

PalArch's Journal of Archaeology of Egypt / Egyptology

EXPLORATION OF PERSUASIVE STRATEGIES IN THE RELIGIOUS SPEECHES OF CONTEMPORARY ISLAMIC SCHOLARS

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Muhammad Alamgir, Noreen Waqar, Ijaz ul haq. Exploration Of Persuasive Strategies In The Religious Speeches Of Contemporary Islamic Scholars-- PalArch's Journal Archaeology Of Egypt/Egyptology 20(2), 1838-1853. ISSN 1567-214x

Keywords: Hadith, Modes Of Persuasion, Quran, Religious Speech, Strategies,

ABSTRACT

This study investigates the exploration of persuasive strategies used in the selected religious speeches of Dr. Tahir ul Qadri, Mufti Taqi Usmani and Dr. Mufti Ismail Menk. The study applies Aristotle's modes of persuasion: ethos, pathos and logos for the analysis of the selected speeches. Results of the study show that ethos is used by the selected speakers to persuade the audience with the portrayal of the good image of being dedicated religious scholars. Religious outlook helps to emphasize the religious message. Pathos is another strategy of persuasion used by the selected scholars to control the emotions of the audience. Furthermore, persuasion through logos provides justification through logical arguments and facts. These modes of persuasion were highlighted through the text by the following: the use of personal pronouns, repetitions, expertise and reputation, code switching, adjectives and references from the Holy Quran and Hadith. It is concluded that persuasion can be done through language with a number of strategies used by the religious scholars to maximize the effect of their speeches. Future studies can be conducted by comparing the modes of persuasion used by Muslim and non-Muslim scholars.

INTRODUCTION

The use of language for communication is known as discourse (Tahsin, 2019). Discourse is the communication between individuals in oral and written forms. Discourse has many forms, such as descriptive, persuasive, motivational and logical (Hidayati, Chiron, & Basthomi, 2019). Recently, religious discourse

is under discussion.

The holy Book of Allah (SWT), the Sunnah and Traditions of Hazrat Muhammad (PBUH), are the basic of Islamic religious discourse. It also includes the five pillars of Islam, Islamic values, morality, good habits, good conduct and ethics (Zidjaly, 1989). In order to convince others in written or spoken text, persuasion is used to an extent by the speakers and writers.

That is why persuasion is dominant in religious discourse. It is a fundamental tool for every type of text and its main role is to convince the people (Dontcheva-Navratilova, Adam, Povolná & Vogel, 2020). Persuasion includes the attempt of a person to change and enhance the views of the others listening to him (Perloff, 2003).

According to Aristotle's modes of persuasion, three strategies are found evident in persuasion, namely: Ethos, Pathos and Logos. Ethos highlights the trustworthiness of a speaker whereas; pathos represents the emotions trigger in the audience. However, logos is used to provide logic in order to convince the audience (Munazil & Rababah, 2022).

Convincing participants at the time of presentation and communication is the basic purpose of persuasive strategy (Hidayati, Choiron, and Basthomi, 2019). This means that strategies used by the speakers to persuade the audience to develop a shared viewpoint and opinion are called persuasive strategies.

Keeping in view the need of the target audience, a speaker frames the discourse to enhance the said goals with the help of a variety of approaches. These approaches are in turned shapes the persuasive strategies in discourse (Craig, 2009). Persuasive strategies differentiate the discourses from one another based on their usage in them. For example, commonly used persuasive strategies in higher education are: reward, competition, social comparison and social learning (Orji et al., 2019). However, religious orators use persuasive strategies in religious discourse for the persuasion of the audience (Abu Rumman, 2019). Exploration of persuasive strategies used in the religious speeches of contemporary Islamic scholars namely: Dr. Tahir ul Qadri, Mufti Taqi Usmani and Dr. Mufti Ismail Menk is the main focus of the present study. The study also explores the significance of persuasion in the religious discourse in the selected speeches. Furthermore, the current study collects and compares the persuasive strategies used by the selected scholars to highlight the dominant strategies in them. It not only finds the dominant strategies but also explains the reasons behind their usage.

RESEARCH QUESTIONS

1. Which types of persuasive strategies are used in the selected speeches of contemporary Islamic scholars?
2. What is the significance of persuasion in religious discourse in the selected speeches of the selected scholars?

LITERATURE REVIEW

Abu Rumman (2019) studies the rhetorical design of Friday sermons in Islamic religious discourse. He examines the three modes of persuasion given by Aristotle in the construction and functioning of the language in the holy sermons of Friday in the Muslim community. Religious scholars persuade the listeners by reciting surahs (chapters) and ayahs (verses) from the holy Quran. These sermons are pre-designed and practiced before the mentioned day in order to not commit any mistake in front of the audience. This preparation shows that religious orators are dutiful in terms of persuading the audience in general and are cautious in terms of the selection of the topic and words in particular. This means that religious discourse is written more cautiously as compared to other forms of discourse.

Furthermore, Ahkemo (2016) elaborates the use of persuasive strategies in religious speeches presented in both Arabic and English languages. The English translation of the Qur'anic verses was compared with the original text. The comparison shows that persuasive strategies have been used in abundance in these religious sermons. The research concluded that the used persuasive strategies are almost identical but still some minor differences were found in them. It has been investigated by the researcher that the basic technique of persuasion is absent from the English sermons. The use of alliteration has been used repeatedly.

A study of similar nature was conducted by Kim (2016), in which he analyzes the discursive techniques used by the Christian religious speakers to justify the decision of church to exclude women from pastoral rules. The study illustrated how certain religious arguments are formed using implicit presuppositions that are presented as unchanging, unquestionable truths, showing that in Bible, text is based on rule, principles and beliefs.

Alkhodari and Habil (2019) evaluated the persuasion techniques used by Dr. Zakir Naik in his popular speeches. The use of logic is the effective and reliable way in communication. It is dominant over all techniques of communication. This shows that Naik valued rational and logical sources in his speeches. The outcomes support the value of using authority quotes in marketing. The three appeals, however, were used to emphasize the authoritative approach, boost degree of assurance, keep the convincer and addressee connected, and advance comprehension of the presented solutions.

Al-nasher (2016) conducted research regarding Persuasive strategies in religious discourse with reference to Deedat's the choice: Islam and Christianity. The researcher focused on thirty arguing texts from Deedat's The Choice: Islam and Christianity. The researcher investigated that as compared to the commonality of emotional and rational appeals, rational appeal is very common. The study also identified the function of linguistics and grammar which helps the audience to understand a message clearly.

Johnson (2016) examines the religious discourse which has been used by Obama in a prayer breakfast which was held on national level between him and his party-men. The study identified the credibility which has been gained by

Obama through his religious speech. Credibility in the speech persuades the listeners in terms of crediting the speaker gives through his speech. It realizes the listeners that the speaker believes in the audience of having faith between the two by minimizing the communication gap through the pathos generating through language. Result of the study shows that Obama cited religious values and brought forth the idea of reformation of the political system by highlighting the credibility through his speech. This means that credibility as a persuasive strategy enables the speaker to trigger the ethos in the audience.

Based on the above discussion, it means that religious discourse is designed on a number of persuasive strategies which is based not only on the choice of the speaker but also on the content of the speeches. Furthermore, it also depends on the religious knowledge of these religious scholars and their attitude towards the persuasive strategies in the speech. It is evident that emotional appeal is significant for persuasion. The gap of persuasion is also accomplished by the use of humors in the discourse which somehow needed to make the audience involve through pathos. It fills the gap between the speaker and listener.

Persuasive Strategies in Different Genres

According to Metsamaki (2012), persuasion and discourse have a long history which was highlighted by both Plato and by Aristotle in their respective studies. The purpose of rhetorical study at that time was to become not only popular but also an expert in oratory in political communication. During the second half of 19th century, there seemed a shift towards real life discourses in which persuasion was analyzed through the three modes of persuasion namely: ethos, pathos and logos given by Aristotle. Among the other forms of discourse, political and religious discourses caught attention of the researchers.

Sodikin (2014) investigated the political speech also known as political discourse to examine the language of the political institutions used by the experts in the field of politics. The definition of politics varies from one society to another based on the political system; however, it depends on the point of view of the speaker. Politics came under the influence of the religion which in turn shapes the hegemony and political structure of the society. Both politics and religion go hand in hand. Therefore, persuasion is done through language by perceiving the role of politics in religion.

A study of similar nature was conducted by Kusmanto et al. (2021). They analyze the role of persuasion in political discourse through the selected text in political advertisements. Persuasion can be done through language. Zidane (2019), on the other hand, elaborates the influence of political speech on the masses. Persuasion plays a key role in pragmatic discourse through the construction of political ideology through language. It puts liability on the speaker to determine the essence of the situation and links the words with the content of the topic of the speech. Linguistic terms used for persuading the audience are composed of discourse markers and fillers. Both discourse markers and fillers provide support to the speaker to persuade the listeners.

Simanullang, Saragih, and Husein (2019) observed the political speech of the President of Taiwan named Ma Ying-Jeou to analyze the purpose and use of persuasive strategies used by poetical leaders in political discourse. According to the findings, the president employed optimism and security more often than fear and fury, which were both detrimental factors of pathos. Additionally, Loudenslager (2013) analyzes the use of language in terms of persuasion in the speeches of President Lincoln, a renowned historic figure, and proposes that Lincoln builds schemas in the minds of his listeners through language which strengthen his arguments against the concept of slavery with the help of comparisons between slavery and the tenets of the declaration of independence of slaves in America. The schemas associate the pre-existing knowledge with the new knowledge and persuasion builds upon this existing knowledge.

Ghazanfari, Mohtasham, and Amirshuibani (2016) looked into the connection between modes of persuasion, political discourse and its overall impact on the public in selected speeches of the Presidents of America and Iran. The researchers found that both presidents have used the modes of persuasion in their own ways keeping in view the schema of their audience. Compared to the former President Obama, President Rouhani employs alliteration as a prominent persuasive technique. While former US President Obama primarily uses metaphor in his speech, Rouhani frequently uses alliteration in order to construct a series of connected words in the minds of the audience.

Furthermore, Faris (2016) conducted a study of similar nature on the type of persuasive strategy used by Mandela in his speech on freedom. The three basic modes of persuasion by Aristotle were found in abundance in the selected speech. Mandela uses the methods of presentation and the methods of most of the three equations as an approach to draw the attention of the audience towards the importance of freedom in life. Causation is a logical method (logos) most commonly used in quasi-logical techniques, followed by syllogism and enthymeme. By using such excuses, Mandela may have been able to convince his supporters to reject the idea of white supremacy and to look out for anti-apartheid and anti-government protests as a response. Mandela also uses introductory debates, a form of engagement which focused on engagement and dialogue, rather than quasi-logical which is based on intelligence.

Salam and Karim (2022) discussed the use of international patterns of persuasive strategies on the speech of Blair. Deception is used to persuade the audience both logically and reasonably. Factual knowledge (logos) elaborates the stated facts in front of the listeners but the surety cannot be given to them. The speaker persuades the listeners to decide the difference between right and wrong with the help of logos, instead of telling them directly what to do. This means that logos helps not only in stating facts in a logical way but also gives the choice of decision making to the audience.

In contrast, Alkhawaldeh (2021) examines the influential strategies taken by the Jordanian government against the pandemic of covid-19. The use of personal pronoun 'we' during the pandemic in Jordan minimizes the gap between the government and the mass. The repetitive use of this pronoun persuades the people to consider themselves as one entity going through the same phase of

life. Representatives of the government made significant efforts through discourse in order to maintain balance in the society mainly by relying on six persuasive strategies namely: metaphor, repetition, self-glorification, victimization, first-personal pronoun, and religious quotes. The target audiences were not educated directly by the government; rather, they were compelled emotionally (pathos). The accountability of each persuasive strategy seems to find social cohesion and coherence, reassurance of the community, refute the counter-claims, and present a dignified and credible image.

Hassan (2016) generalized the concept of persuasion in political discourse in the context of stylistics in order to understand the function of persuasion in text. The repetitive use of anaphoric and epiphoric references enhance the understanding of existing knowledge. Such an effect is closely related to the rhythm produced by these two different types of repetition, which results in sticking to the imagination of the audience and increasing the memory of a certain concept. Another important strategy used by the speaker in his speech to persuade the audience is inclusiveness. This strategy brings uniqueness in discourse and helps in persuasion.

Saeed et al. (2020) clarify the concept of the role of persuasion in victorious speech. They analyze the persuasion in the victory speech of Imran Khan. They found that in order to entice the audience and further his political goals, Imran Khan used ethos, pathos, and logos of Aristotelian rhetoric in addition to other methods such as prediction strategy, good introduction, and other negative presentations. In his defense of his own or other people's goals, Imran Khan spoke of persuasion and tact.

RESEARCH METHODOLOGY

Theoretical Framework

According to Fanani et al. (2020), speakers use various techniques, including words, images, photos, videos, and media, to persuade listeners to agree with their ideas. Effective cues and persuasive language enable effective communication (Said, 2018).

Modes of Persuasion: Ethos, Pathos and Logos

Rhetoric played a crucial role in European education from Roman times to the 19th century, with Aristotle defining it as the ability to observe persuasion techniques in various situations. He studied persuaders in Athens, courts, and government, focusing on ethos, pathos, and logos (Demirdögen, 2010).

According to Aristotle's modes of persuasion, three strategies are found evident in persuasion, namely: Ethos, Pathos and Logos. Ethos highlights the trustworthiness of a speaker whereas; pathos represents the emotions trigger in the audience. However, logos is used to provide logic in order to convince the audience (Munazil & Rababah, 2022).

DATA SOURCE AND DATA COLLECTION

The present study analyzes three religious' speeches of three influential Islamic scholars. "Islam is the Religion of Peace" is a speech delivered by Dr. Tahir ul Qadri in London on November 24th, 2013 in Global Peace and Unity Conference. The second speech has been taken from the book of Mufti Taqi Usmani. The name of his book is "Discourses on the Islamic Ways of Life." The book contains ten volumes. The book was published in 1999. The selected speech is "Be Quick in Doing Good". The third speech has been selected from the speeches of Dr. Mufti Ismail Menk. The selected religious speech is: "Islam: A Message of Peace".

DATA ANALYSIS TECHNIQUE

Keeping in view the nature of the present study, discourse analysis is used as a data analysis technique to highlight the role of language in terms of persuasion done by the religious scholars. Discourse analysis is a qualitative and interpretative approach of a text to describe the function of a language in its social context. The interpretations are based on the linguistic knowledge drawn from the text with the providence of detailed contextual understanding of the text (Waqar and Ali, 2021). Therefore, discourse analysis is done on the selected extracts from the speeches to answer the questions of the present study.

ANALYSIS

The researcher examined the selected religious speeches of Dr. Tahir ul Qadri, Mufti Taqi Usmani and Dr. Mufti Ismail Menk. The selected religious speeches are based on three modes of persuasion. The selected religious speeches contain ethos, pathos and logos as persuasive strategies.

Qadri, Usmani, and Menk employ various persuasive strategies in ethos, pathos, and logos. In ethos, they use personal pronouns, repetitions, trustworthiness, authority, expertise, and reputation. In pathos, they use adjectives, prayers, and similes. In logos, they use Qur'anic verses and Hadith.

According to Bivins (2003), religious scholars must demonstrate ethics, values, honesty, ideals, compassion, and generosity to establish credibility. Qadri uses trustworthiness and respect in his persuasion ethos, addressing "my Respected Scholars, My Brothers and Sisters, the Honorable Audience" Qadri, 2013, lines 1-2).

A speaker can also persuade an audience by discussing age and gender, values, ethnicity and culture, interests, employment, and significant personalities (Zanoni and Janssens, 2004). To impress his audience, Qadri discusses the character of the Holy Prophet (PBUH). He also uses notable figures from the Holy Prophet's companions (RA) as examples. (Qadri, 2013, lines, 57-59) Moreover, if a speaker is addressing to a mass media it shows that he has authority (Reyes, 2011). Qadri presented his speech as a religious and a Ph.D scholar.

According to Carlo (2014), personal pronouns repeatedly use to draw the attention of audience. Qadri uttered personal pronoun repeatedly to draw the

attention of audience. The use of personal pronoun by Qadri contains ethos strategy.

In addition, repetition highlights important points and exudes enthusiasm. The audience and listeners are emotionally moved by the recurrence (Brunila and Hannukainen, 2017). The repetition of the clause “we have lost” by Qadri evokes enthusiasm and emotion among the audience. It also inclines audience that the clause he repeats is very important. So, he has used the ethos strategy of persuasion.

Similarly, expertise is the knowledge of a person about a subject and reputation is the awareness of the audience about the speaker (Lev-Ari and Keysar, 2010). Qadri has a widely reputation in the presence of his audience; they are aware about his worldly and religious education.

On the other hand, Menk has made the use of taking oath, personal pronoun and code switching as persuasive strategy in ethos. Menk tends to overuse the pronouns "I" and "you." He was a notable guest who was discussing peace. He says that Islam is a religion of peace. He advises them to advance peace. He reminded the audience of the hereafter while speaking about Allah's benevolence and used the pronouns "I" and "you" numerous times. Personal pronouns are also frequently used to grab the audience's attention. They serve as the audience's attention-grabbing ethos keys (Carlo, 2014). Menk utilized personal pronouns rather frequently to draw the audience's attention. In order to capture the audience's interest, pronouns are crucial to the ethos. The use of personal pronoun exhibits the strategy of ethos.

According to Amore, Baker and Chapman (2011), ethos is the audience's perception level of believability. The scholar emphasizes the crucial points to the audience and swears that they agree with him. Menk swears while displaying credibility with his words. He proposed ethos, one of Aristotle's modes of persuasion. Secondly, in order to establish his authority and the audience's ability to believe what he says, the scholar swears. As he swears: “I swear, there is a peace...” (Menk, 2019, lines, 125-26).

Similarly, code switching is the shifting from one language into another (Nilep, 2006). The scholar has made the use of code switching as a religious scholar. He uses some sentences from Arabic language which are very common. He has spoken these sentences to show hope, gratitude. As he says: “Subhanallah” (Menk, 2019, line, 172), “Allaho Akbar, Alhamdulillah (Menk, 2019, line, 82). According to Hashim (2015), when someone tries to be more convincing by changing his voice, tone, persona, and ethos appeals, he shifts to code switching. A bilingual person might change the codes. Menk also demonstrated to the audience his ability to speak other languages by changing codes. When he switches to a different language, he also tries to inspire thankfulness and optimism among the audience. This fits with the ethos strategy.

According to Zanoni and Janssens (2004), a speaker can also persuade an audience by discussing values, ethnicity and culture. Usmani has used good character and judgment as ethos. Usmani is neutral in his religious speech and

objective and he is not taking sides. He showed his fair judgment when he said that the Prophet Mohammad (PBUH) said, the objectivity of his judgment is demonstrated by referring to Prophet Mohammad (PBUH). This also shows the credibility and authoritative evidence for his religious speech. It highlights a positive image of the speaker, good character and judgment. This strategy contains ethos for persuasion.

In addition, adjectives like personal, social, moral and humanistic and other adjectives are meant to attract the audience and convince them (Hussain, et al. 2020). Adjectives are used by Qadri as a source for interpretation, motivation and emotion which fall under pathos strategy of persuasion.

Similarly, pathos aims to arouse a variety of similar feelings in listeners, including sadness, fury, guilt, fear, joy, pride, and veneration (Goodwin & Jasper, 2006). Qadri expressed his sadness over the young generation's loss of the true teachings of Islam, as well as their identity, culture, and message. His grief for the younger generation uses emotion to persuade. As he says:

“Today, we are living in a very crucial period. Muslim Ummah, in our younger generation is lost. We have almost lost our ideology. We have lost our identity. We have lost our culture. We have lost our pride of legacy. We have lost our connection with the greatness of teaching of Islam.” (Qadri, 2013, lines, 6-9)

Qadri is enraged by those who murder innocent people all over the world. They distance themselves from such terrible people, he claimed. He vehemently rejects any acts of terrorism, no matter where they occur. He speaks angrily and employs the pathos method of persuasion. As he puts it “There are two kinds of terrorism: individual terrorism by few groups, committed by few organizations. We disassociate ourselves from their criminal activities. And we disassociate and condemn ourselves from them. We condemn their terrorism.” (Qadri, 2013, lines, 269-73)

On the other hand, pray is used to arise emotions among the audience and they answer the pray of the speaker (Hendi & Jihole, 2021). Usmani has supplicated to Allah that May Allah reform their thinking and feelings and set their hearts right and help them to walk on the path which His Messenger (PBUH) has shown them. This strategy of persuasion contains pathos.

Similarly, rhetorical questions refer to pathos strategy of persuasion. They are used for provoking different emotions among the audience. They can be too much emotional and take the audience into deep thinking. These can be different and depend upon the speaker and the intention of the speaker (Hendi & Jihole, 2021). Usmani asked rhetorical questions to take the audience into deep thinking and that they prepare themselves for the hereafter life. He added that they should not wait to richness or poverty but perform every good deed. The use of rhetorical questions by Usmani contains pathos strategy of persuasion. According to Brennan and Merkl-Davies (2014), encouragement in a speech produces strong and positive emotional reactions and puts the audience towards the desired direction. And it reveals pathos strategy of persuasion. Usmani encouraged the audience towards good deeds through the narration of the Holy

Prophet (PBUH). As he was interpreting the narration of the Holy Prophet (PBUH): "If you are waiting for the doomsday, then Domsday will be so calamitous that man will have no escape from that calamity." (Usmani, 1999, lines, 469-72). This example shows that the scholar encouraged people during his religious speech to do good deeds and do not wait for the next day. This justification comes in the form of supportive statements that appeal to the receiver's emotion.

According to Marx, et al. (2007), to make a statement more emotional, vivid picture is used to allow the audience to experience the emotion. Similarly, Usmani produces a vivid picture in his religious speeches to mind and vision. Below is an illustrative example of a vivid picture. The scholar created a picture that depicts: "If man gets a valley of gold, he will like to have two valleys. If he gets this, he will desire to have three and so on. In this greed he will spend his entire life without attaining contentment." This picture makes the thought vivid and enables the audience to become deeply involved in the message that the speaker conveys it. Therefore, the scholar has utilized persuasive strategies of pathos. Menk has made the use of, pray, joke, asking question, easy language, repetition and simile as pathos. According to Hendi and Jihole (2021), when someone prays, they do it in the hopes that his pray will be heard. Menk supplicated to Allah that bless them all and bestow goodness on them. The people responded: "Ameen". This pray stirs up feelings and hopes among the audience and the scholar has made mentioned pathos strategy in persuasive strategy.

On the other hand, pathos is a type of rhetorical question that refers to persuasion. Rhetorical Questions are used to elicit different emotions among the audience. They could be too sentimental and cause the listener to reflect deeply (Zangenehmadar & Hoon, 2014). While delivering his religious speech, Menk poses various questions. He has asked questions that the audience pay attention and engage in serious thought in response to his questions. Menk's use of rhetorical questions is a pathos-based persuasive technique.

Pathos can be communicated by using clear, succinct language, an emotive tone of voice (oral or written), pauses, and emotional analogies or anecdotes (Osbeck, 2011). In order to influence his audience, Menk used simple, plain language together with stories and experiences. This is the reason he chose simple language that leans toward pathos.

According to Richards (2009), repetition serves that a speaker emphasizes his remarks and ensures that the listeners are paying attention. Similarly, Menk uses repetition to persuade the audience. He employs repetition in his religious speech to influence the audience. He uses the word "peace" several times throughout his speech. So, he used the ethos persuasive strategy by using the term "peace" repeatedly.

Pathos is used by a speaker or writer to elicit sympathy from the audience for his or her cause. He may utilize harsh language and concrete examples. As figurative language, he might use metaphors, similes, or alliteration (Loudenslager, 2013). Menk is discussing Almighty Allah's system. He goes on to say that (from human beings) both offspring and parents are searching for

Paradise. Then he uses figurative language to compare humans to plants. He wishes to demonstrate the diversity of people with other organisms such as plants. As a result, he used pathos in his discourse.

In addition, Dr. Mufti Ismail mentions jokes in his speech for the attention of the audience and also wants to refresh them. According to Pattimore (2015), Jokes are frequently remembered pathos devices, even if the opposing speaker's argument is more persuasive, the speaker will come off as more relatable and even intelligent than the opposing speaker who just uses logos or ethos. Menk has used joke as persuasive strategy to attract the audience and pay attention.

Personal experiences, popular quotes, evidences and the use of statistics are used by the speaker to support his statement as logos strategy of persuasion. Logical appeal, or "logos," as Aristotle called it justification and supporting evidence; the combination of these two factors strengthens the persuasiveness of a speaker's argument. Each selected scholar has used logos as persuasive strategy. To supports his statement and convince the audiences through logic and evidence, Qadri quoted verses from the Holy Quran and Traditions of the Hoy Prophet (PBUH). The combination of these two religious' sources in his religious speech, strengthen the persuasiveness in his speeches. He thoroughly quoted these two sources that audience agree with him and trust him. So, the use of these religious sources by Qadri contains logos strategy of persuasion. Usmani quoted many verses of the Holy Quran during speech related to his selected topic. The main theme, which he wanted to convey to his audience, is to excel each other in good deeds. Usmani quoted most of the Hadiths from Sahih Bukhari, Sunani Ibn Maja and other books of Hadiths to provide more evidences to his speech. His speech conveys a message of peace, tranquility, humanity, unity and honor of humanity.

Similarly, Usmani cited verses from the Holy Quran and traditions of the Prophet (PBUH) to bolster his arguments and persuade the audience using reasons and proofs. His religious talks are more convincing because of the combination of these two religious sources. He provided in-depth quotations from these two sources to demonstrate his credibility. This strategy falls in logos.

The sharing of personal experience with audience reveals the experience of a speaker and the domain of his or her knowledge. This kind of experience increases the trust of people regarding a speaker knowledge, character and credibility (Brunk, 2006). Usmani has made the use of different anecdotes to show his credibility and experience. This strategy contains logos strategy.

According to Ting, (2018), logos, sometimes known as the appeal to logic, is used to appeal to the audience's sense of reason or logic. The author uses logos by using facts and numbers as well as drawing obvious, logical connections between topics. Menk has made the use of different examples logically to clear his points and topic that the listeners understand the topic well. This is why, he used the strategy of persuasion and that is logos.

A speaker will use logos to back up his claims with evidence, expert remarks, and personal experience. The justification and corroborating evidence are two components of the speaker's logical argument (Garsten, 2011). Menk made mention the Holy Quran and Prophetic traditions to support his claims and persuade the audience using logic and evidence. So, due to these two religious sources, his speech is more persuasive. To back up his content, he supplied in-depth quotes from these two sources. This strategy fits with the logos category. Furthermore, sharing personal experiences with the audience helps the audience understand the speaker's experience and area of expertise. When a speaker has this kind of expertise, people are more likely to embrace his knowledge, integrity, and credibility (Brunk, 2006). Menk has related the story of a Muslim brother who was ill and ultimately passed away. He then related his personal experience, and the information below is based on that experience. To establish his expertise and power along with his credibility, Menk has used a variety of anecdotes.

Significance of Persuasion in the Selected Religious Discourse

The selected scholars employed ethos as a persuasive strategy, utilizing trustworthiness and respect to persuade the audience with relatedness. They used ethics and ethics to persuade the audience, as trust builds faith. Religious speakers in the Muslim community also used stories of Prophets, such as the life of the Holy Prophet (PBUH), to persuade the audience through pathos.

Expertise and reputation were key factors in their persuasive speeches, as they were well-versed in religious and scientific knowledge. Personal pronouns were used repeatedly to draw the audience's attention, and pathos was conveyed through the use of adjectives and rhetorical questions. The word "pray" was used multiple times to evoke religious empathy among the audience.

In their religious speeches, the scholars used simple, concise sentences, clear language, emotive tone, pauses, and emotional metaphors or anecdotes to connect the audience. They also used repetition to draw attention to the points they wanted to be stored in the minds of their followers.

In logos, the selected scholars used verses of the Holy Quran and Hadith of the Holy Prophet (PBUH) to support their messages and convince the audience. They shared authentic anecdotes and personal experiences to provide evidence and solid arguments, making their religious talks more convincing due to the combination of these two religious sources.

CONCLUSION

Following are the main conclusions of the current study:

The present study has examined the exploration of persuasive strategies used in the selected religious speeches of Dr. Tahir ul Qadri, Mufti Taqi Usmani and Dr. Mufti Ismail Menk in relation to Aristotle's modes of persuasion: ethos, pathos and logos.

Based on the findings and discussion, it can be concluded that there are 20 persuasive strategies used in the selected religious speeches of Qadri, Menk and Usmani. The twenty strategies are: 1) the use of personal pronouns, 2) repetitions, 3) good character, 4) trustworthiness and respect, 5) authority, 6) expertise and reputation, 7) code switching, 8) taking oath, 9) judgment, 10) adjectives, 11) pray, 12) rhetorical questions, 13) encouragement, 14) easy language, 15) the use of joke, 16) the use of simile, 17) vivid pictures, 18) the Holy Quran, 19) Hadith of the Holy Prophet (PBUH), and 20) the use of logic. The study found that persuasive strategies are widely used in religious discourse. The selected religious scholars persuaded their audience through showing their good image and credibility.

Ethos is persuasive strategy used by Qadri, Usmani and Menk to persuade their followers through showing their good image and their credibility as religious scholars. Pathos is another strategy of persuasion used by the selected religious scholars to control the emotion and mindsets of the listeners. Finally, the selected scholars have made the use of logic during the explanation of Qur'anic verses and Hadith of the Holy Prophet (PBUH) as logos.

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