presenting the religious persuasive message. Miller (2013) argued that, "People are seldom if ever, persuaded by pure logic or pure emotion" (p. 6). This argument supports Aristotle's view on applying the whole three strategies of persuasion to achieve success in the persuasion process. There are three

persuasive strategies of Aristotle; each strategy has a certain feature to distinguish it.

Within ethos, it relates to the speaker's personality and authority, for example, building speaker reliability based on authority, by sharing personal experiences. There are Logos, which relates to using logical sentences. It has some features like giving examples, causing an effective technique, solving problems, comparison and contrast, and references. The last one is a pathos that refers to passion. The speaker needs to use these ideologies to affect the audience emotionally: value, politeness, humor, satire and so on.

This thesis discussed the whole parts of the last sermon of Prophet Mohammed in the following section.

2.1.1.1 Elements of Persuasion Process:

It is important to know the elements of the persuasion process. There are four elements; source, message, channel, and receivers.

a) Source

The source may be credible or attractive. Prophet Mohammed is a well-known person. People affected by his speech.

b) Message

The message relates to the message from the speaker that he wants to convey.

c) Channel

The channel relates to the way to spread the speech. The last sermon used to say in Friday's sermons.

d) The receiver

The receiver relates to the audiences. In this study, it is the Muslims or the readers.

2.2 Related Studies

There are earlier studies about the last sermon. To start with, Azeez and Ishola (2018) carried out a study about the human rights that started in the United Nations (UN) in 1984 and he found that the human rights appeared in the last sermon of Prophet Mohammed. Moreover, Qadry and Qadri (2016) analyzed the historical words of the last sermon to find out the ideals, lessons, theories, constitutional law, and human rights mentioned in the Last Sermon of Prophet Mohammed with those in the Charter of the United Nations. A comparative study shows the reader the similarities in using words in the sermon with those in the UN charter. The study mentioned the similarities like children rights, the return of loaned money, property protection, and the right to living a peaceful life, equal rights, and the rights reed and honored.

Another study conducted by Noor, Ali, Muhabat and Kazimian (2018) highlighted the Semantic and Functional properties of Language (SFL) properties of the last address of the Holy Prophet (PBUH). It focused on the function of the language used to get a deep meaning

of the sermon based on Halliday SFL. The result showed that the sermon has three types of moods: declarative, imperative, and interrogative. Each one represents a different usage of language. Declarative represent strong and new events. Imperative represents authority, and interrogative represents interpersonal relations with respect to the status of everyone.

Many studies analyzed political speeches depending on persuasive strategies. For example, Eissa (2012) used the persuasive strategies in Obama and MacCain's presidential debates. This study is a comparative between Obama and McCain. It is about who is the more persuader to convince the American voter. This study depends on Aristotle's framework. The results showed that president Obama used more persuasive strategies than McCain did which made him achieve more implicit speech than McCain.

In addition, there is Oyeleye's (2014) study that used rhetoric and lexical as an aspect of persuasive strategy in the language of insurance advertising in Nigeria. This study showed how the strategies of persuasion are part of advertising. They use Gumperz's theory of international sociolinguistics and systemic functional grammar. The author looked for metaphor and personification as persuasive strategies (The author found out how many (I) in this sermon and when Obama used (we) and he interprets the meaning of using each according to the persuasive strategies.

Additionally, Shabrina (2016) investigated the persuasive strategies used in Hillary Clinton speech that analyzed depending on Aristotle theory. The results of the study showed that the speech contains completely persuasive strategies. Hillary Clinton mentioned results from Obama and Clinton this make her speech logical. This sermon contains examples like in preventing interest Prophet Mohammed mentioned his uncle Abd Al-Mutalib interest. Hillary Clinton shows cases of crises and the false promises that effects the audience emotionally. In the last sermon of Prophet, the prophet mentioned his uncertainty of met the Muslims again and that affects the Muslims emotionally. In Hillary Clinton speech, she shows the sadness of the previous economic policies; this relates to ethos. In the last sermon of Prophet Mohammed, the Prophet mentioned that there would be no prophet after his gone.

One more study by Faris (2016) that applied the persuasive strategies of Johnstone's theory on the African leader Nelson Mandela. The results showed the existence of the three persuasive strategies. Quasilogical that relates to logic depends on causation and affection. In addition, Mandala does many rhetorical presentations. Moreover, Mandela applied analogical persuasion by referring to the Bible. These are the ways Mandela followed to persuade the audience.

Moreover, Holichova (2019) compared between Catholics and Protestants' sermons in persuasive strategies depending on Aristotle theory. The results showed that the protestant sermons are more persuasive than the catholic one. That the protestant focuses on emotional appeal to the audience. Usually, the speakers would promote themselves and talk about themselves as a good leader with all their goals to persuade the hearer. The last sermon has not focused on emotional strategy because Makkah is a holy place that makes the Muslims emotionally affected with no need to talk about passion.

Moreover, Hashim and Safwat (2015) analyzed two political speeches: speeches of John Kerry in the Presidential Campaign in 2004 and George Bush Inaugural address in 2001. The results showed that the frequency percentages for the selected speeches are commissive 40%, assertive 35%, directive 20%, and expressive 5%. In addition, Kerry used sentences of commissive acts and no other speech acts since he committed to some future actions, and he promised to make the world better. Bush used assertive sentences and he asserted his authority. Assertive expresses what the speaker believes in. Hence, the data characterized by a majority of commissive, assertive and directive acts that are mostly used as flexible strategies as the study Hashim and Safwat (2015) mentioned, especially in political campaigns, to win elections. Politicians used to communicate directly with the public to convince them of their policies and strategies. The last sermon of Prophet Mohammed analyses shows the majority percent is directive, assertive, then commissive. This shows the similarity in results.

Another study used speech acts theory by Umar (2016) that analyzed a speech of President Joko Widodo to find the types of speech acts used in the speech and the effect of using them. The strategies used in this speech were; 9 assertive, 0 directives, 2 expressive, and commissive, and 0 declaration. This study shows the using of assertive is the highest percent. Joko Widodo said, "I was a businessman years ago". The president talks about truth. Just like Prophet Mohammed when he said: "Allah, that I conveyed your message to your people".

In a similar study, Altikriti (2016) examined President Obama speech using Bach and Harnish theory. This theory divided into four categories that are constative, directive, commissives and acknowledgement. The acknowledgements refer to expressiveness in Searle theory. The highest percent of the usage of speech acts is for constative (assertive in Searle) then the directives, after that the commissive next the acknowledgements (expressive). The similarity in the three speeches is using an assertive type of speech acts as the highest percent such as when Obama said, "I don't want to talk about next year. I want to focus on the next five years, the next ten years, and beyond". Prophet Mohammed "I leave behind me two things, the Quran and my example the Sunnah, and if you follow these you will never go astray" (Altikriti, 2016, p. 57).

This study analyzed a religious text of the last sermon of Prophet Mohammed (PBUH) depending on persuasive strategies. Although there were several studies on this phenomenon, those studies either carried out on other sermons or did not use persuasive strategies to analyze the last sermon of Prophet Mohammed (PBUH).

3. Methodology

This study is qualitative. In qualitative research, there are characteristics of the process of the research: first, exploring a problem or clarify a phenomenon or reach a deep understanding of an issue. Second, contain a literature review to see the problem from the other sides so it has a minor role in qualitative research. Third, the question is in general. Fourth, the data is from a small number and the results could be applicable to a large number of the same group. Fifth, in writing the report, the researcher may be subjective so it is flexible (Creswell, 2012).

3.1 Population and Sample of the Study

Muslims used to make Friday's speeches because Prophet Mohammed did so. There are many speeches of Prophet Mohammed. Some of them are warnings, to make things clear, to remind people of the second life, or to give rules. The researchers chose the last sermon that is the most famous and important one in the Muslims community.

The researchers have chosen this sermon due to its popularity in the Muslim lives. The sermon is very famous and talked about the forbidden of killing anybody. After that, it talked about not taking an interest. Then the creation of a human being that Allah creates Adam and Eve as the parent of all humans. This fact makes the human being equal; that no superiority of one on another. In addition, this sermon mentioned the equality clearly, when the Holley Prophet said that no superiority over the non-Arab from Arab people, nor black and white. This sermon focused on women rights. As wives and shows women the rights of their husbands. Moreover, the sermon warned the Muslims from Seitan. Follow the Holley Quran instructions and the Prophets sayings (Qadri & Qadri, 2016).

3.2 Research Instrument

This research is using document analysis as an instrument. Bowen (2009) mentioned that document analysis is an effective way to collect data because documents are manageable and practical resources. This method can provide documents that can no longer found like this sermon. Bowen (2009) stated that using the document analysis ensures your research is critical and comprehensive. "Document analysis is a systematic procedure for reviewing and evaluating documents both printed and electronic (computer-based and Internet-transmitted) material" (Bowen, 2009, p. 27).

3.3 Data Collection

First, the researcher tried to find the sermon from google. An English version has obtained from the web the religion.com. Then the researcher contacted the website manager and asked for permission to get a copy of the last sermon and use it in the current study. Then the researcher was able to secure the script. Second, the researcher read some articles depends on the same theories. There are studies that depend on persuasive strategies of Aristotle framework like (Shabrina, 2016). This study used persuasive strategies to analyze a speech of Hillary Clinton. Third, the researcher analyzes the last sermon depends based on the above-mentioned theory and give clues from the sermon in both English and Arabic version.

3.4 Data Analysis

The researcher analyzed the sermon according to Aristotle theory of persuasion. This study is describing and classifying the three types of Aristotle theory. The first one called pathos that appeals to emotion; the speaker who effects on feelings of the hearer. The second one called logos which appeals on logic; the speaker used logical sentences by giving examples and evidence. The last one called ethos. This one related to credibility and personality; the speaker who gets the people's attention and has followers. The sermon classified according to these three strategies.

4. Results and Discussion

4.1 Results

According to persuasive strategies, there are three strategies. This study is applying the persuasive strategies theory on the last sermon of Prophet Mohammed (PBUH). Here are some examples from the sermon for each strategy. The researcher gave a brief explanation for each strategy. This study depends on the meaning of each strategy. The meaning is from the examples mentioned in the defined meaning of each type. Additionally, the researcher depends on previous studies in the analysis. Logos is a persuasive strategy that needs to have evidence, reasoning and giving examples. The researcher mentioned each clue between brackets to show the reader the reason that makes the sentence logical.

Ethos related to the personality of the speaker. Even the researcher put the explanation between brackets for each sentence. The last one is Pathos that relates to the messages that make the audience emotional. The researcher also showed the effect of the sentence. Here is the table of the findings.

Table 1. Persuasive strategies in the last sermon (frequency, and percentage)

Persuasive strategies	Frequency	Percentage%
Logos	8	50%
Pathos	6	40%
Ethos	2	10%

A) Logos:

Since logos, the strategy has the highest percentage it has 50% per cent. The researcher tries to give a deep explanation from the last sermon of Prophet Mohammed (PBUH). There is evidence that the researcher mentioned for sentences that have evidence and write it down. In addition, logos have reasoning and it will appear in the sentence itself. The scholars said when the person gives examples and evidence then he is a persuader. To apply this on the last sermon of Prophet Mohammed the following are some examples from the sermon:

- “Return the goods entrusted to you to their rightful owners” (Abdullah, 2007, p. 1). (Evidence) the owners:
- أيها الناس انما المؤمنون اخوة فلا يحل لإمرئ مال أخيه الا عن طيب نفس منه
- Hurt no one so that no one may hurt you” (Abdullah, 2007, p. 1). (Reasoning from principle): فلا ترجعن من بعدي كفارا يضرب بعضكم رقاب بعض
- “God has judged that there shall be no interest and that all the interest due to Alabbas ibn Abdel Muttalib shall henceforth be waived” (Abdullah, 2007, p. 1). (Evidence) prophet’s uncle:

- وقضى الله انه لا ربا وإن ربا عمي العباس بن عبد المطلب موضوع كله
- “People it is true that you have certain rights with regard to your women, but they also have rights over you” (Abdullah, 2007, p. 1). (Reasoning from principle) اما بعد : أيها الناس، ان لنسانكم عليكم حقا ولكم عليهن حق :
- “If they abide by your right then to them belongs the right to be fed and clothed in kindness. Do treat your women well and be kind to them for they are your partners and committed helpers” (Abdullah, 2007, p. 1). (reasoning from principle): فلهن رزقهن وكسوتهن بالمعروف واستوصوا بالنساء خيرا
- “An Arab has no superiority over a non-Arab, nor does a non-Arab have any superiority over an Arab.” (Abdullah, 2007. P1). (Evidence) All humankind is from Adam and Eve:
- أيها الناس ان ربكم واحد وان اباكم واحد كلكم لأدم وأدم من تراب
- “Beware do not stray from the path of righteousness after I am gone” (Abdullah, 2007, p. 1). (Evidence) فلا ترجعن من بعدي كفارا :
- “I leave behind me two things, the Quran and my example, the Sunnah, And if you follow these you will never go astray” (Abdullah, 2007, p. 1). (Evidence) فاني قد تركت فيكم ما ان اخذتم به لن تضلوا بعده، كتاب اله وسنة نبيه :

Logos related to logic, this study shows that the prophet gives evidence in many sentences. The Prophet asked the Muslims to return the goods to their owners. The owner is the evidence. The prophet gives evidence in another sentence that when He ordered to stop using interest and the evidence here is his uncle Abdel Muttalib as an example. Then the prophet said that no superiority over non-Arab since all humankind is from Adam and Eve. Finally, the prophet warns the Muslims to stray from the path of righteousness that He left behind him the holy Quran and the Sunnah (the prophet’s sayings).

About reasoning from principle, the prophet ordered the Muslims not to hurt anyone, the reason no one will hurt you. The second one is about the rights of men as husbands and the rights of women as wives.

B) Pathos

Pathos relates to passion and the ability to affect people emotionally. It takes 40%. Here some examples from the last sermon of Prophet Mohammed (PBUH):

- “For I know not to weather after this year, I shall ever be amongst you again” (Abdullah, 2007, p. 1). (Sadness): فاني لا أدري لعلي لا القاكم بعد عامي هذا في موقفي هذا
- “O people, just as you regard this day, this city as Sacred, so regard the life and property of every Muslim as a sacred trust” (Abdullah, 2007, p. 1). (Warning): أيها الناس ان دمائكم واموالكم واعراضكم عليكم حرام الى ان تلقوا ربكم، كحرمة يومكم هذا في شهركم

هذا في بلدكم هذا

- “Remember that you will indeed meet your Lord and that He will indeed reckon your deeds” (Abdullah, 2007, p. 1). (Fear of God’s wrath):
- وأنكم ستلقون ربكم فيسألكم عن أعمالكم وقد بلغت
- “Beware of Satan, for the safety of your religion. He has lost all hope that he will ever be able to lead you astray in big things, so beware of following him in small things” (Abdullah, 2007, p. 1). (Warning):
- أيها الناس ان الشيطان قد ياس ان يعبد بأرضكم هذه ابدا ولكنه ان يطع فيما سوى ذلك فقد رضي به بما تحقرون من أعمالكم فاحذروه على دينكم
- “Remember that you have taken the theme as your wives only under a trust from God and with His permission” (Abdullah, 2007, p. 1). (Warning) :
بأمانة الله واستحللتم فروجهن بكلمات الله
- “Learn that every Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood” (Abdullah, 2007, p. 1). (Love feeling of brotherhood relation):
أيها الناس انما المؤمنون اخوة

Pathos relates to affectionate emotions. In the sermon, it is clear that the Prophet declared in a very sad way that He may not be among the Muslims again. The second one is warning the people from killing. The third one is a threat from God’s wrath that He will judge the people according to their deeds. The fourth one is a warning from Satan. The last one is about respecting each other as a fellowship.

C) Ethos

Ethos, the strategy appears in the sermon as the second one from the percentage. It has 10%. Ethos relates to the personality of the speaker. The researcher mentioned the explanation between brackets. Here are examples from the sermon:

- “People no prophet or apostle will come after me and no new faith will be born. Reason well, therefore, O people, and understand words which I convey to you” (Abdullah, 2007, p. 1). (The speaker talks about his personality as a leader and prophet) :
وأشهد ان لا اله الا الله وحده لا شريك له وان محمدا عبده ورسوله. اوصيكم عباد الله بتقوى الله واحتمكم على طاعته واستفتح بالذي هو خير اما بعد، اسمعوا مني أبين لكم
- “Be my witness, O Allah, that I have conveyed your message to your people” (Abdullah, 2007, p. 1). (The speaker talks about his personal experience):
الا هل بلغت اللهم اشهد

Ethos as mentioned before related to the speakers’ personality. The first one is clear that the holy prophet mentioned that he is the last prophet and there will be no one after him as a prophet. The second one the prophet talked about his experience in his life.

4.2 Discussion

The researcher examined the sermon of Prophet Mohammed (PBUH). The speech is persuasive because it is full of logical sentences. Prophet Mohammed gave examples in some sentences and evidence in other sentences. Logos has the highest percentage that is 50%. The sermon even has a pathos category. It has the second percentage of persuasive strategies that is 40%. The lowest percentage is the ethos that it takes 10%.

The types of speech acts that appear in the sermon have different percentages. The Prophet used directives as to the main type with 48%. The second one is assertive that the percentage is 28%. The next one is commissives that achieved 10%. The declarative achieved the same percent that is 10%. In addition, the last and the lowest one is expressive with 4%.

Many previous studies used persuasive strategies for analyzing political speeches like; Eissa (2012) analyzed speeches for President Obama and McCain. Other studies used the speech act theory to analyze other speeches and utterances like Hashim and Safwat (2015) he analyzed political speeches of John Kerry and Georg Bush. As previously shown the speakers focused on being persuasive and the analysis showed that they were focusing on having the three strategies of persuasive especially they focused on logical sentences. The previous studies are about famous characters like President Obama who focused on logical strategy. Another study is about Hillary Clinton, she focused on pathos. The last one is about Mandela that he focused on both logical and emotional strategies. The last sermon of Prophet Mohammed (PBUH) also contains the three strategies of persuasion and logos have the majority percentage of the sentences.

5. Conclusion and Recommendations

The last sermon has the three elements of the persuasive strategies ethos, logos, a-and pathos. The first one called pathos that appeals to emotion; the speaker who affects the feelings of the hearer called persuader. The second one calls logos which appeals to logic; when the speaker used logical sentences with examples from life such as this person being persuader. The last part is the ethos that relates to credibility or personality; the person who gets the people's attention and has followers, calls persuader. The researcher classifies the sermon according to these three strategies. The one that has the highest percentage is logos. It achieves a percentage of 50%. After that becomes pathos that has a percentage of 40%. The least percentage is the ethos that achieves the percentage of 10%.

5.1 Recommendations

This study recommends the following:

- 1) This study recommends analyzing other recent speeches from different points of view like intonations and tones to find out how that will affect persuasive.
- 2) This study recommends finding out if there is an effect of using certain types of speech acts and persuasion.
- 3) This study recommends applying these theories to the Holy Quran.

4) This study recommends studying other useful fields like a speech of famous businessmen.

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