UNIVERSITI PUTRA MALAYSIA

RHETORICAL SITUATION, RHETORICAL APPEALS AND CONCEPTUAL METAPHORS IN NURSI'S DAMASCUS SERMON

NUR SAKINAH THOMAS BINTI ABDULLAH

FBMK 2017 18

RHETORICAL SITUATION, RHETORICAL APPEALS AND CONCEPTUAL METAPHORS IN NURSI'S DAMASCUS SERMON

By

NUR SAKINAH THOMAS BINTI ABDULLAH

Thesis Submitted to the School of Graduate Studies, Universiti Putra Malaysia, in Fulfillment of the Requirements for the Degree of Doctor of Philosophy

January 2017

Abstract of thesis presented to the Senate of Universiti Putra Malaysia in fulfilment of the requirement for the degree of Doctor of Philosophy

RHETORICAL SITUATION, RHETORICAL APPEALS AND CONCEPTUAL METAPHORS IN NURSI'S DAMASCUS SERMON

By

NUR SAKINAH THOMAS BINTI ABDULLAH

January 2017

Chairman : Vahid Nimehchisalem, PhD
Faculty   : Modern Languages and Communication

Classical rhetoric which originated from the times of ancient scholars has now developed rapidly in discourse analysis. However, how rhetoric has managed to reveal the persuasive language in sermons is still in the motion of research. There is also limited attention on language and persuasion especially on Muslim thinkers. Bediuzzaman Said Nursi (1877-1960) was a prominent Muslim theologian and thinker of the late Ottoman and Modern Turkey whose writings are considered as influential, but studies on Nursi's persuasive strategies are scarce. Therefore, this study attempts to explain the persuasive strategies used by Nursi in one of his writings which is *Damascus Sermon* (1911) delivered in the historic Umayyad Mosque in Damascus, Syria. More specifically, the objective of the current study is to analyse the rhetorical situation in reference to lexical signals, the rhetorical appeals and the conceptual metaphors used by Nursi as persuasive strategies. The interrelatedness of the rhetorical situation, rhetorical appeals and conceptual metaphors that effect persuasion is also analysed. A qualitative research method following an explanatory case study design based on Kinneavy's (1971) theory of discourse was used to analyse the *Sermon*. ATLAS.ti 7 was used for coding and categorising the data in this study. The theoretical perspectives include Bitzer's (1980) rhetorical situation consisting of exigence, audience and constraints; rhetorical appeals on ethical appeals (*ethos*), emotional appeals (*pathos*) and logical appeals (*logos*) based on classical rhetoric. Hoey's (2013) Problem-Solution pattern was used to analyse the lexical signals and Martin's (2000) inscribed and evoked appraisals were used to evaluate the pattern. Lakoff and Johnson's (2008) Conceptual Metaphor Theory was used to interpret the metaphorical linguistic expressions. The results revealed how persuasion was achieved by Nursi through the mode of thoughts and actions inherent in his language which created the driving force behind a mass of followers. They also revealed the recycling Problem-Solution pattern in the structure of the *Sermon's* rhetorical situation, the effectiveness of Nursi's interrelated rhetorical appeals and the conceptualisation of metaphors such as life, despair and love. The results showed that the awareness of the rhetorical situation, the inscribed and evoked appraisals, the correlated

rhetorical appeals and the metaphorical linguistic expressions from the conceptual metaphors interrelated effectively as Nursi's persuasive strategies. Eventually, the findings showed the positive modification and Positive Evaluation in the *Sermon* are related to Nursi's life-long principle of 'positive action' that reveals the themes of belief and freedom which convey the message of universal peace. These findings are expected to have implications for orators, educators, administrators, authors and experts in influencing their audience through persuasive strategies. Although this study has limitations as the focus is on rhetorical situation, lexical signals, invention and conceptual metaphors of a translated sermon, the findings are expected to help researchers in the areas of rhetoric and language studies. This study has theoretical contributions as the integrated theories and model from the rhetorical, linguistic and metaphorical perspectives used in analysing the *Sermon* can benefit orators and other researchers who are analysing sermons and other similar discourses.

Keywords: Persuasive Strategies, Rhetorical Situation, Rhetorical Appeals, Bediuzzaman Said Nursi, Damascus Sermon, Problem-Solution pattern, Conceptual Metaphor

Abstrak tesis yang dikemukakan kepada Senat Universiti Putra Malaysia sebagai memenuhi keperluan untuk ijazah Doktor Falsafah

SITUASI RETORIK, RAYUAN RETORIK DAN METAFORA KONSEPTUAL DALAM KHUTBAH DAMSYIK NURSI

Oleh

NUR SAKINAH THOMAS BINTI ABDULLAH

Januari 2017

Pengerusi : **Vahid Nimehchisalem, PhD**
Fakulti : **Bahasa Modern dan Kommunikasi**

Retorik klasik yang berasal daripada ulama silam kini telah berkembang pesat dalam analisis wacana. Namun, strategi yang membawa kejayaan retorik mengungkapkan bahasa persuasif dalam khutbah masih dikaji. Terdapat juga penelitian yang terbatas terhadap bahasa terutamanya retorik pujukan terhadap pemikir Islam. Bediuzzaman Said Nursi (tahun 1877-1960) adalah seorang ahli teologi dan pemikir Islam yang tersohor pada penghujung era Othmaniyah dan era Turki moden yang telah menghasilkan penulisan yang dianggap berpengaruh tetapi hanya sedikit kajian terhadap strategi persuasif yang digunakan oleh Nursi. Oleh itu, kajian ini cuba meneroka strategi persuasif yang digunakan oleh Nursi dalam salah satu penulisannya, iaitu "Khutbah Damsyik" (1911) yang disampaikan di Masjid Umayyah yang penuh bersejarah di Damsyik, Syria. Secara khusus, objektif kajian ini adalah untuk menganalisis situasi retorik melalui isyarat leksikal, rayuan retorik, dan metafora konseptual yang digunakan oleh Nursi sebagai strategi persuasif. Hubung kait antara situasi retorik, rayuan retorik dan metafora konseptual yang memberikan kesan pujukan juga dikaji. Khutbah ini dianalisis melalui kaedah kualitatif dengan reka bentuk kajian kes penghuraian berdasarkan teori wacana Kinneavy (1971). ATLAS.ti 7 digunakan untuk proses pengekodan dan pengkategorian data dalam kajian ini. Perspektif teori termasuk situasi retorik Bitzer (1980), yang terdiri daripada tuntutan, audiens dan kekangan; rayuan retorik terhadap rayuan etika (*ethos*), rayuan emosi (*pathos*), dan rayuan logik (*logos*) dengan berdasarkan retorik klasik. Pola penyelesaian masalah Hoey (2013) telah digunakan untuk menganalisis isyarat leksikal. Di samping itu, analisis pujian tersurat dan tersirat yang dicipta oleh Martin (2000) juga digunakan untuk menganalisis pola tersebut. Teori Metafora Konseptual Lakoff dan Johnson (1980) turut digunakan untuk mengenal pasti dan mentafsir ekspresi linguistik yang mengandungi unsur metafora. Hasil kajian ini menunjukkan bahawa Nursi telah berjaya untuk melakukan pujukan melalui mod pemikiran dan tindakan yang terkandung dalam bahasanya sehingga menjanakan kuasa pemacu pujukan bagi para pengikut beliau. Penemuan ini juga telah memaparkan kitaran pola penyelesaian masalah dalam struktur situasi retorik khutbah serta

keberkesanan hubung kait antara rayuan retorik Nursi dengan metafora konseptual seperti kehidupan, kemurungan dan cinta. Hasil kajian juga mendedahkan bahawa strategi persuasif Nursi menggunakan kesedaran terhadap situasi retorik, pujian yang tersirat dan tersurat, hubungan rayuan retorik dan ungkapan linguistik metafora daripada metafora konsepsual yang dihubung kait secara berkesan. Di samping itu, hasil kajian juga menunjukkan bahawa pengubahsuaian secara positif dan penilaian secara positif terhadap khutbah menjadi pirinsip pegangan sepanjang hayat Nursi yang dikenali sebagai tindakan positif dalam menyampaikan tema kepercayaan dan kebebasan yang menyerlahkan mesej keamanan sejagat. Penemuan ini dijangka dapat memberikan implikasi kepada pemidato, pendidik, pentadbir, pengarang dan pakar dalam mempengaruhi audiens melalui strategi persuasif. Walaupun kajian ini mempunyai batasan kerana hanya tertumpu kepada situasi retorik, isyarat leksikal, dan metafora rekaan dan konseptual dalam Khutbah Damsyik yang telah diterjemahkan, hasil kajian ini turut dijangka dapat membantu penyelidik dalam bidang pengajian retorik dan bahasa. Kajian ini turut memberikan sumbangan teori kerana teori dan pendekatan bersepadu dari perspektif retorik, linguistik dan metafora yang telah digunakan dalam menganalisis Khutbah Damsyik tersebut boleh memberikan manfaat untuk pemidato dan para penyelidik yang turut melakukan analisis terhadap khutbah dan wacana yang serupa.

Kata kunci: Strategi persuasif, situasi retorik, rayuan retorik, Bediuzzaman Said Nursi, khutbah Damsyik, pola penyelesaian masalah, metafora konseptual.

iv

ACKNOWLEDGEMENTS

In the Name of God the Merciful, the Compassionate.

I would like to express my immense gratitude to Allah the Almighty for granting me His insightful wisdom and guidance. His help came in many different ways until I could complete my thesis with great praise and appreciation.

My appreciation also goes to my supervisory committee members, Dr Vahid Nimehchisalem, Dr Afida Mohammad Ali and Dr Zalina Mohd Kasim for their guidance throughout my research journey. They have taken their precious time to supervise me and enable me to finally submit this thesis with great pleasure.

I would also like to thank all the Istanbul Foundation for Science and Culture committee members, especially Prof. Faris Kaya, Mehmet Nuri Güleç and Şükran Vahide for their personal communications. My special thanks also go to Dr. Hakan Gülerce for being a very committed co-analyst and Prof. Vaffi Sheriff for taking the efforts to validate the coding of my data analysis.

My gratitude also goes to my father and mother, Mr and Mrs Thomas. Their love, care and support have encouraged me to put strong efforts and determination throughout my studies and research. They have inspired me to complete this research work with great courage.

My love goes to my beloved children, Muhammad A'mmar, Siti Norfatihah, Nur Syuhada,' Nur Mutma'innah and Nur Jehaada whose love, inspiration and support never wavered. I am truly grateful as their compassion made me go through my research journey with full of passion and patience from the beginning until completion.

Thank you Allah for Your endless blessings.

I certify that a Thesis Examination Committee has met on 17 January 2017 to conduct the final examination of Nur Sakinah Thomas binti Abdullah on her thesis entitled "Rhetorical Situation, Rhetorical Appeals and Conceptual Metaphors in Nursi's Damascus Sermon" in accordance with the Universities and University Colleges Act 1971 and the Constitution of the Universiti Putra Malaysia [P.U.(A) 106] 15 March 1998. The Committee recommends that the student be awarded the Doctor of Philosophy.

Members of the Thesis Examination Committee were as follows:

Ain Nadzimah binti Abdullah, PhD
Associate Professor
Faculty of Modern Languages and Communication
Universiti Putra Malaysia
(Chairman)

Shameem Begum binti Mohd Rafik Khan, PhD
Professor
Faculty of Modern Languages and Communication
Universiti Putra Malaysia
(Internal Examiner)

Shamala a/p Paramasivam, PhD
Associate Professor
Faculty of Modern Languages and Communication
Universiti Putra Malaysia
(Internal Examiner)

Martin Cortazzi, PhD
Professor
University of Warwick
United Kingdom
(External Examiner)

NOR AINI AB. SHUKOR, PhD
Professor and Deputy Dean
School of Graduate Studies
Universiti Putra Malaysia

Date: 22 March 2017

This thesis was submitted to the Senate of Universiti Putra Malaysia and has been accepted as fulfilment of the requirement for the degree of Doctor of Philosophy. The members of the Supervisory Committee were as follows:

Vahid Nimehchisalem, PhD
Senior Lecturer
Faculty of Modern Languages and Communication
Universiti Putra Malaysia
(Chairman)

Afida binti Mohammad Ali, PhD
Senior Lecturer
Faculty of Modern Languages and Communication
Universiti Putra Malaysia
(Member)

Zalina binti Mohd Kasim, PhD
Senior Lecturer
Faculty of Modern Languages and Communication
University Putra Malaysia
(Member)

ROBIAH BINTI YUNUS, PhD
Professor and Dean
School of Graduate Studies
Universiti Putra Malaysia

Date:

Declaration by graduate student

I hereby confirm that:
- this thesis is my original work;
- quotations, illustrations and citations have been duly referenced;
- this thesis has not been submitted previously or concurrently for any other degree at any other institutions;
- intellectual property from the thesis and copyright of thesis are fully-owned by Universiti Putra Malaysia, as according to the Universiti Putra Malaysia (Research) Rules 2012;
- written permission must be obtained from supervisor and the office of Deputy Vice-Chancellor (Research and Innovation) before thesis is published (in the form of written, printed or in electronic form) including books, journals, modules, proceedings, popular writings, seminar papers, manuscripts, posters, reports, lecture notes, learning modules or any other materials as stated in the Universiti Putra Malaysia (Research) Rules 2012;
- there is no plagiarism or data falsification/fabrication in the thesis, and scholarly integrity is upheld as according to the Universiti Putra Malaysia (Graduate Studies) Rules 2003 (Revision 2012-2013) and the Universiti Putra Malaysia (Research) Rules 2012. The thesis has undergone plagiarism detection software.

Signature:_____   Date:_____

Name and Matric No: Nur Sakinah Thomas binti Abdullah, GS37273

Declaration by Members of Supervisory Committee

This is to confirm that:
- the research conducted
- and the writing of this thesis was under our supervision;
- supervision responsibilities as stated in the Universiti Putra Malaysia (Graduate Studies) Rules 2003 (Revision 2012-2013) are adhered to.

Name of
Chairman of
Supervisory
Committee: Dr. Vahid Nimehchisalem

Signature:
Name of
Member of
Supervisory
Committee: Dr. Afida binti Mohammad Ali

Signature:
Name of
Member of
Supervisory
Committee: Dr. Zalina binti Mohd Kasim,

TABLE OF CONTENTS

LIST OF TABLES

LIST OF FIGURES

LIST OF ABBREVIATIONS

CMT	Conceptual Metaphor Theory
PS pattern	Problem-Solution pattern
CAQDAS	Computer-Assisted Qualitative Data Analysis System
MIP	Metaphor Identification Procedure
ATLAS.ti	Archiv für Technik, Lebenswelt und Alltagssprache [Archive for Technology, the Life World Everyday Language].The extension "ti" stands for "text interpretation."

CHAPTER 1

INTRODUCTION

This study aims to explain Nursi's *Damascus Sermon*, a persuasive discourse from the rhetorical, linguistic and metaphorical perspectives to reveal the use of language through persuasive strategies. It is based on an explanatory case study in a qualitative research method. This chapter begins with a review of the background of the study, justification of selecting Nursi's *Sermon* and statement of the problem. It continues with objectives, research questions, rationale and significance of the study. The limitations of the study are also reviewed which is followed by the definitions of some of the terms and a summary in the final section.

1.1   Background

Classical rhetoric rooted from ancient times was introduced by ancient scholars and it has now developed vastly and rapidly in various discourses through contemporary research. Sermons can be considered as the classical text used since the ancient days which still survive in the field of classical rhetoric and are practiced today. Although sermons are preserved and analysed as classical practice, there is a need to analyse them rhetorically (Carsey, 2011). Sermons are persuasive speeches and preaching is inherently a form of rhetoric (McDill, 2006). Sermons have special purpose and connection with divine inspiration (Enos, 2013). Moreover, rhetorical scholarship and methodology are crucial to comprehend the content and the structure of sermons (Kennedy, 2011). There is abundant scholarship on medieval Christian and Jewish sermons, but Islamic oratory has traditionally been excluded from the medieval sermon studies (Jones, 2013). Therefore, this study opens the door for an in-depth case study from the rhetorical, linguistic and metaphorical perspectives to elicit the uniqueness of language used as persuasive strategies employed by a prominent Muslim Turkish scholar and thinker.

Rhetoric is considered as a specific cultural subset in general conceptions of the power of words and their potential to affect a situation in which they are used or received to control and influence the actions of others which can be done by the use of "signs," in speech or writing (Kennedy, 2009). Rhetoric is "the use of symbols to induce social action" (Hauser, 2000, p. 3). Rhetoric is "the ability to see, in any given case, the available means of persuasion" (Aristotle, 2007, p. 60). Crowley and Hawhee (2004) investigated the interrelationship between classical and contemporary rhetoric. The classical rhetoric based on Aristotelian terms relies on artistic truths: ethical appeals (*ethos*), emotional appeals (*pathos*) and logical appeals (*logos*) however, the contemporary rhetoric relies

on science and facts or inartistic proofs. Welch (1990, p. 117) explains that the basic aim of classical rhetoric is "to show how to teach (*docere*), amuse (*delectare*) and touch (*movere*) the listeners by a speech as it is the demonstration of emotionality by the speaker that enables the audience to imagine certain feelings, attitudes and evaluations." These classical and contemporary views about rhetoric signify that the rhetorical discourse is aiming at specific audience for specific reasons in specific situations.

Furthermore, in analysing a sermon which is rhetorical, the situation that initiated the orator to produce and deliver the sermon is essential. Glenn et al. (1977) point out that in order to create persuasion, rhetorical situation should be considered by the writer. Moreover, Bitzer (1968) claims that a rhetorical situation must exist as a necessary condition for rhetorical discourse just as a question is a necessary condition for an answer. The presence of a rhetorical situation is a precondition of rhetorical discourse because the situation calls for a response (Bitzer, 1968). It is fundamental to analyse the rhetorical situation as it can depict more about the speakers, their situations and their persuasive intentions (Covino & Jolliffe, 1995). Thus, in rhetorical tradition through understanding an audience's attitudes, expectations and needs, speakers can make the most effective use of their available means of persuasion to achieve a given purpose through effective use of language.

Language and persuasion have relations in the rhetorical tradition. Fahnestock (2011) offers a renewed appreciation of the persuasive power of English language from the rhetorical tradition, as well as on newer approaches from linguistics and literary stylistics that can create effective communication. She illustrates the enduring usefulness of rhetoric that can have important changes in meaning and a persuasive effect on an audience. Her book celebrates the power and richness of rhetorically crafted language in the rhetorical tradition which involves language and persuasion. As this study focuses on the language used by an orator as a means of persuasive strategies in a sermon, the scope is narrowed down to analysing the rhetorical situation and the linguistic items in the structure of the sermon. It is followed by analysing the rhetorical appeals and the metaphorical linguistic expressions that effect persuasion.

Hoey introduces the Problem-Solution (PS) structure or pattern which consists of "four main parts: Situation, Problem, Response/Solution and Evaluation/Result" (Hoey, 1994, p. 28). In analysing persuasion, textual patterning or structure can be used to explain how the writer projects himself in the text and how he establishes a convincing dialogue with the readers (Silver, 2006). Flowerdew (2003) states the PS pattern focuses on lexical signals for realising the elements of the pattern. Hoey (1983) suggests that signalling involves a talk between the writer and the reader as the writer is telling the reader how to interpret the text. Thus, lexical signals facilitate in the interpretation of the text and eventually function as signposts which make it easier for the reader to evaluate the text.

Apart from that, theorists have proposed the role of metaphor which could be fruitfully used for persuasion (Sopory & Dillard, 2006). Lakoff and Johnson (2008) view metaphor as pervasive in thoughts and conceptual in nature as it is not simply a matter of linguistic expression, rather it helps to structure the way we understand concepts of thinking of one thing in terms of another. Their notion of conceptual metaphors has stimulated many linguistic and interdisciplinary studies on the role of metaphors, for example by Charteris-Black (2000), Henderson (1986) and Smith (1990). Conceptual metaphors can contribute to studies related with the intersection of language, cognition and society because according to Lakoff and Johnson (2008), the conceptual systems of cultures and religions tend to be metaphorical in nature.

There are many religious figures who have influenced their audience in masses. Bediuzzaman Said Nursi (1877-1960) can be considered as one of them as he is an influential Muslim theologian and thinker of the late Ottoman and Modern Turkey. Markham and Pirim (2013) argue that there is a need to understand the inspiration of people such as Nursi who is a remarkable thinker and writer behind a major Muslim community. Moreover, Nursi's thoughts and writings arouse and draw millions of people within and outside Turkey (Turner & Horkuc, 2009). Although his followers who call themselves as the *Nur community* emerged and developed rapidly through his thoughts and writings, studies on persuasive strategies used by Nursi are scarce. Therefore, in this study one of Nursi's persuasive discourses, *Damascus Sermon,* which was delivered 106 years ago in Syria, is chosen as it is a classical heritage which is still being read today. This study is an attempt to analyse and explain Nursi's persuasive strategies through an integrated analytical framework using Bitzer's (1968, 1980) rhetorical situation theory, classical rhetorical appeals rooted from Aristotle, Hoey's (2013) PS pattern, Martin's (2000) inscribed and evoked appraisals and Lakoff and Johnson's (2008) Conceptual Metaphor Theory (CMT).

1.2   Justification

The justification of selecting *Damascus Sermon* should be considered, so in this section a brief description of the author and the *Sermon* are discussed.

1.2.1   A Brief Description of the Author

Nursi was born in one of the humble dwellings in the village of Nurs, in the city of Bitlis, Turkey in 1877. Vahide (2012) wrote a comprehensive intellectual biography of Nursi and stated about his exceptional intelligence, understanding and talents. Vahide mentions that Nursi was known as a scholar who had eventually earned the name *Bediuzzaman* (wonder of the age) based on his exceptional ability and extended learning. Abu-Rabi' (2003) wrote that Nursi's hope in his early life was to save the Ottoman Empire from collapse as he

3

disagreed with the vision of a secular nation but he was condemned to a life of exile and imprisonment because he was deemed as a potential threat to the modern Republic. This situation has inspired Nursi to write the thoughts that formed the basis of a faith community that would not only preserve Islam in Turkey but eventually inspire millions throughout the Muslim world through his writings (Abu-Rabi,' 2003).

According to Vahide (2012), there is a considerable amount of material published that exists in Western languages on scholars such as Jamal al-Den al-Afghane, Sir Ahmad Khan, Muhammad 'Abduh, Rashed Rida, Muhammad Iqbal and other leading intellectuals in the Muslim world, so it is high time for Nursi to be included among these figures. His lifetime spanned the final decades of the caliphate and Ottoman Empire; its collapse and the World Wars were the situations that made him struggle actively to save belief in the cause of Islam through his writings which eventually involve social interactions with the community of believers. Vahide (1995) comments on Nursi's struggle in the Ottoman army to repulse the Russian invasion of Turkey in World War 1, but later he realises that the days of "the struggle *(jihad)* of the sword" are over and it is time for believers to be involved in "*jihad* of the words" through persuasion.

In Nursi's view, persuasion is the most important aspect in writing as he believes that this is the way practiced by the civilised world until on one occasion he says the way to defeat civilised people is the way of persuasion (Nursi, 2012). Sairi's (2012) findings revealed one of Nursi's methods to gain influence is through his advice which consists of metaphors. Yusoff et al. (2014) revealed in their findings that Nursi's charisma and leadership attracted many scholars and the masses of his time even after his death in 1960. According to charismatic leadership theory by Bligh and Kohles (2009), personal appeals of a leader can generate support and excitement amongst his followers. A Quranic verse that inspires Nursi states: "Invite (all) to the way of thy Lord with wisdom and beautiful preaching and argue with them in ways that are best and most gracious for thy Lord knows best, who have strayed from His path, and who receive guidance" (Quran 16: 125). Therefore, it is worth to study how Nursi uses language to influence his audience through persuasion.

1.2.2 The Damascus Sermon

The *Damascus Sermon* or '*Hutbe-i Şâmiye'* is an Arabic Friday Sermon (*khutba*) delivered by Nursi in the spring of 1911 during the critical social and moral conditions in the final era of Ottoman Empire through the insistence of scholars in Damascus. The *Sermon* was translated into Turkish by Nursi in 1950 with some addition on the light of developments and was published in his Treatise of Light (*Risale-i Nur*), which is a six-thousand-words commentary of the Quran (Vahide, 2012). The rationales of selecting this *Sermon* are explained in the next paragraphs.

The *Risale-i Nur* can be considered as a collection of sermons from the dictations of an inspired mind written during times of hardship and *Damascus Sermon* is included in this collection (Iqbal, 2002, 2012). It is a sermon on hope based on the commentary of a verse, "Do not despair of God's mercy" (Quran 39:53). Nursi diagnoses the maladies that had afflicted Muslims and passionately appeals to his audience to act resolutely to change their conditions (Iqbal, 2002, 2012). In the *Sermon*, Nursi conveys six 'Words' as the solution taken from the Quran as the cure for the "six dire sicknesses" (Vahide, 1995a). These six 'Words' are taken from the lessons that Nursi has learned from the Quran for the spiritual sicknesses caused by "despair and hopelessness, death of truthfulness, love of enmity, not knowing luminous bonds, despotism and individualism" (Nursi, 2012, p. 26).

According to the publisher's preface to the *Sermon's* English translated version, Nursi delivers it at the historic Umayyad Mosque to a gathering "of ten thousand, including one hundred scholars and the text was later printed twice in one week" (Nursi, 2012, p. 13). The *Sermon* which was delivered a century ago has become increasingly significant in this decade (Ahmad & Hashim, 2011). It can be considered as influential as his other works because it is still appealing and it attracts a vast number of readers until the present day. Nursi extended his messages of his *Sermon* in his *Risale-i-Nur* writings which provide the later generation references to various disciplines. This reflects the strength of the *Sermon* which manages to influence his audience because of the power of language that resides in the discourse. Moreover, the aim of rhetoric is to distribute the power that resides in the language (Crowley & Hawhee 2004).

Michel (2005), a prominent scholar on Muslim-Christian understanding offers his reflections on Nursi's *Sermon* in order to call for mutual consultation between Christians and Muslims. Michel, in his book, *Said Nursi's views on Muslim-Christian understanding* claims that he is attracted to Nursi's strong rejection of violence. People who have the awareness and knowledge of rhetoric know how to consider their point of views and will not resort to violence (Crowley & Hawhee, 2004). A basic formula which relates to Cicero's oration and Aristotle's rhetorical appeals was suggested by Rank (1988, p. 10) for persuasive discourse which includes "attention-getting, confidence-building, desire-stimulating, urgency-stressing and response-seeking." Advertisement, propaganda, political rhetoric and religious sermons are obvious examples of persuasive discourse (Hardin, 2010). Lakoff (1982) defined persuasive discourse as "the nonreciprocal attempt or intention of one party to change the behaviour, feelings, intentions or viewpoints of another by communicative means" (cited in Lin, 2005, p. 77). Nursi's *Sermon* meets the criteria of a persuasive discourse. Therefore, *Damascus Sermon* can be considered as a persuasive discourse because Nursi uses his persuasive strategies to appeal to his audience.

1.3   Statement of Problem

Sermons, particularly those delivered by Muslim thinkers, have received limited attention from rhetorical, linguistic and metaphorical perspectives. This has caused a problem as there is paucity in analysing sermons from these perspectives. The importance of the relationship between language and persuasion and the studies on a clear explication of theories are also worth considering as they have received inadequate attention. Specifically, the consideration on the lexis that signals the rhetorical situation, the interrelatedness of rhetorical appeals and the metaphorical linguistic expressions as a means of persuasive strategies in sermons are needed as there is little attention paid to them. Therefore, this study attempts to address these problems.

In discourse, linguistic performances are essential for high success and overall persuasiveness (Charteris-Black, 2011). Research on persuasive discourse has developed over the past 25 years, but more research is needed on how persuasion is achieved (Azadeh & Sathi, 2014). Moreover, there is still lack of substantial knowledge about the importance of the relationship between language and persuasion (Dillard & Pfan, 2014). A review of past studies related to persuasive discourse reveals that there is paucity of studies on a clear explication of theories, some did not fully discuss issues within the theories and some were confined to a single theory to explore the multifaceted phenomenon of the discourse (Azadeh & Sathi, 2014).

Apart from that, there is limited research in the area of English language in sermon contexts, so further research is needed to consider the impact on the content, usage and meanings of lexis because sermons are found to have peculiarities and religious language embodies useful language insights (Esimaje, 2014). Sermons are engaging as they occupy the crossroad of orality and literacy (Claridge & Wilson, 2002). Moreover, sermons have so far attracted very little linguistic attention and the paucity of research information on the linguistic significance is clearly evidenced by the minimal literature about them (Esimaje, 2014).

Sermons in the medieval Middle East pose subsequent methodological problems due to the dispersed nature and the paucity of creativity to extract information for interpretation (Jones, 2013). The limited rhetorical research on sermons is due to the delicate interpretations, thus further research has been suggested for a more detailed analysis (Slone, 2009). The abundant scholarship on medieval Christian and Jewish sermons was voiced out by Jones and she considered the significance of sermons in the medieval Islamic world (Daniella, 2014). Research on the linguistic dimensions of Christian and Islamic sermons revealed that religious sermons convey sacred messages and these sermons use different contextual structures (Acheoah & Abdulraheem, 2015). The nature of religious language was examined by Thompson (2003) who detects the

existence of a specific use of language which is used to express or describe religious experiences, practices or beliefs. Moreover, Alkhirbash (2010) states that more research in the field of rhetoric which focuses on the language of persuasion is needed to provide better insights that can contribute in developing effective persuasive skills.

Apart from that, based on literature reviews, many rhetorical studies have isolated the role of language in the rhetorical situation of persuasive discourse. As rhetoricians have largely overlooked or dismissed the role of rhetorical language in rhetorical situation, Neel (2012) analysed a sermon through a classical rhetorical theory and found the significance of studying rhetorical situation. The rhetorical situation is always crucial for speeches (Corbett & Connors, 1999; McKee, 2003). According to Bitzer, a work is considered rhetorical because it is a response to a situation and he commented that many major theorists have not treated rhetorical situation thoroughly as a distinct subject in rhetorical theory; they ignored it or discussed it indirectly (Bitzer, 1968).

Besides that, there is considerable research on metaphors in religious discourse but there is still a gap on how the cognitive function of metaphors is conceptually applied in understanding the spiritual domains of the complex and abstract ideas (Sani & Ruma, 2014). Moreover, they mention that there is a need for further studies on the persuasive functions of metaphor to make these beliefs concrete and comprehensible to the readers in similar discourses. Smith and Campbell (2009) observe that there is lack of attention concerning metaphors in sermons as homileticians have not kept pace with social science researchers in the study of metaphor, thus there is a need for future studies on metaphor and its relation to preaching. Metaphor has a long history as a persuasive device, so persistent research on metaphor will contribute to its effective use in influencing persuasion, thus future research is needed (Sopory & Dillard, 2006). In addition, metaphor plays an essential role as it is credited with the magnitude to create new knowledge, structure and transform as well as to evoke emotions and influence evaluation (Aristotle, 1952; Black, 1962; Lakoff & Turner, 1989). Thus, metaphor functions as a persuasive tool in religious discourse, however there is still inadequate attention from linguistic scholars in similar discourses (Okafor, 2014).

Studies on rhetorical analysis today still focus more on Western countries and these have left a lack of knowledge about the rhetorical techniques and the mode of persuasion especially on non-Western communities (Alkhirbash et al., 2014). Prominent leaders in history influenced the masses of people through persuasive strategies and the power of language is revealed by previous researchers. However, a limited number of studies focuses on the language and persuasion on Muslim thinkers. Alkhirbash et al. also mentioned that there is a scarcity of studies on language and persuasion especially on religious speeches. The Friday sermon (*khutba)* is rarely considered as a topic worthy of in-depth study although it is singled out because of its quintessential

7

characteristic (Jones, 2013). Furthermore, in order to comprehend the content and the structure of a sermon, Kennedy (2011) asserts that rhetorical scholarship and methodology are crucial while Carsey (2011) claims that there is a need to analyse sermons rhetorically. Although sermons have rhetorical power that unlocks the key to people's perceptions of religion, there still remains a scarcity of attention for too long so it is imperative to examine their persuasive tools, rhetorical structure and language choice (Slone, 2009).

Consequently, there is little research that analyses persuasive discourse especially from the rhetorical, linguistic and metaphorical perspectives in sermons. There is also scarcity of studies on language and persuasion especially on religious speeches in English language. Therefore, this study aims to fill the gaps by analysing a Muslim thinker's persuasive strategies in his sermon from the perspectives mentioned above using an integrated method of analysis.

1.4   Objectives

In this research, Nursi's well-known *Damascus Sermon*, a persuasive discourse, delivered in the historic Umayyad Mosque in Damascus, Syria in 1911 is rhetorically analysed. The main objective is to explain the persuasive strategies used by Nursi in his *Sermon* from a rhetorical perspective through language usage. More specifically, this research attempts to investigate the rhetorical, linguistic and metaphorical elements in an orator's persuasive strategies. Therefore, the following objectives will be addressed:

1. To identify the rhetorical situation by analysing the lexical signals using textual patterning;
2. To analyse the three dimensions of rhetorical appeals which are ethical appeals (*ethos*), emotional appeals (*pathos*) and logical appeals (*logos*);
3. To analyse the conceptual metaphors present in the *Sermon* and
4. To explain how Nursi's rhetorical situation is interrelated to his rhetorical appeals and conceptual metaphors.

1.5   Research Questions

This research answers these questions:

1. How does Nursi's rhetorical situation awareness influence his audience
   a) in the dimensions of exigence, audience and constraints and
   b) in reference to lexical signals manifested through the PS pattern?
2. How does Nursi make use of rhetorical appeals to influence his audience in the dimensions of *ethos*, *pathos* and *logos*?
3. How does Nursi use conceptual metaphors in his *Sermon* to persuade his audience?

8

4. How is Nursi's awareness of rhetorical situation, rhetorical appeals and conceptual metaphors interrelated to effect persuasion?

1.6 Rationale

In today's world, there is a need to study sermons as they play a very important role in bringing universal moral values that relate to universal peace in social context through the functions of religious norms. Durkheim (1965) states three main functions of religion. Firstly, social cohesion as religion unites people through values and makes organised social life possible as religious life covers the dimensions of love, moral and emotional ties among humans. Secondly, social control as every society uses religious justification and thirdly providing meaning and purpose which can strengthen people and make them less despair when they confront calamities through religious awareness.

Jones (2013) wrote on the relevance of the power of Muslim oratory for transmitting religious knowledge and inculcating moral values in societies. Her book discusses the relevance of Islamic sermons which focus on rhetorical features as the 'central jewel' of Islamic prose, the eloquent of Muslim orators and the significance of rhetorical strategies as a means of persuasion. Jones claims that the transformative power of eloquent speech since the prophets' days is still cultivated and developed continuously by orators. She also states that observers are beginning to recognise about the role of Friday Sermon (*khutba*) in bringing successful pervasive changes in societies against social illnesses like injustice and despotism. It is because the persuasive power of the orators through their sermons involves social relations as it relates to ritual performances by calling the audience to act in a meaningful and effective way. According to Jones again, orators understood the requirement of rhetorical techniques as a means of appealing to their audience ethically, emotionally and logically as sermons are essential for inculcating proper morality and channeling collective sentiments towards meaningful actions. Jones states that the study of sermons must combine the language and rhetorical features that call the audience to take actions as she quotes a description about a Muslim preacher, "he cried and made others cry whenever he preached" (p. 232).

Qamar-ul Huda, the editor of *Crescent and Dove*, a ground-breaking book, discusses on the issues of peace and conflict resolution in Islam in order to explain the concepts of peace-making in Muslim community from the perspectives of Muslim scholars and peace building practitioners. The writers express that Muslims, Christians and adherents of other religions are deeply in need of global peace. The book includes Nursi's peace building efforts and Saritoprak (2010) discusses on Nursi's essential practices of love, compassion and nonviolence. He considers Nursi as one of the most influential Muslim peacemakers in the twentieth century as Nursi is against oppression and strongly supports justice and upholds the sense of humanity. Nursi also displays respect for other traditions and supports the idea of positive characteristics and gives examples of how negative characteristics can be destructive.

9

According to Michel (2005) Nursi expresses his desire for universal peace for millions of people around the world as he has witnessed the suffering, anguish, and destruction brought by the two World Wars. Nursi asserts in his *Damascus Sermon* about the task Muslims need to carry out by God's will through Islamic strength and he is optimistic that the virtues of civilisation will prevail and universal peace will be secured (Nursi, 2012). Moreover, Michel says the noble task that Nursi envisions for Muslims must be shared by Christians and all those who worship, love and obey God. Michel adds it is Nursi's conviction that Islam needs to play a role of peacemaker in the world today as universal peace is not only a human desire, but a vocation given to all people of faith by God. Michel affirms that *Damascus Sermon* is relevant in the 21st century as Nursi provides the solution for the spiritual weaknesses of Muslim societies that affect their social lives and these solutions can also benefit Christian societies which eventually make Nursi a remarkable contributor in peace building. In *Damascus Sermon*, Nursi attempts to address the spiritual sicknesses of the society as he uses positive prognoses that affirm a cure for the maladies of the age (Michel, 2005).

Nursi asserts the bond within Islam is strong enough to unite millions of people globally within a real civilisation which has the strength that can never be destroyed (Nursi, 2012). According to Nursi, the Islamic world's progress is achieved by adherence to the truths of Islam which brings peace by shaping morality (Fadel & Tatari, 2016). Nursi went through situations which have affected the world like the World Wars, collapses of Ottoman Empire, colonisation, emergence of various ideologies and materialism (Markham & Pirim, 2013). Nursi was very concerned of the challenges faced by believers and the Muslim community in particular, so he gives solutions to the growing problems towards humanity and world peace (Abdul Latheef, 2014). Nursi conveys the message of true peace through his effective writings to overcome internal and external challenges faced by Muslims and the world as he advises on submitting and worshipping God (Obaidullah, 2015). Therefore, Nursi's appeals in his writings bring religious awareness and he is able to influence his audience to adhere to the religious norms which include upholding moral virtues that can bring peace not only to a particular society but also to the entire world.

1.7   Significance

The study will contribute to the work of classical rhetoric studies in speech writing in general and narrowly to religious sermons by bringing awareness that language plays a crucial role in persuasive strategies. This analysis will also add to the body of knowledge by analysing the past and present manifestation of rhetorical studies and the contemporary notion of rhetorical situation which relates to the classical notion of rhetorical appeals in this *Sermon.*

This study is expected to shed light on the further clarification of rhetorical discourse and complement the research into the PS pattern by using inscribed and evoked appraisals to evaluate the elements of the pattern. It is expected to provide more information about the pattern from the perspective of lexical signals in the language of persuasion. According to McCarthy (1991), finding patterns in texts is a matter of interpretation by the reader making use of clues and signals provided by the author. The PS pattern provides some knowledge through signals and it is a useful means for the educators to aid in enhancing students' writing practices for effective results. Thus, this study will contribute to the field of language studies as it aims to explain further how the lexical signals are evaluated through textual patterning in a persuasive discourse. According to Charteris-Black (2011), language is crucial in the arts of persuasion and impression management through which leadership is performed. Moreover, the phenomenon of evaluation still remains the most unexplored territory within linguistics (Bednarek, 2006).

This study will also contribute to conceptual metaphor theory as it also analyses how metaphorical linguistic expressions function within a persuasive discourse. Metaphorical language use is pervasive as suggested by linguistic studies (Deignan 2005; Semino, 2008). The rhetorical usefulness of metaphor depends on its function to reveal the specific qualities in order to influence the audience.

This study also attempts to contribute to the awareness of persuasive discourse in the education system as persuasion is integral to reading and writing in school and beyond. Newell and colleagues argue "the ability to compose a high-quality argument in writing is critical skills for academic success" (Newell et al., 2011, p. 273). Besides that, persuasive text features prominently in English curriculum and assessment in English-speaking countries and also in language teaching as well as testing international students (Coffin, 2004). According to Hosman (2014), one of the most critical elements in a persuasive message is language. It is because the use of language in persuasive contexts has important implications for persuasive processes.

The understanding of rhetorical traditions is important as the power of persuasive language is crucial in making the audience comprehend the discourse very well. It can also create awareness among speakers, readers, writers of the importance and effectiveness of persuasive strategies that can influence their audience. This rhetorical analysis is expected to contribute in comprehending sermons and other similar persuasive discourses from a new perspective through the insights of a classical *Sermon*. Therefore, this study focuses on uncovering Nursi's persuasive strategies which have been influencing the masses of followers until the present day. It will help readers to have a better understanding of the rhetorical situation, PS pattern, rhetorical appeals and metaphorical linguistic expressions in sermons. It will also shed light to the insights of Nursi's other writings and similar discourses.

1.8 Limitations and Scope

This study was limited to the rhetorical situation, rhetorical appeals and conceptual metaphors employed by Nursi. It is based on one of Nursi's writings which is a sermon, so his other main writings which include his magnum opus, *Risale i Nur* as mentioned by Vahide (2012) are not covered.

This study also focuses only on one of the canons of rhetoric which is invention. According to Arefsky (1994), Cicero made five canons of rhetoric namely; invention, arrangement, style, memory and delivery. Invention is the rhetorical appeals which consist of ethical appeals (*ethos*), emotional appeals (*pathos*) and logical appeals (*logos*). The focus of this study is limited to invention and it considers *ethos*, *pathos* and *logos* as persuasive techniques Nursi uses to influence his audience. *Ethos* is achieved by the speaker's credibility, *pathos* is achieved by arousing and engaging the audience's emotions while *logos* is logical reasoning that draws to valid conclusion.

Furthermore, this study focused on the PS pattern model in analysing the textual patterning in the *Sermon's* rhetorical situation which focuses on lexical signalling. Thus, it did not include other patterns like Goal-Achievement pattern, Opportunity-Taking pattern, Desire Arousal-Fulfillment pattern or Gap in Knowledge-Filling pattern. Moreover, it is also confined to structural metaphor which does not include orientation or ontological types of metaphors.

Therefore, this study was confined to analysing lexical signalling which was identified using PS pattern in the rhetorical situation, the integration of *ethos*, *pathos*, *logos* and also the metaphorical linguistic expressions. Although the scope of this study is within the rhetorical, linguistic and metaphorical elements that are used as tools for persuasion, the study attempts to reveal the significance of the interrelatedness of these elements for effective persuasion in sermons and other similar persuasive discourses.

1.9 Definitions of Terms

Prior to reviewing the related literature in the following chapter, the terms related to this study are defined both conceptually and operationally in this section.

1.9.1 Rhetoric

The concept of rhetoric can be generally defined as an art or a style of speaking or writing effectively that is intended to influence and impress people (Macmillan,

2015). Within the scope of this study, rhetoric refers to Aristotle, Cicero and Quintilian's views. Aristotle defines rhetoric as the art, faculty, or "ability, in each particular case, to see the available means of persuasion" (Aristotle, 2007, p.60). Aristotle also regards rhetoric as the ability of orators to persuade their audience without resorting to coercion or threat (Connor, 1996). The notion of rhetoric is referred by Cicero (cited in Gill and Whedbee, 1997) as speaking with knowledge, skill and elegance and also Quintilian (cited in Burke, 1969) as revealing eloquence and moral attributes.

1.9.2 Sermon

The concept of sermon can be defined as an address of religious instruction or exhortation; a written version of a serious speech, especially one administering reproof (Collins, 2015). Within the scope of this study, sermon is defined as a persuasive speech. A sermon is clarified as a persuasive speech, intended to declare the ideas from religious Scriptures and also to persuade the hearers to accept those ideas and act on them (McDill, 2006). The sermon used in this study is a Friday Sermon (*khutbah*) which is a weekly Friday ritual speech presented by Muslim religious scholars to a vast congregation in mosques.

1.9.3 Persuasion

Persuasion can be defined conceptually as the act of causing people to do or believe something; it is the act of persuading people, a particular type of belief or way of thinking (Merriam-Webster, 2015). In this study, persuasion is considered according to classical and contemporary views. Aristotle mentions that persuasion is achieved by the speaker's personal character when the speech is spoken as to make us think of the speaker as credible while Cicero's principle of persuasion is rooted in developing and expressing a thorough understanding of the audience (Crowley & Hawhee, 2004). In contemporary definition, communication scholars consider persuasion as a symbolic process involving words in rich language. The writer tries to convince people to change their attitudes regarding an issue through the transmission of a message relayed interpersonally by domains of social influence that contain attitude-altering messages in an atmosphere of free choice (Perloff, 2003).

1.9.4 Rhetorical Situation

The concept of rhetorical situation can be defined as to what prods or inspires communication: a pressing need, a conventional ceremony, a specific intention as rhetoric focuses on communication in a context (Rheotricae, 2008). Thus, the rhetorical situation has so much to do with the nature of those who listen or read discourse. The audience becomes a principal term in understanding

rhetoric as it is concerned with directing one's words with specific purposes towards specific audience. In this study, rhetorical situation refers to the dimensions of exigence, audience and constraints as stated by Bitzer (1968, 1980) that serve to create a moment suitable for a rhetorical response which is rooted from Aristotle's *Rhetoric* and Cicero's *De Oratore*. Bitzer (1968) gave some examples of the presence of rhetorical situation which are Lincoln's *Gettysburg Address* and *Churchill's Address*.

1.9.5   Rhetorical Appeals

Rhetorical appeals are modes that can appeal to character, emotions and reasoning. Within the scope of this study, rhetorical appeals consist of the classical rhetoric theory from Aristotle. The dimensions of the rhetorical appeals are ethical appeals (*ethos*), emotional appeals (*pathos*) and logical appeals (*logos*). *Ethos* is analysed through the features of good sense, good moral character and good will. *Pathos* is analysed through the figures of *pathos* which are *enargeia* for descriptive expressions, *energeia* for energetic expressions and *honorific* for language of praise and respect. *Logos* is analysed through rhetorical devices which consist of *enthymeme*, rhetorical examples, rhetorical questions, *syllogism*, maxims and signs. The features of *ethos*, figures of *pathos* and rhetorical devices of *logos* are according to the classical terms stated by Crowley and Hawhee (2004).

1.9.6   Textual Pattern

A textual pattern is an important tool to process a text as it helps to navigate the readers (Coulthard et al., 2000). There are three major common textual patterns and they are classified as follows: PS pattern, Claim-Counterclaim and General-Specific (Hoey, 1994; McCarthy, 2001). According to Hoey (2013), the process of reading and writing in any discourse is based on textual patterns of organisation through the interaction between the writer and the reader. In this study, PS pattern is used to analyse the textual pattern in the *Sermon*'s rhetorical situation. The PS pattern is one of the most common patterns in English written texts which is proposed by Michel Hoey in 1983 and it was refined in 2001. The Situation in the text provides a context for the pattern; the Problem or aspect of a Situation requiring a Response/Solution; the Response/Solution to the Problem and an Evaluation/Positive result (Hoey, 2013). This study also analyses the lexical signals in the PS pattern.

1.9.7   Lexical Signals

Lexical signals in discourse function as signposts and make it easier for the reader to discover how the different parts fit together. There are two types of

lexical signals; they are as follows: items that indicate semantic rhetorical organisation (example: PS pattern) and items that reveal to the pragmatic rhetorical development of the discourse (Van Dijk, 1980). The first type of lexical signals is used in this study and they consist of content words: nouns, verbs, adjective and adverbs, as they carry the meaning. The lexical signals are based on Martin's (2000) inscribed (explicit) and evoked (implicit) appraisals for the purpose of this study.

1.9.8 Conceptual Metaphor

Metaphors allow us to understand one domain of experience in terms of another. In this study, metaphor is viewed as a matter of conceptual structure. According to Lakoff and Johnson (2008), conceptual metaphors are metaphors that have structured the ordinary conceptual system of our culture which is reflected in our everyday language. "Conceptual metaphor is an abstract mapping which connects two distinct conceptual domains" (Lakoff, 1993, p. 208). The metaphorical linguistic expressions from the source domain are structured into the target domain (Kövecses 2010). For example, in the conceptual metaphor LOVE IS A JOURNEY, the target domain is LOVE while JOURNEY represents the source domain. Lakoff and Johnson (1980) mention that love is understood in terms of a journey and a set of systematic correspondences is established: "the lovers correspond to the travellers" (pp. 44-45). In this study, the metaphorical entailments are also considered. These entailments are the rich additional knowledge about a source domain that is mapped into a target domain (Kövecses, 2002).

1.10 Summary

This chapter outlined the background of the study and justification of selecting *Damascus Sermon* as an introduction. The problems were stated in the statement of problem section which included the issues about the paucity in analysing sermons as well as the limited number of studies done on language and persuasion. Next, the four research questions were stated to meet the objectives of the study. The rationale and the significance of the study were also included to indicate its importance although there were limitations. The chapter closed with the definitions of the terms used in this study which included rhetoric, sermon, persuasion, rhetorical situation, rhetorical appeals, textual pattern, lexical signals and conceptual metaphor.

15

REFERENCES

Abdul, B., & Alvi, S. D. (2012). An Analysis of Barack Obama's Speech "The Great Need of the Hour". *Interdisciplinary Journal of Comtemporary Research in Business*, *3*(9).

Abdul Latheef, K. . (2014). Bediuzzaman Model as an Intervention for the Attainment of World Peace and Humanity. *International Post Graduate Conferences in Istanbul (English-Arabic).*

Abu-Rabi', I. M. (Ed.). (2003). *Islam at the Crossroads: On the Life and Thought of Bediuzzaman Said Nursi*. Suny Press.

Abu-Rabi', I. M. (2008a). *Spiritual Dimensions of Bediuzzaman Said Nursi's Risale-I Nur*. Suny Press.

Abu-Rabi', I. M. (2008b). *The Blackwell Companion to Contemporary Islamic Thought*. John Wiley & Sons.

Acheoah, J. E. &, & Abdulraheem, H. (2015). Style in Christian and Islamic Sermons: A Linguistic Analysis. *American Research Journal of English and Literature*, *1*(1).

Aghagolzadeh, F. (2004). Problem Solution in Text Analysis. *Humanities*, *11*(1), 1–10.

Aghagolzadeh, F., & Khanjani, J. (2011). Text organization: The effect of M. Hoey's Problem Solution Pattern (2001) on Comprehension of Readers. *British Journal of Humanities and Social Sciences*, *2*(November), 69–79.

Ahluwalia, & Burnkrant. (2004). Answering questions about questions. A persuasion knowledge perspective for understanding the effects of rhetorical questions. *Journal of Consumer Research*, *18*, 795–813.

Alexander, P., Fives, H., Buehi, M., & Mulhern, J. (2001). Teaching as persuasion. *Elsevier*, *18*, 795–813.

Alkhirbash, A. (2010). *Persuasive Language in Selected Speeches of Tun Dr. Mahathir Mohammad*. Universiti Putra Malaysia.

Alkhirbash, A., Paramasivam, S., & Ahmad, A. M. @ Z. (2014). Aspects Of Persuasive Language In Selected Speeches Of Mahathir Mohamad. *Journal of Language and Communication*, *1*(1), 41–57.

Allen, D. S. (2011). *Why Plato write*. John Wiley & Sons.

Al-Osaimi. (1990). *The persuasion of FaisalIbnAbdulaziz: A case study in contemporary Islamic oratory. Retrieved from ProQuest Dissertations and Thesis, Universiti Putra Malaysia.*

Alshehab, M. (2015). Two English Translations of Arabic Metaphors in the Holy Qura'n Mohammad Alshehab Jadara University-Jordan. *Arab World English Journal (AWEJ) Special Issue on Translation*, (4), 295–306.

Antrobus, B. J. (2005). *Exploring Classical and Contemporary Conception of Ethos Applied Case-The Rhetorical Ethos of President George W. Bush*. Virginia Commonwealth University.

Arefsky, D. (1994). *The Rhetorical Discourse Analysis*. New York: Macmillan Publishing company.

Aristolte. (1967). *The Art of Rhetoric, translated by John Henry Freesy*. London: William Heinemann Ltd.

Aristotle. (1952a). *The works of Aristotle: Rhetorica, de rhetorica ad Alexandrum, poetica. I. Bywater, Trans*. (W. D. Ross, Ed.). Oxford: Clarendon Press.

Aristotle. (1952b). *The works of Aristotle: Rhetorica, de rhetorica ad Alexandrum, poetica.W. R. Roberts, Trans*. (W. D. Ross, Ed.). Oxford: Clarendon Press.

Aristotle. (1984). *Poetics. Trans. I. Bywater. In The Complete Works of Aristotle: The Revised Oxford Translation.* (J. Barnes., Ed.). Princeton: Princeton University Press.

Aristotle. (1991). *Rhetoric: A Theory of Civic Discourse. (George Kennedy, Trans)*. New York: Oxford.

Aristotle. (2004). *Rhetoric (Robert, Trans)* (Dover Thri). Dover Publications; Dover Thrift.

Aristotle. (2007a). *Rhetoric (Robert, Trans*. Dover Publications; Dover Thrift.

Aristotle. (2007b). *Rhetoric. (W. Rhys Roberts, Trans.)* (Last updat). University of Adelaide: eBooks@Adelaide. Retrieved from https://ebooks.adelaide.edu.au/a/aristotle/a8rh/

Arndt, V., Harvey, P., & Nuttall, J. (2000). *Alive to Language*. Cambridge: Cambridge University Press.

Axelrod, A. (2007). *Getting your way everyday: Mastering the lost art of pure persuasion*. New York: AMACOM.

Azadeh, S., & Faiz Sathi, A. (2014). Persuasive Discourse in Ceremonial Speeches of Mother Teresa : Corresponding Author : *International Journal of Education and Research*, *2*(12), 319–332.

Bamberger, M. (2000). Lessons Learned and Guidelines for the Use of Integrated Approaches. In M. & Bamberger (Eds.), *Integrating Quantitative and Qualitative Research* (pp. 145–164.). Washington, DC:

Basar, A. (1995). A Lifelong Principle: Positive Action. *International Bediüzzaman Symposium Papers in Turkey (English)*.

Bean, J. C. (2004). *Virginia Chappell, and Alice M. Gillam, Reading Rhetorically*. Pearson Education, Inc.

Beardsley, M. C. (1950). *Practical logic*. New York: Prentice-Hall.

Bednarek, M. (2006). *Evaluation in Media Discourse*. London: Continuum.

Behbūdī, M. B., & Turner, C. (1997). *The Quran: A New Interpretation*. New York: Curzon Press.

Bell, L. C., Conners, J., & Sheckels, T. (2008). *Perspectives on political communication. A case approach*. New York: Pearson Education, Inc.

Belmonte, I. A. (2009). Toward a genre-based characterization of the problem–solution textual pattern in English newspaper editorials and op-eds, *29*(4), 393–414.

Benesch, W. J. (1956). *Rhetorical qualities in the speeches of Winston Spencer Churchill*. Montana State University, US.

Berg, B. L. (2007). *Qualitative Research Methods for the Social Sciences*. San Francisco: Pearson Education, Inc.

Biswas-Diener, R. (2012). *The Courage Quotient: How Science Can Make You Braver* (1st ed.). United States of America: Jossey-Bass.

Bitzer, L. F. (1968). The Rhetorical Situation. Philosophy and Rhetoric. In J. Luraites, C. Condit, & S. Caudill (Eds.), *Contemporary Rhetorical Theory* (pp. 217–225). New Jersey, USA: Guilford Press.

Bitzer, L. F. (1980). Functional communication: A situational perspective. In E.E.White (Ed.), *Rhetoric in transition: Studies in the nature and use of rhetoric* (pp. 21–38). PA: Pensylvanian State: University Press.

Bitzer, L. F. (1995). The Rhetorical Situation. In C. Burgchardt (Ed.), *Readings in rhetorical criticism* (pp. 58–67). New York: Strata Publishing.

Black, M. (1962). *Models and metaphors*. Ithaca, New York: Cornell University Press.

Bligh, M. C., & Kohles, J. C. (2009). "The Enduring Allure of Charisma: How Barack Obama Won the Historic 2008 Presidential Election." " *The Leadership Quarterly*.

Borg, J. (2007). *Persuasion: The art of influencing people*. Edinburgh, UK: Pearson education limited.

Bratianu, C. (2015). *Organizational Knowledge Dynamics: Managing Knowledge Creation, Acquisition, Sharing and Transformation*. IGI Global.

Bratianu, C., & Andriesen, D. (2008). Knowledge as energy: a metaphorical analysis. In *Proceedings of the 9th European Conference on Knowledge Management Reading* (pp. 75–82). United Kingdom: Academic Publishing.

Burgoon, M., & Bettinghaus, E. P. (1984). *Persuasive message strategies. In M. E. Roloff and G. R. Miller (eds.), Persuasion: New directions in theory and research.* London, UK: Sage Publications Ltd.

Burke, K, K. (1969). *A Grammar of Motives*. Berkeley/Los Angeles/London: University of California Press.

Buttrick, D. (1987). *Homiletic: Moves and Structures*. London: SCM Press.

Cacioppo, J., Gardner, W., & Berntson, G. (1999). The affect system has parallel and integrative processing components: Form follows function. *Journal of Personality and Social Psychology*, (76), 839–855.

Cameron, D. J. (1957). *Rhetorical qualities in the campaign speeches of Adlai Ewing Stevenson*. The University of Montana.

Carsey, K. L. (2011). *Delivering Faith: Toward A New Theory Of Delivery In The Context Of Preaching*. Miami University, Oxford, Ohio.

Carver, C., & Scheier, M. (1990). Origins and functions of positive and negative affect: A control-process view. *Psychological Review*, (97), 19–35.

Caudle, S. . (2004). *Qualitative data analysis: Handbook of practical program evaluation*. (J. S. Wholey, H. P. Hatry, & K.E. Newcomer, Eds.). San Francisco: Jossey-Bass.

Charteris-Black, J. (2000). Metaphor and vocabulary teaching in ESP economics. *English for Specific Purposes, 19*(2), 149–165.

Charteris-Black, J. (2011). *Politicians and rhetoric: The persuasive power of meta phor* (second). Palgrave- MacMillan.

Cipriani, A. C. (2002). *Power in religious discourse: A Discourse Analysis Of Two Sermons From The Universal Church Of The Kingdom Of God*. Universidade Federal De Santa Catarina.

Claridge, C. &, & Wilson, A. (2002). Style evolution in the English sermon. In T. Fanego & E. Seoane (Eds.), *Sounds, words, texts and change,*. Amsterdam The Netherlands: John Benjamins.

Clore, G. (1994). *Why emotions are felt. In: Ekman P, Davidson R, editors. The nature of emotion: Fundamental questions*. New York: Oxford University Press.

Cockcroft, & Cockcroft. (2005). *Persuading people: An introduction to rhetoric*. Basingstoke: Palgrave Macmillan.

Cockcroft, R. (2004). "Putting Aristotle to the Proof: Style, Substance and the EPL Group." *Language and Literature, 13*(3), 195–215.

Coffin, C. (2004). Arguing about how the world is or how the world should be: The role of argument in IELTS Test. *Journal of English for Academic Purposes*, 229–246.

Collins. (2015). Collin's English Dictionary Online. Retrieved Febraury 2, 2015. Retrieved from http://www.collinsdictionary.com/dictionary/english/sermon

Connor, U. (1996). *Contrastive rhetoric: Cross-cultural aspects of second-language writing*. Cambridge: CUP.

Consigny, S. (1974). *Rhetoric and its situation*. Iowa State University: The Penn-State University Press.

Cook, G. (1989). *Discourse Language Teaching: A Scheme for Teacher Education.* Oxford: Oxford University Press.

213

Corbett, E. P. J. (1965). *Classical Rhetoric for the Modern Student*. Massachusetts: Allyn and Bacon.: Oxford New York.

Corbett, E. P. J., & Connors, R. J. (1999). *Classical Rhetoric for the Modern Student*. New York: Oxford.

Cortazzi, M., & Jin, L. (1996). Cultures of learningL language classroon in China. In H. Coleman (Ed.), *Society and the Language Classroom*. Cambridge: Cambridge University Press.

Coulthard, M. et al. (2000). *Written Discourse*. University of Birmingham, UK: The Centre for English Language Studies.

Covino, W. A., & Jolliffe, D. A. (1995). *Rhetoric: Concepts, Definitions, Boundaries*. University of Michigan, US: Allyn and Bacon.

Creswell, J. W. (2007). *Qualitative inquiry and research design: Choosing among five approaches*. Thousand Oaks, CA: Sage Publications Ltd.

Creswell, J. W. (2014). *Research Design Qualitative, Quantitative. and Mixed Methods Approaches* (4th ed.). Thousand Oaks, CA: Sage Publications Inc.

Crombie, W. (1985). *Process and relation in discourse and language learning*. Oxford: Oxford University Press.

Crowley, S. (1994). *Ancient Rhetoric for Contemporary Students*. New York: Macmillan Press.

Crowley, S., & Hawhee, D. (1999). *Ancient Rhetorics for Contemporary Students* (3rd ed.). Pearson Education, Inc. Retrieved from ftp://c-24-16-157-28.hsd1.wa.comcast.net/AiDisk_b1/My EBooks/Nonfiction 1700 Sorted Ebooks Pack PHC/0321172760.Longman.Ancient.Rhetorics.for.Contemporary.Students.Nov.2003.pdf

Crowley, S., & Hawhee, D. (2004). *Ancient Rhetorics for Contemporary Students*. New York: Pearson/Longman.

Daniella, T. H. (2014). Linda G. Jones: The Power of Oratory in the Medieval Muslim World. *Bulletin of the School of Oriental and African Studies*, *77*(02), 388–390. http://doi.org/10.1017/S0041977X14000470

Davidson, R. (1993). *The neuropsychology of emotion and affective style.* (editors. G. P. N. Y. In: Lewis M, Haviland JM, Ed.). New York: Guilford Press.

Deignan, A. (2005). *Metaphor and corpus linguistics*. Amsterdam: John Benjamins.

Desilva, D. A. (2008). What has Athens to Do with Patmos?Rhetorical Criticism of the Revelation (1980-2005). *Currents in Bible Research*.

Diener, E. (1984). Subjective well-being. *Psychological Bulletin*, *95*, 542–575.

Dillard, J. P., & W.Pfan, M. (2014). *The Persuasion Handbook Developments in Theory and Practice*. New York: Sage Publications Inc.

214

Dinkmeyer, D., & Losoncy, L. (1995). *Skills of encouragement: Bringing out the best in yourself and others*. United States of America: CRC Press.

Dogan, S. (2011). *The Influence of Modern Science on Bediüzzaman Said Nursi's Thought*. The George Washington University.

Durkheim, É. (2008). *The Elementary Forms of the Religious Life (Carol Cosman, Trans.)*. (M. S. Cladis, Ed.). United Kingdom: Oxford University Press.

E.Corbett, & R.J.Conners. (1998). *Classical rhetoric for the modern student* (4th ed.). United Kingdom: Oxford University Press.

El Shafey, F. A. M. (1985). *"Compounding in English and Arabic, Implications for Translation Methodology."* Cairo University, Egypt.

El-sharif, A. (2011). *A Linguistic Study of Islamic Religious Discourse : Conceptual Metaphors in the Prophetic Tradition*. University of London, UK.

Enos, T. (2013). *Encyclopedia of Rhetoric and Composition: Communication from Ancient Times to the Information Age*. Routledge.

Esimaje, A. U. (2014). A Descriptive Survey of the Character of English Lexis in Sermons. *Sage Open*, 1–16.

Essentials, H. B. (2005). *Power, influence and persuasion. Sell your ideas and make things happen*. Bostan, Massachusetts: Harvard Business School Press.

Eubanks, P. (2000). *A War of Words in the Discourse of Trade,The Rhetorical Constitution of Metaphor*. United States of America: Southern Illinois University Press.

Evans, V., & Green, M. (2006). *Cognitive Linguistics: An Introduction*. Edinburgh, UK: Edinburgh University Press.

Fadel, K., & Tatari, E. (2016). A political analysis of Bediuzzaman's Said Nursi's Damascus Sermon. *Philippine Social Sciences and Humanities Review*, *5*(3), 303–322.

Fahnestock, J. (2011). *Rhetorical Style: The Uses of Language in Persuasion*. United Kingdom: Oxford University Press.

Fairclough, N. (1992). *Discourse and Social Change*. Cambridge, UK: Polity Press.

Fairclough, N. (2001). *Language and Power* (2nd ed.). London, UK: Longman.

Faris Kaya, Director of Istanbul Foundation for Science and Culture, Istanbul, Turkey, pers. comm. (2015).

Flowerdew, L. (2003). A Combined Corpus and Systemic-Functional Analysis of the ProblemSolution Pattern in a Student and Professional Corpus of Technical Writing. *TESOL Quarterly*.

Freeborn, D. (1996). *Style Text Analysis and Linguistic Criticism*. London, UK: Macmillan Press.

Fulkerson, R. P. (1984). Kinneavy on Referential and Persuasive Discourse: A Critique. *College Composition and Communication*, 43–56.

G.Hauser. (2000). *Introduction to rhetorical theory* (2nd ed.). Prospect Heights: Waveland Press, Inc.

Garver, E. (2004). *Argument for the sake of reasoning, character and the ethics of belief*. United States of America: The University of Chicago Press.

Georgaca, E., & Avdi, E. (2011). Discourse analysis. In D. Harper & A. R. Thompson (Eds.), *Qualitative Research Methods in Mental Health and Psychotherapy: A Guide for Students and Practitioners*. USA: John Wiley & Sons.

Gibbs, R. (1994). *The Poetics of Mind*. Cambridge, UK: Cambridge University Press.

Gill, & Whedbee. (1997). Rhetoric in Van Dijik, Tean A. (Ed). Discourse and structure and process,. *Discourse Analysis: A Multidisciplinary introduction,London, Sage Publications*, 1.

Glenn, E., Witmeyer, D., & Stevensen, K. (1977). Cultural styles of persuasion. *International Journal of Intercultural Relations*, *1*(3), 52–66.

Haider, G. (2014). Analysis of Malala Yousaf Zai's Speech: Application of Aristotle's Ethos, Pathos, and Logos. *International Journal of English and Education*, *3*(1).

Halliday, M. A. K., & Hasan, R. (1976). *Cohesion in English*. London: Longman.

Hancock, D. R., & Algozzine, B. (2011). *Doing case study research* (2nd ed.). New York: Teachers College Press.

Hardin, K. J. (2010). Trying to Persuade:Speech Acts in the Persuasive Discourse of Intermediate Spanish Learners. *A Mosaic of Languages and Cultures: Studies Celebrating the Career of Karl J. Franklin, Kenneth A. McElhanon and Ger Reesink, SIL International.*

Haskins, E. (2004). *Logos and power in isocrates and aristotle.* Colimbia: University of South Carolina Press.

Hasselgård, H., Lysvåg, P., & Johansson, S. (2012). *Glossary of grammatical terms used in English Grammar: Theory and Use* (2nd ed.). Oslo: Universitetsforlaget.

Hauser, G. . (2002). *Introduction to Rhetorical Theory*. Illinois, United Sates of America: Waveland Press, Inc.

Hawhee, D. (2011). Looking Into Aristotle's Eyes: Toward a Theory of Rhetorical Vision. *Advances in the History of Rhetoric*, *14*(2), 139–165.

Henderson, W. (1986). *Metaphor in economics.Talking about text* (In M. Coul). Birmingham: University of Birmingham.

Hoey, M. (1979). *Signalling in discourse (Discourse Analysis Monographs)*. Birmingham: ELR: University of Birmingham.

Hoey, M. (1983). *On the Surface of Discourse*. (G. Allen & Unwin, Eds.). London, England.

Hoey, M. (1986). *The discourse colony; a preliminary study of a neglected discourse type . In Talking about Text. Discourse Analysis Monograph 13. English Language Research*. University of Birmingham.

Hoey, M. (1994). *"Signalling in discourrse: a functional analysis of a common dis- course pattern in written and spoken English". Advances in Written Text Analysis*. M. Coulthard: London, Routledge.

Hoey, M. (2001). *Textual Interaction: An Introduction to Written Discourse Analysis*. London, UK: Routledge.

Hoey, M. (2013). *Textual Interaction: An Introduction to Written Discourse Analysis*. London, UK: Routledge.

Holland, R., & Lewis, A. (1997). *Written Discourse*. University of Birmingham.: Centre for English Language Studies.

Holt, R., & MacPherson. (2010). Sensemaking, rhetoric and the socially competent entrepreneur. *International Small Business Journal*, (28), 20–42.

Hood, S., & Martin, J. R. (2007). Invoking attitudes: the play of graduation in appraising discourse. In R.Hasen, C. M. I. . Matthiessen, & J.Webster (Eds.), *Continuing Discourse on language* (pp. 739–764). London: Equinox.

Hosman, L. A. (2014). Language and Presuasion. In J. P., P. Dillard, & M. W. Pfau (Eds.), *The Persuasion Handbook: Developments in Theory and Practice* (pp. 371–390).

Hunston, S., & Thompson, G. (2003). *Evaluation in text: authorial stance and the construction of discourse*. Oxford, UK: Oxford University Press.

Hyde, M. (2004). *The ethos of rhetoric*. Columbia: University of South Carolina Press.

Iqbal, M. (2002). *Islam and Science*. Aldershot, Hampshire: Ashgate.

Iqbal, M. (2010). Children of Hope: Revisiting the "Damascus Sermon" After a Century. In *9th Symposium*. Istanbul, Turkey: Istanbul Foundation for Science and Culture.

Iqbal, M. (2012). *Islam and Science: Historic and Contemporary Perspectives*. Aldershot: Ashgate.

Iqbal, N. (2013). *The Rhetoric of Obama An Analysis of Rhetoric and Genre Characteristics of President Barack Obama's 2013 Inaugural Address*. University of Gothenburg, Sweden.

Jarraya, S. (2013). *Persuasion in Political Discourse: Tunisian President Ben Ali's Last Speech as a Case Study*. Syracuse University, New York.

Jin, L., & Cortazzi, M. (2013). The changing landscapes of Journey: educational metaphors in China. In J. Ryan (Ed.), *Education Reform in China: Changing concepts, contexts and practices* (pp. 113–131). Routledge.

Johnson, M. (1987). *The Body in the Mind. The Bodily Basis in Meaning, Imagination and Reason*. Chicago: The University of Chicago Press.

Johnson, R. . (2000). *Manifest Rationality: A pragmatic theory of argument*. Mahwah, NY: Lawrence Erlbaum.

Jones, L. G. (2013). *The Power of Oratory in the Medieval Muslim World. (Cambridge Studies in Islamic Civilization.)*. Cambridge, UK: Cambridge: Cambridge University Press,.

Jordan, M. P. (1980). Short texts to explainproblem–solution structures andviceversa. *Instructional Science*, 221–252.

Jordan, M. P. (1984). *Rhetoric ofeveryday English texts*. (G. Allen & & Unwin, Eds.). London & New York.

Jowett, G. S., & O´Donnell, V. (2012). *Propaganda and Persuasion* (5th ed.). California: Sage Publications Inc.

Kazemian, B., & Hashemi, S. (2014). Critical Discourse Analysis of Barack Obama ' s 2012 Speeches : Views from Systemic Functional Linguistics and Rhetoric. *Theory and Practice in Language Studies*, *4*(6), 1178–1187. http://doi.org/10.4304/tpls.4.6.1178-1187

Keiko, M.-H. (2010). The use of textual patterns in reading. *Journal of School of Foreign Language*, *33*, 19–41.

Keith, W. M., & Lundberg, C. O. (2008). *The Essential Guide to Rhetoric*. Bedford: St. Martin's.

Kelley, S. (2008). The Rhetoric of Lincoln's "Gettysburg Address." *Best Essays in Rhetorical Theory University of Massachusetts*.

Kennedy, G. A. (2007). *Aristotle's "On Rhetoric" A Theory of Civic Discourse* (2nd ed.). (G.A.Kemmedy, Trans) New York: Oxford University Press. (Original work published 350 BCE).

Kennedy, G. A. (2009). *A New History of Classical Rhetoric*. Princeton University Press.

Kennedy, R. W. (2011). *Sermons from Mind and Heart: Struggling to Preach Theologically*. United States of America: Wipf and Stock Publishers.

Khan, M. A. M. (2014). What is Enlightenment? An Islamic Perspective. *Journal of Religion and Society*, *16*, 1–8.

Kinneavy, J. . (1971). *A theory of Discourse*. New York: W.W.Norton & Company.

Kinneavy, J. . (1986). *"Kairos: A Neglected Concept in Classical Rhetoric." In Rhetoric and Praxis: The Contribution of Classical Rhetoric to Practical Reasoning.* (J. D. Moss, Ed.). Washington, D.C United States: The Catholic University of America Press.

Kochis, B., & Gillespie, D. (2006). Conceptual Metaphors as Interpretive Tools in Qualitative Research: A Re-Examination of College Students' Diversity Discussions. *The Qualitative Report*, *11*(3).

Koester, A. (2004). *The language of work*. London: Routledge.

Kövecses, Z. (2003). *Metaphor and Emotion Language, Culture, and Body in Human Feeling*. Cambridge University Press.

Kövecses, Z. (2005). *Metaphor in Culture: Universality and Variation*. Cambridge University Press.

Kövecses, Z. (2010). Metaphor and Culture. *Acta Universitatis Sapientiae, Philologica*, *2*(2), 197–220.

Kövecses, Z. (2010). *Metaphor: A Practical Introduction*. Oxford: Oxford University Press.

Kövecses, Z. (2015). *Where Metaphors Come From Reconsidering Context in Metaphor*. Oxford University Press.

Kuczok, M. (2014). *The Conceptualisation of the Christian Life in John Henry Newman's Parochial and Plain Sermons*. Cambridge Scholars Publishing.

Lakoff, G. (1993). The contemporary theory of metaphor. *In A. Ortony (Ed.) Metaphor and Thought.*, 202–251.

Lakoff, G. (1993). *The contemporary theory of metaphor. In A. Ortony (Ed.), Metaphor and thought*. New York: Cambridge University Press.

Lakoff, G. &, & Johnson, M. (1999). *Philosophy in the flesh: The embodied mind and its challenge to western thought.* New York: Basic Books, A Member of the Perseus Books Group.

Lakoff, G., & Johnson, M. (1980). *Metaphors we live by*. Chicago: University of Chicago Press.

Lakoff, G., & Johnson, M. (2008). *Metaphors we live by*. Chicago: University of Chicago.

Lakoff, G., & Lakoff, G. (1992). The Contemporary Theory of Metaphor. *Metaphor and Thought (2nd Edition), Cambridge University Press*, (c).

Lakoff, G., & Turner, M. (1989). *More than cool reason: A field guide to poetic metaphor*. Chicago: University of Chicago Press.

Lakoff, G., & Turner, M. (1989). *More Than Cool Reason: A Field Guide to Poetic Metaphor. Chicago*. Chicago: Chicago University Press.

Lakoff, R. (1982). Persuasive discourse and ordinary conversation, with examples from advertising. *Analyzing Discourse: Text and Talk*.

Lancor, R. A. (2013). The Many Metaphors of Energy: Using Analogies as a Formative Assessment Tool. *Journal of College Science Teaching*, *42*(3), 38–45.

Lanham, R. A. (2012). *A Handlist of Rhetorical Terms* (2nd Editio). University of California Press.

Lawson, A. E., Alkhoury, S., Benford, R., Clark, B. R., & Falconer, K. A. (2000). What kinds of scientific concepts exist? Concept construction and intellectual development in college biology. *Journal of Research in Science Teaching, 37*(9), 996–1018.

Levine, R. (2003). *The power of persuasion: How we're bought and sold.* Hoboken, NJ: Wiley.

Lin, H. H. (2005). *Contextualizing linguistic politeness in Chinese –A socio-pragm atic approach with examples from persuasive sales talk in Taiwan Mandarin.* Ohio State University.

Lincoln, Y, S., & Guba, E. . (1985). *Naturalistic Inquiry.* Beverly Hills,CA: Sage Publications Inc.

Lopez, S. J. (2011). *The Encyclopedia of Positive Psychology.* New Jersey, USA: Wiley-Blackwell Publishing.

Lucas, S. E. (2009). *The art of public speaking.* New York: McGraw-Hill Companies, Inc.

Lucena, M. I. P. (2000). *Situation-Problem-Solution-Evaluation: Recognising how these functions are signalled in a text.* Brasil.

Lyubomirsky, S. (2008). *The How of Happiness: A New Approach to Getting the Life You Want* (Reprint ed). UK: Penguin Books.

Macmillan. (2015). Macmillan Publishers Limited 2009–2015. Retrieved February 2,2015. Retrieved from http://www.macmillandictionary.com/dictionary/british/rhetoric

Markham, I. (2013). *Engaging with Bediuzzaman Said Nursi: A Model of Interfaith Dialogue.* Surrey, United Kingdom: Ashgate Publishing, Ltd.

Markham, I. S., & Pirim, S. B. (2013). *An Introduction to Said Nursi: Life, Thought, and Writings.* Surrey, United Kingdom: Ashgate Publishing, Ltd.

Martin, J. R. (2000). Beyond exchange: APPRAISAL systems in English." Evalua- tion in Text. In S. Hunston & G. Thompson (Eds.), *Authorial Stance and the Construction of Discourse* (pp. 142–175). Oxford: Oxford University Press.

Maslo, A. (2012). Shaping Value Systems by Means of Conceptual Metaphor – American Inaugurals. In *2nd International Conference on Foreign Language Teaching and Applied Linguistics* (pp. 4–6). Sarajevo: FLTAC.

Massoud, M. F. (1988). *Translate to Communicate, A Guide for Translators.* New York: Library of Congress Cataloging-in-Publication Data.

Mathe, A. I. (2006). *Canons of Classical Rhetoric in Sam Nujoma's State of the Nation Addresses (11) (Mini-dissertation).* University Of Free State.

McCarthy, M. (2001). *Discourse Analysis for Language Teachers*. Cambridge University Press.

McDill, W. (2006). *The 12 Essential Skills for Great Preaching* (second edi). New York: B&H Publishing Group.

McKee, A. (2003). *Textual Analysis: A Beginner's Guide*. London, UK: Sage Publications Ltd.

Mehmet Nuri Güleç, President of Istanbul Foundation for Science and Culture, Istanbul, Turkey, pers. comm. (2014).

Merriam-Webster. (2015). Merriam-Webster.com Retrieved February 2, 2015, from. Retrieved from http://www.merriam-webster.com/dictionary/text

Metsamaki, M. (2011). Paralinguistic means and their role in university students' L2 debate. *Lingua Americana 28 (forthcoming).*, *29*, 39–61.

Michel, T. (2005). *Said Nursi's Views On Muslim-Christian Understanding*. Istanbul, Turkey: Soz Publication.

Miller, C. R. (1992). *"Kairos in the Rhetoric of Science." in A Rhetoric of Doing: Essays on Written Discourse in Honor of James L. Kinneavy.* (S. P. Witte, N. Nakadate, & R. D. Cherry, Eds.). Carbondale: Southern Illinois UP.

Moses, A. (2012). A Rhetorical Analysis of Selected Political Speeches of Prominent African Leaders". *British Journal of Arts and Social Sciences*, *10*(1).

Mustapha, I., Zayyat, A. H., Abdulqadir, H., & Najjar, M. A. (2008). *Al-Mu'jam al-Wasit* (1st ed.). Dar Ihya Turath al-Arabi.

Nanyeni, F. N. (2014). *Dr Sam Nujoma's rhetoric: an analysis of selected epideictic speeches during his tenure of office as President of the Republic of Namibia.* University of Nambia.

Neel, P. J. (2012). *The Rhetoric of Propriety in Puritan Sermon Writing and Poetics*. Kent State University.

Nelson, P., & Pearson, J. (2005). *Confidence in public speaking*. Los Angeles, California: Roxbury Publication Company.

Newell, G. ., Beach, R., Smith, J., & VanDerHeide, J. (2011). Teaching and learning argumentative reading and writing: A review of research. *Reading Research Quarterly*, *46*(3), 273–304.

Noe, J. R. (2006). *Peak Performance Principles for High Achievers*. United States of America: Frederick Fell Publisher.

Nursi, B. S. (2010). *The Letters (Turkish Mektubat, Sukran Vahide, Trans)*. Istanbul, Turkey: Sozler Nesriyat Tic.ve San.A.S.

Nursi, B. S. (2011a). *The Flashes (Turkish Lem'alar, Sukran Vahide, Trans)*. Istanbul, Turkey: Sozler Nesriyat Tic.ve San.A.S.

Nursi, B. S. (2011b). *Uhuvvet Risalesi*. Istanbul, Turkey: Sözler Neşriyat.

221

Nursi, B. S. (2012). *The Damascus Sermon From the Risale i Nur Collection Trans (Turkish "Hutbe-i Şâmiye", Şükran Vahide,Trans)* (Second (re). Istanbul, Turkey: Sözler Neşriyat A.Ş. Istanbul. (Original work published 1911).

Nursi, B. S. (2013a). *Lem'alar*. RNK Neşriyat.

Nursi, B. S. (2013b). *Tarihçe-i Hayatı, 11*. Istanbul, Turkey: RNK Neşriyat.

Nursi, B. S. (2015a). *Denizli ve Emirdağ Lâhikaları, (Mektup sırası 26)*. Retrieved from nur.gen.tr,

Nursi, B. S. (2015b). *Short Words Risale-i Nur Collection (Sukran Vahide, trans)*. Istanbul, Turkey: Risale Press.

O´Shaughnessy, N. J. (2004). *Politics and Propaganda: Weapons of mass seduction."*. United States of America: Manchester University Press.

O'Hara, D. (2013). *Hope in Counseling and Psychotherapy*. University of Abertay, Dundee: SAGE.

Obaidullah, M. (2015). Peace Building Between Islam and Modern World: The Perspective of Said Nursi's Risale-I-Nur with Special Attention to The Qur'an. *Manarat International University Studies*, *4*(1).

Okafor, V. C. (2014). Metaphor as a Rhetorical Tool in Selected Roman Catholic Bishops' Pastoral Letters in Onitsha Ecclesiastical Province, Nigeria. *American International Journal of Contemporary Research*, *4*(2).

Oliveira, F. (2013). *On Analyzing a Problem-Solution Text Pattern*. United Kingdom: University of Birmingham.

Ozdemir, I. (2005, December 14). Creative love, nature and Mevlana Jalal al-Din Rumi. *Turkish Daily News*. Turkey.

Palola, E. A. (2009). *For even as love crowns you, so shall he crucify you,on conceptual metaphors on the Prophet by Kahlil Gibran*. Lulea University of Technology, Sweden.

Parker, I. (2002). *Critical discursive psychology*. Basingstoke: Palgrave.

Perloff, R. . (1993). *The dynamics of persuasion.* Hillsdale: Lawrence Erlbaum.

Perloff, R. M. (2003). *The Dynamics of Persuasion: Communication and Attitudes in the 21st Century*. (A. Lawrence Erlbaum, Ed.) (2nd ed.). New Jersey, USA: Mahwah.

Petty, R. ., & Cacioppo, J. . (1981). *Attitudes and persuasion: Classic and comtemporary approaches*. Dubuque, IA: Willian C. Brown.

Pinker, S. (1989). *Learnability and cognition: The acquisition of agreement structure*. Cambridge, MA: MIT Press.

Pragglejaz, G. (2007). MIP: A method for identifying metaphorically used words in discourse. *Metaphor and Symbol*, *22*(1), 1–39.

Pustejovsky, J. (1991). The generative lexicon. *Computational Linguistics*, *17*(4), 409–441.

Quinn, R, W., & Worline, M. . (2008). Enabling courages collective action; Conversations from United Airlines flight. *Organization Science*, *19*, 497–516.

Qutren Nada, A. (2005). *Inventio Strategies In Caliph Ali Bin Abi T Alib's Selected Speeches*. Universiti Putra Malaysia.

Rahman Ahmad, A. A., & Hashim, R. (2011, December). The World in Crisis: The Quranic Remedy. In remembrance of 100 years of Damascus Sermon by Ustaz Bediuzzaman Said Nursi, 1911-2011. *The Pen Magazine*.

Ramage, D., J., & Bean, J. C. (1998). Writing Arguments. Retrieved from http://www.u.arizona.edu/ic/polis/courses021/ENGL_102-78/EthosPathosLogos

Rania, L. W. (2008). *The English Language, South Africa and Nelson Mandela: A Case For Rhetorical Urgency and a Strategy for Rhetorical Success*. University Of Florida.

Rank, H. (1988). *Persuasion analysis: A companion to composition. Park Forest*. IL: Counter-Propaganda Press.

Rate, C. ., Clarke, J. ., Lindsay, D. ., & Sternberg, R. . (2007). Implicit theories of courage. *The Journal of Positive Pschology*, *2*, 80–98.

Roloff, M. E., & Miller, G. R. (1984). *Persuasion: New directions in theory and research.* London, UK: Sage Publications Ltd.

Rowland, R. C., & Jones, J. M. (2007). Barack Obama and the American dream. Communication Currents, *2*(5). Retrieved from 2014, from http://www.natcom.org/CommCurrentsArticle.aspx?id=829

Ruhl, C. (1989). *On Monosemy: A Study in Linguistic Semantics*. Albany: State University of New York Press.

Rumelhart, D. E. (1975). Notes on a schema for stories. In D. G. Bobrow & A. M. Collins (Eds.), *Representation and understanding: Studies in cognitive science* (pp. 211–236). New York: Academic Press.

S. Newman. (2002). "Aristotle's notion of 'bringing-before-the-eyes': it's contributions to Aristotelian and contemporary conceptualizations oh metaphor, style, and audience." *Journal of the History of Rhetoric*, *20*(1), 1–23.

Sabatino, C. (2013). Energy Becoming Love. *Janus Head Academic Journal*, *13*(2), 23.

Saint-Dizier, P., & Viegas, E. (1995). *Computational Lexical Semantics*. Cambridge, England: Cambridge University Press.

Sairi, F. M. (2012). *Metode Dakwah Bediuzzaman Said Nursi Dan Pengaruhnya Di Turki*. Universiti Malaya, Kuala Lumpur.

Sani, I., & Ruma, M. B. (2014). Concretizing the Abstract: Conceptual Metaphors in the Holy Qur'an. *European Academic Research*, *2*(8).

Saritoprak, Z. (2010). Bediüzzaman Said Nursi's paradigm of Islamic nonviolence. In Q. Huda (Ed.), *Crescent and Dove Peace and Conflict Resolution in Islam* (pp. 95–106). Washington, D.C United States: Institute of Peace Press.

Sayilgan, M. S. (2012). *Constructing an Islamic Ethics of Non-Violence: The Case of Bediuzzaman Said Nursi*. University of Alberta, Canada.

Schank, R. C., & Abelson, R. P. (1977). *Scripts. Plans, Goals and Understanding*. Hillsdale, NJ: Lawrence Erlbaum.

Schneck, P. (2011). *Rhetoric and Evidence: Legal Conflict and Literary Representation in US American Culture*. Berlin: Walter de Gruyter.

Semino, E. (2008). *Metaphor in discourse.* Cambridge, UK: Cambridge University Press.

Şerif Mardin. (2003). Reflections on Said Nursi's Life and Thought. In I. M. Abu-Rabi' (Ed.), *Islam at the Crossroads: On the Life and Thought of Bediuzzaman Said Nursi*. New York: State university of new York press.

Šerpenskaitė, A. (2013). *Conceptual Metaphor in Political Discourse*. Siauliai University, Lithuania.

Sheldon, L. (2004). *Communication for nurses: talking with patients*. Thorofare, New Jersey: SLACK Inc.

Sherick, B. (2015). *The Ethos of Mark Driscoll: Rhetorical Analysis of a Sermon in the Context of a Preacher's Public Reputation*. University of Calgary, Alberta.

Sheriif, V. F. (2016). Faith As The Foundation of Human Progress: Nursi's Perspective. *Quest Journals Journal of Research in Humanities and Social Science*, *4*(8), 73–80.

Shokr Mohamed, A. B. (2006). The Metaphorical Concept "Life is a Journey" in the Qurʾān: A cognitive semantic analysis, 94–132. Retrieved from http://www.metaphorik.de/10/shokri.pdf

Silva Rheotricae. (2008). The Forest of Rhetoric. Retrieved from rhetoric.byu.edu

Silver, M. (2006). *Language Across Disciplines: Towards a Critical Reading of Contemporary Academic Discourse*. Brown Walker Press.

Sipiora, P. (2002). *Rhetoric and Kairos Essays in History, Theory, and Praxis*. (J. S. Baumlin, Ed.). New York: Suny Press.

Slone, K. R. (2009). *The Baptist Way(s): A Rhetorical Analysis of Texas Baptist Topical Sermons on Original Sin and Salvation*. Texas State University-San Marcos.

Smith, A., & Campbell, E. (2009). Rethinking The Value Of Metaphors In Listener-Sensitive Homiletics. *The Journal of Baptist Theology and Ministry*, *6*(2).

Smith, L. D. (1990). *Metaphors of knowledge and behavior in the behaviorist tradition,Metaphors in the History of Psychology* (In D. E. L). Cambridge, UK: Cambridge University Press.

Snyder, C. R. (2000). There is Hope. In C. R. Snyder (Ed.), *Handbook of Hope Theory, Measures and Applications* (pp. 3–21). San Diego: Academic Press.

Snyder, C. R., Harris, C., Anderson, J. R., Holleran, S. A., Irving, L. M., & Sigmon, S. T. (1991). The Will and the Ways: Development and Validation of an Individual-Differences Measure of Hope. . *Journal of Personality and Social Psychology*, *60*(4), 570–585.

Snyder, C. R., Sympson, S. C., Ybasco, F. C., Borders, T. F., Babyak, M. A., & Higgins, R. L. (1996). Development and Validation of the State Hope Scale. *Journal of Personality and Social Psychology*, *70*(2), 321–335.

Sopory, P., & Dillard, J. P. (2006). The Persuasive Effects of Metaphor A Meta-Analysis. *Human Communication Research*, *28*, 382–419.

Steen, G. J., Dorst, A. G., Herrmann, J. B., Kaal, A. A., Krennmayr, T., & Pasma, T. (2010). *A Method for Linguistic Metaphor Identification*. Netherlands: John Benjamins Publishing Company.

Şükran Vahide, Translator of the Risale-i Nur Collection into English Language, Istanbul Foundation for Science and Culture, Istanbul, Turkey, pers. comm. (2015).

Tannen, D. (1999). *The argument culture changing the way we argue.* London, UK: The Palimpsest Book Production Ltd.

Teo, A. (1995). *Analysis ofnewspapers editorials: A study ofargumentative text structure.* Ann Arbor, MI: UMI Dissertation Services., London.

Thomas, S. N. (1986). *Practical reasoning in natural language* (Third). Englewood Cliffs NJ: Prentice Hall.

Thompson, G., & Thetela, P. (1995). The sound of one hand clapping: The management of interaction in written discourse., *15*(1), 103–127.

Thompson, M. (1997). *Philosophy of religion.* United Kingdom: Hodder Headline.

Thomson, A. ., & Martinet, A. . (2003). *A Practical English Grammar*. United Kingdom: Oxford University Press.

Tirkkonen-Condit, S. (1985). *Argumentative text structure and translation*. Finland: University of Jyvaskyla.

Tolmie, D. F. (2004). *A Rhetorical Analysis of the Letter to the Galatians*. University Of The Free State Bloemfontein South Africa.

Turner, C., & Horkuc, H. (2009). *Said Nursi: Makers of Islamic Civilization*. New Delhi: Oxford University Press.

Vahide, S. (1995a). Jihad in the Modern Age: Bediuzan Said Nursi's Interpretation of Jihad. *Third International Symposium on Bediuzzaman*

   Said Nursi The Reconstruction Of Islamic Thought In The Twentieth Century And Bediuzzaman Said Nursi.

Vahide, S. (1995b). *The Author of the Risele-i Nur Bediuzzaman Said Nursi.* Istanbul, Turkey: Sozler Publication.

Vahide, S. (2008). A Survey of the main spiritual themes of the Risale-i Nur. In I. M.Sbu-Rabi (Ed.), *Spiritual Dimensions of Bediuzzaman Said Nursi's Risale-I Nur.* New York: State University of New York Press.

Vahide, S. (2012). *Islam in Modern Turkey: An Intellectual Biography of Bediuzzaman Said Nursi.* (I. M. Abu-Rabi', Ed.). New York: Suny Press.

Vahide, Ş. (2012). *Islam in Modern Turkey: An Intellectual Biography of Bediuzzaman Said Nursi.* (I. M. A. Rabi', Ed.). Suny Press.

Van Dijk, T. A. (1980). *Macrostructures: an interdisciplinary study of global structures in discourse, interaction, and cognition.* Bloomberg: L. Erlbaum Associates.

Vatz, R. E. (1973). The Myth of the Rhetorical Situation," Philosophy & Rhetoric. *Philosophy and Rhetoric*, *6*(3), 154–161.

Verderber, F., Verderber, K. S., & Shellnow, D. D. (2009). *The challenge of effective speaking.* Belmont: Thomson Wadsworth.

Vorobej, M. (1994). The true test of linkage informal logic, *16*, 147–157.

Walker, C., & Felicia, R. (2005). The rhetoric of mock trail debate: Using logos, pathos and ethos in undergraduate competition. *College Student Journal*, *39*(2).

Watson, D., Wiese, D., Vaidya, J., & Tellegen, A. (1999). The two general activation systems of affect: Structural findings, evolutionary considerations, and psychobiological evidence. *Journal of Personality and Social Psychology*, (76), 820–838.

Watson., D. (1988). Intraindividual and interindividual analyses of positive and negative affect: The relation to health complains,perceived stress and daily activities. *Journal of Personality and Social Psychology,* (54), 1020–1030.

Watson.D, Clark, L., Mc Intryro, C. ., & Hamaker, S. (1992). Affect. Personality and social activity. *Journal of Personality and Social Psychology*, 1011–1025.

Weitzman, E. A. (2000). *"Software and Qualitative Research." In Handbook of Qualitative Research,.* (N. K. Denzin & Y. S. Lincoln, Eds.). Thousand Oaks, CA: Sage Publications Inc.

Welch, K. (1990). *The Contemporary Reception of Classical Rhetoric: appropriates of ancient discourse.* Hillsdale: Lawrence Erlbaum.

Winter, E. O. (1994). Clause relations as information structure: two basic text structures in English. *In Coulthard*, 46–58.

Wisse, J. (1989). *Ethos and pathos from Aristotle to Cicero*. Amsterdam: Adolf M Hakkert.

Wood, J. . (2006). *Communication of mosaics: An Introduction to the field of Communication* (5th ed.). United States of America: Wadsworth Publishing Company.

Worthington, I. (2007). *A Companion to Greek Rhetoric*. Chichester, UK: Wiley-Blackwell Publishing.

Yarmohammadi. (2004). *Mainstream and Critical Discourse*. Tehran: Hermes Publication.

Yates, J., & Orlikowski, W. J. (2001). Genre Systems: Chronos and Kairos in Communicative Interaction. In R. Coe, L. Lingard, & T. Teslenko (Eds.), *The Rhetoric and Ideology of Genre: Strategies for Stability and Change* (pp. 103–121). Cresskill: Hampton.

Yin, R. K. (2009). *Case Study Research Design and Methods* (3rd ed.). Sage Publications Ltd.

Yin, R. K. (2011). *Qualitative Research from start to finish*. The Guilford Press.

Yusoff, K., Yilmaz, O., & Ebrahimi, M. (2014). Transition in Turkey: An overview of Bediüzzaman Said Nursi, His Life and Works for Medresetü'z-Zehra. *International Journal of West Asian Studies.*, *5*(2), 667–77. http://doi.org/10.5895

Zolnowska, I. (2011). Weather as the source domain for metaphorical Expressions. *The Journal of the Philosophical-Interdisciplinary*, *2*(1).

227

UNIVERSITI PUTRA MALAYSIA

STATUS CONFIRMATION FOR THESIS / PROJECT REPORT AND COPYRIGHT

ACADEMIC SESSION : SECOND SEMESTER 2016/2017

TITLE OF THESIS / PROJECT REPORT :

RHETORICAL SITUATION, RHETORICAL APPEALS

AND CONCEPTUAL METAPHORS IN NURSI'S

DAMASCUS SERMON

NAME OF STUDENT : NUR SAKINAH THOMAS BINTI ABDULLAH

I acknowledge that the copyright and other intellectual property in the thesis/project report belonged to Universiti Putra Malaysia and I agree to allow this thesis/project report to be placed at the library under the following terms:

1. This thesis/project report is the property of Universiti Putra Malaysia.

2. The library of Universiti Putra Malaysia has the right to make copies for educational purposes only.

3. The library of Universiti Putra Malaysia is allowed to make copies of this thesis for academic exchange.

I declare that this thesis is classified as :

*Please tick (√)

☐ **CONFIDENTIAL** (Contain confidential information under Official Secret Act 1972).

☐ **RESTRICTED** (Contains restricted information as specified by the organization/institution where research was done).

☐ **OPEN ACCESS** I agree that my thesis/project report to be published as hard copy or online open access.

This thesis is submitted for :

☐ **PATENT** Embargo from _____ until _____
            (date)   (date)

Approved by:

_____   _____
(Signature of Student)   (Signature of Chairman of Supervisory Committee)
New IC No/ Passport No.:   Name: VAHID NIMEHCHISALEM, PhD
651216-01-5244
Date : 10 April 2017   Date : 10 April 2017

[Note : If the thesis is CONFIDENTIAL or RESTRICTED, please attach with the letter from the organization/institution with period and reasons for confidentially or restricted.]