

Persuasive Strategies in Yusuf Estes and Amr Khaled's Selected Islamic Preaching Discourses: A Contrastive Rhetorical Analysis

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Submission date: 6 / 2/2025

Acceptance date: 26/ 2/2025

Publication date: 29/ 4/2025

Abstract

This study analyzes the persuasive strategies manipulated by the American Islamic preacher Yusuf Estes and the Arabian preacher Amr Khaled. Johnstone (2008) as a theoretical framework for data analysis is used to highlight the rhetorical framework within such preaching discourses. Findings reveal that both Islamic preachers employ quasilogical, presentational, and analogical strategies, with presentational persuasion being mostly dominant. However, while Estes favors logical reasoning, Khaled more relies on historical references. The difference in their use of rhetorical strategies can be attributed to context and audience expectations. Such findings significantly contribute to the field of contrastive rhetoric by demonstrating how cultural and linguistic contexts play a key role in shaping persuasive strategies in Islamic preaching.

Keywords: Rhetoric, Persuasion, Persuasive strategies, Islamic preacher, Preaching discourse

إستراتيجيات الإقناع في أحاديث الوعظ الإسلامية المختارة ليوسف إستس وعمرو خالد:

تحليل بلاغي تقابلي

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كلية التربية/جامعة القادسية

المستخلص

تحلل هذه الدراسة استراتيجيات الإقناع التي استخدمها الداعية الإسلامي الأمريكي يوسف إستس والداعية العربي عمرو خالد. يُستخدم جونستون 2008 إطاراً نظرياً لتحليل البيانات لتسليط الضوء على الإطار البلاغي في مثل أحاديث الوعظ هذه. تكشف النتائج أن كلا الداعيين الإسلاميين يستخدمان الاستراتيجيات شبه المنطقية والعرضية والتناظرية مع هيمنة الإقناع العرضي في الغالب. ومع ذلك فبينما يفضل إستس التفكير المنطقي يعتمد خالد أكثر على المراجع التاريخية. ويمكن أن يعزى الاختلاف في استخدامهم للاستراتيجيات البلاغية إلى السياق وتوقعات الجمهور. تساهم مثل هذه النتائج بشكل كبير في مجال البلاغة التقابلية عبر إظهار كيف يكون للسياقات الثقافية واللغوية أثراً رئيساً في تشكيل إستراتيجيات الإقناع في الوعظ الإسلامي.

الكلمات الدالة: البلاغة، الإقناع، إستراتيجيات الإقناع، داعية إسلامي، خطاب الوعظ

1. INTRODUCTION

Persuasion has been a significant theme of investigation in the field of discourse and communication. Through persuasive discourses, attitudes are altered, goals are achieved, and interactions are advanced. Thus the more knowledge a person acquires about persuasive language, the better decision making s/he can have about delivering or accepting the delivered messages.

For hundreds of years, religious discourse, especially preaching, has played a leading role in people's everyday lives and affected society accordingly. Preachers have an opportunity to shape and change the minds and behaviour of people. On that account, preaching as a persuasive discourse as such used to be and to a certain extent is still significant in any society.

Spanning from ancient times to the contemporary era, scholars from diverse fields have explored the concept of persuasion, aiming to uncover its fundamental elements and show how persuasive language techniques are employed to impact human interactions. Several studies have endeavored to detect the linguistic elements of persuasive discourse across various contexts, with a specific focus on the use of persuasive language (e.g. Halmari & Virtanen, 2005; Hyland, 2008; Goering et al., 2011; Crawford Camiciottoli, 2018; Pelclová & Lu, 2018). These investigations generally examine the interactional and dialogic aspects of persuasion, as well as the social and situational factors influencing language choices when conveying intended messages.

Even though many studies have addressed persuasive strategies across types of register, genre, and community of practices, the present study is different in that it aims to contrastively investigate persuasive strategies in the Islamic preaching discourses delivered by two Islamic preachers of different cultures. To the researcher's knowledge, no study has so far analyzed Yusuf Estes and Amr Khaled's preaching discourses, the focus of this study, using Johnstone's (2008) theoretical framework.

A contrastive rhetorical study is premised on the insight that, to the degree that language is a cultural phenomenon, different cultures have different rhetorical tendencies. It is the study of the differences that occur between the discourses of different languages. The selected discourses in this contrastive study are American and Arabic.

In a bid to ascertain the differences and similarities in the preachers' employment of persuasive strategies, the study attempts to provide answers to the following questions:

1. What are the persuasive strategies that Yusuf Estes and Amr Khaled use in their preaching discourses?
2. What are the most and least frequently utilized persuasive strategies and techniques that Estes and Khaled use in their preaching discourses?

The study aims to analyze persuasive strategies in Yusuf Estes and Amr Khaled's preaching discourses. To accomplish this aim, the following objectives have been put forward:

1. Identifying the persuasive strategies employed by Yusuf Estes and Amr Khaled in their preaching discourses.
2. Identifying the techniques that are used to achieve these persuasive strategies.
3. Determining the most and the least frequent strategies and techniques used by the two preachers.

To answer the research questions and achieve its aim, the present study is going to follow the following procedures:

1. Surveying the relevant literature on rhetoric, persuasive strategies and preaching.
2. Selecting one preaching discourse for Yusuf Estes and one for Amr Khaled.
3. Analyzing the selected preaching discourses qualitatively following Johnstone's (2008) theoretical framework.
4. Discussing the findings of the analysis and drawing conclusions.

2. THEORETICAL FRAMEWORK

2.1. Rhetoric, Persuasion and Preaching

Rhetoric has the power to shape culture and civic life, and it is a good means for demonstrating the moral virtues of an individual. In modern times, rhetoric has consistently remained relevant as a civic art. In speeches, as well as in written texts, rhetoric continues to be used as an instrument to influence communities from local and even international levels.

The study of rhetoric as an art and its effects on discourse has been explored by classic scholars such as the Sophists, Plato, Aristotle, Cicero, and Quintilian. Aristotle extends the definition of rhetoric, calling it the ability to identify the appropriate means of persuasion in a given situation, thereby making rhetoric applicable to all fields, not just politics. He very obviously establishes the connection of rhetoric to public, civic discourse. Similarly basic is rhetoric's interest in the power and choices a speaker or writer brings into a situation. Some definitions of rhetorical discourse distinguish it mainly through the assumption that it is discourse that is intended to change, and capable of changing, the situation for which it is designed [1: p.6]

Rhetoric is seen as the entire range of resources that human beings share for producing effects on each other. It is mainly concerned with persuasion, the ability of a speaker or writer to influence and persuade an audience [2: p.90]. Classically, rhetoric has three dimensions: logos, ethos, and pathos. Ethos deals with the speaker's ability to display a personal character which makes his speech credible and trustworthy. Pathos is concerned with the speaker's power of stirring and arousing the emotions of the audience; and logos has the power to provide truth using persuasive and rational argument [3: p.5-6]. Moreover, it is mentioned that "people are seldom, if ever, persuaded by 'pure' logic or 'pure' emotion". This supports Aristotle's view on persuasion in which all three appeals need to be used to have successful persuasion [4: p.6]

In Rhetoric, Aristotle holds a receiver-oriented view of persuasion, i.e. the persuader should focus on the nature of the audience and then choose the appropriate means of persuasion. In Perloff's words, speakers have to "adapt to their audiences by considering in their speeches those factors that were most persuasive to an audience member" [5: p. 22]

Persuasion is regarded as "the main concern of the art of rhetoric" [6: p. vii]. Linguists hold different views depending on their approach to the topic. Persuasion is defined as "a symbolic process in which communicators try to convince other people to change their attitudes or behavior regarding an issue through the transmission of a message, in an

atmosphere of free choice”[5:p.8]. The researcher in this context adopts Perloff’s definition as it echoes the purpose of preaching discourses.

Preaching is the communication of truth to people given by a man or men. The primary elements of preaching are evangelization, proclamation and instruction[7:P.82]. Persuasion and preaching have a close relationship. Part of the preacher’s task is to persuade people towards a religious worldview. Preaching, as an art of communication, has three persuasive effects: reinforcing, shaping, and changing. Reinforcing indicates strengthening a position an individual already embraces, not contrary to his opinion. Shaping refers to shaping an individual’s attitudes by associating pleasurable environments with a certain person or idea. Changing means altering attitudes an individual may have to the right direction. Preaching is used to transform an individual into a better image and lead him in the right direction. This is said to be the essence of persuasion in preaching[8: p.15]. Thus, preaching is a religious speech which is basically persuasive in nature and it aims to convince people that what is being said by the preacher is true. Based on the purpose of this study, 'preaching discourse' refers to formal sermons delivered in public religious settings.

Persuasive strategies are “the range of options for which a speaker selects in deciding on an appropriate tactic or combination of tactics for persuasion in a given situation” [9: p.143]. The chosen discourses are loaded with neatly crafted rhetoric unique to each of the preachers. The differences and similarities in rhetorical conventions adopted by these two preachers are of keen interest to the researcher.

For clarity, 'persuasive strategies' in this study is used to refer to broader methods of persuasion like quasilogical, presentational, and analogical, while 'rhetorical techniques' refers to a set of specific linguistic tools used within these strategies, for instance, metaphor, parallelism, rhetorical questions, etc.

2.2. Johnstone’s Persuasive Strategies

The present study adopts the theoretical framework of persuasive strategies proposed by Johnstone (2008)[9]. In 1989, Johnstone presented three persuasive strategies with their linguistic correlates and updated them later in 2008. She proposes three persuasive strategies: Quasilogical, presentational, and analogical. She [10:p.145] states that quasilogical argumentation takes its effectiveness from its similarity to formal, demonstrative logic. The goal of quasilogical persuasion is to convince, to make it seem impossible for an audience using its powers of rationality not to accept the arguer’s conclusion.

Presentational persuasion, on the other hand, is based on the assumption that being persuaded is being moved, being swept along by a rhythmic flow of words and sounds, in the way people are swept along by poetry. Presentational persuasion is to make one’s claim maximally present in the audience’s consciousness, by repeating it, paraphrasing it, and calling aesthetic attention to it[10: p.148].

Analogical persuasion works by calling to mind traditional wisdom, often in the form of parables, or fable like stories. Analogical rhetoric persuades by teaching and reminding its audience of time – tested values by the indirect mode of storytelling. Analogical arguers persuade by having their audience make lateral abdicative leaps between past events and current issues. Analogical persuasion is rooted in the belief that traditional

stories are persuasive and the decisions are best made with reference to historical precedent [10: p.149]. In sum, quasilogical persuasion is rational, presentational persuasion is expository, and analogical persuasion is narrative in nature [10: p.152]. However, for persuasion to be effective in certain settings, rationality and logic must be employed, while in others, emotions are prerequisite. In this sense, it is important to recognize that a persuasive strategy that is effective in one context may not be so in another.

2.3. Previous Related Studies

The issue of persuasive strategies have been studied by using different theoretical frameworks. For instance, Alkhodari and Habil examine how Dr. Zakir Naik, the Islamic Preacher, uses language to persuade the audience in his popular speeches. The study is based on the persuasive approaches proposed in Connor and Lauer's (2018) model. The findings reveal that logical strategies have been used predominantly in Zakir Naik's speeches[11]

Maeedi and Jasim conduct a stylistic study of Saki's short story "The Lumber Room" applying Johnstone's (1989) strategies for persuasion. The findings reveal that the employment of Johnstone's three persuasion strategies, quasilogical, presentational and analogical, is closely related to the context of "The Lumber Room" short story. [12]

AbuAlhuda and Alshboul investigate the persuasive strategies and techniques used by king Abdullah II in his two speeches regarding the Covid 19 pandemic. It aims to critically analyze these persuasive strategies and techniques using critical discourse analysis. They adopt Johnstone (2008) as a framework for data analysis. The findings reveal that king Adullah II employed all the three persuasive strategies and the most frequently used strategy is the presentational strategy[13]

Attiya investigates the powerful persuasive features present in Ted Talks narratives. This study adopts Cockcroft and Cockcroft's model of persuasion (2013) with its three tripartite divisions of Aristotle's Ethos, Pathos and Logos. It compares and contrasts the techniques employed in ten American English and Ten Egyptian Arabic narratives to examine the types utilized for persuasion of the two different types of audience[14].

Upon reviewing these studies, it is imperative to identify the distinction between the present study and the previous listed ones. notably, to the researcher's knowledge, the data used in this study, Estes and Khalid's preaching discourses, had not been previously identified in the context of analyzing persuasive strategies. The model used in this study, Johnstone (2008) is applied to literary texts and political speeches, but it is not used to analyze preaching discourses.

2.4. Yusuf Estes and Amr Khaled

Yusuf Estes (born1944), is an American Islamic preacher and chaplain from Texas. Estes converted from Christianity to Islam in 1991, and changed his name from Joseph Estes to Yusuf Estes. He served as a Muslim chaplain for the United States Bureau of Prisons during the 1990s, and as a delegate to the United Nations World Peace Conference for Religious Leaders held at the UN in September 2000.[15:p.180]. In 2010 Estes was listed as one of the top 500 most influential Muslims [16].

Dr. Amr Khaled (born 1967) is an Egyptian Islamic preacher and founder of the Life Makers Association. He began his preaching work in Egypt at the beginning of the

current century, then his fame spread throughout the Arab and Islamic countries, and he presented many television programs. He founded the Egypt Future Party in 2012, but resigned from it for political reasons and mainly because of his desire to devote himself to preaching. Islamic preacher Amr Khaled was chosen among the 100 most influential people in the world for the year 2007 as announced in The American Time magazine. He also was chosen as one of the twenty most famous and influential intellectuals in the world. This came in a huge poll conducted by the American Foreign Policy magazine, in which more than half a million people from around the world voted.

3. METHODOLOGY

3.1. Data Collection

To examine the use of persuasive strategies through Johnstone's (2008) framework, this study employs a qualitative rhetorical analysis of transcribed sermons from Yusuf Estes and Amr Khaled. In this context, data collection entails "smaller selections of material, written or spoken, that can be handled 'manually' by the researcher" [17: p. 512]. The rationale behind selecting these two preachers is that Estes was listed as one of the top 500 most influential Muslims in 2010 and Amr Khaled was also chosen among the 100 most influential people in the world for the year 2007. The researcher has also found that the selected data included many instances of rhetorical techniques that serve the research objectives. The speech delivered by Estes was downloaded from his official website <https://youtu.be/-ISin6JmS08?si=iNP2j1T6BYYswM>. It is entitled "Islam is cool", it was a public lecture at Pertubuhan Al-Khaadem in 2018 and was transcribed by the researcher. The speech delivered by Amr Khaled is part of a series of lectures entitled حتى يغيروا ما بأنفسهم (until they change themselves). The lectures were produced in the Egyptian dialect and they are found on his official YouTube channel, and at the same time they are found as script in standard Arabic. It is worth mentioning that the names of these two preachers are written as they appear on their official YouTube channels.

3.2. Data Analysis

The researcher undertook several steps to analyze the data. First, listen to and watch the recorded video of Yusuf Estes and Amr Khaled's speeches. Second, transcribing Estes's speech because no script is found for it, while that of Khaled is found as a script written in Arabic language. Third, reading the two discourses carefully and repeatedly several times for a complete understanding. Finally, the two discourses have been broken down into several paragraphs and clauses, and the persuasive strategies and their techniques are distinguished.

After analyzing the two discourses, a numerical analysis of the data was conducted. The complete number of each persuasive strategy and each technique occurrence was counted. However, the simple percentages of the whole numbers for each percentage and technique have been calculated manually. Consequently, the differences and similarities in the employment of the persuasive strategies and their techniques would be more evident.

3.3. The Model of the Study

The study adopts Johnston's (2008) framework for analyzing persuasive strategies in the two discourses. As mentioned earlier, this framework includes three persuasive

strategies: quasi-logical, presentational, and analogical. Each one of these strategies is achieved by certain techniques as shown in Figure 1

With its characterization of persuasion into quasilogical, presentational, and analogical strategies, Johnstone's (2008) framework offers a systematic method for analyzing the rhetorical techniques used in preaching discourses selected in this context.

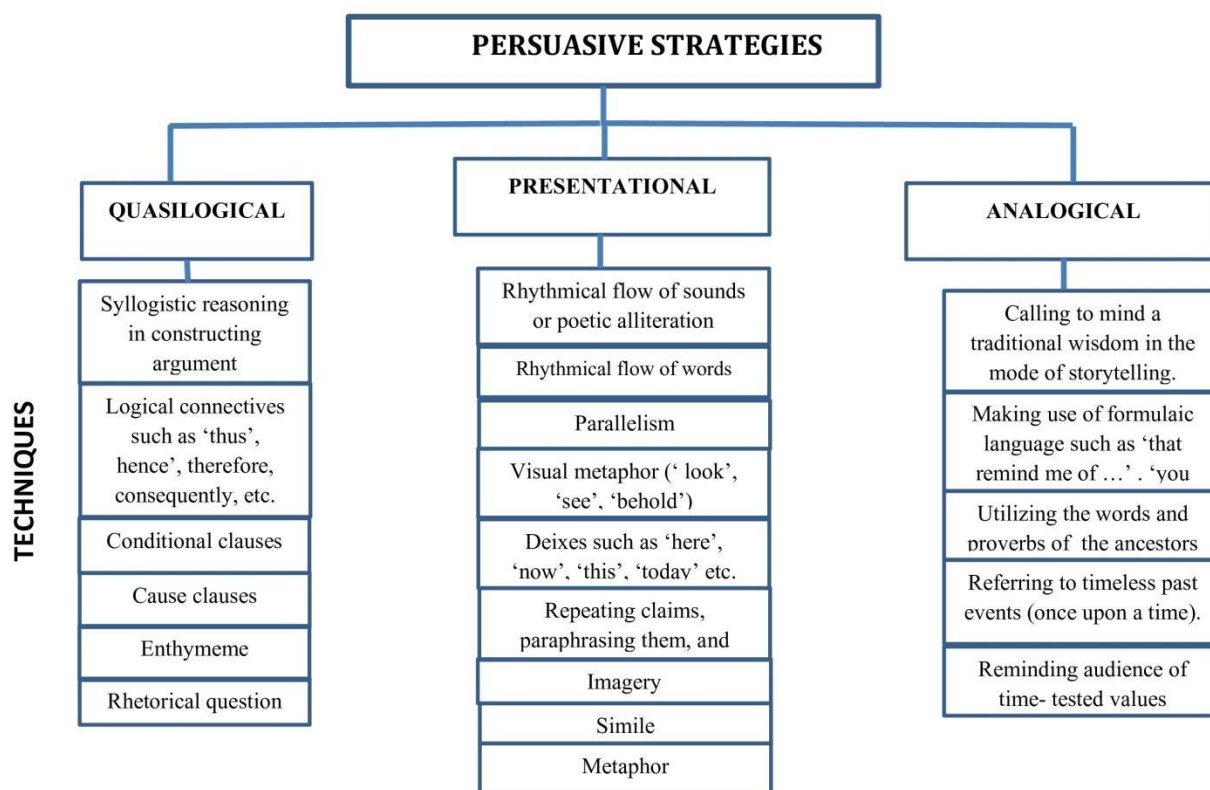


Figure (1) Johnstone's (2008) Persuasive Strategies and Techniques

4. FINDINGS AND DISCUSSION

A. Yusuf Estes's Preaching Discourse

Samples of the analysis of Yusuf Estes's preaching discourse will be provided in Table 1.

TABLE 1: Analysis of Yusuf Estes's Preaching Discourse

No	Persuasive strategy	Techniques	Example
	Quasilogical strategy	Syllogistic reasoning	When people leave faith to go into that man-made science, very often they are lost; their soul becomes lost. They will fall into another trap, and that's when they begin to take drugs or alcohol or get involved in pornography and other things that they do. They still don't find what they're looking for and eventually lose all hope in everything.

Presentational Strategy	Logical connective	"Deen" is more than that; it is your way of life; it's what you're doing. So , it's not just that we're talking about a religion that came 1400 years ago; it's describing the way a person or people relate to Allah and to what He created—human beings.
	Conditional clause	If we don't believe in the miraculous birth of Jesus, we can't be a Muslims.
	Cause clause	The more that you spend time with the Quran, Insha' Allah, the more Allah will help you to get closer to Him. I recommend that to myself and to anybody because , at the end of the day, it's all about the heart, and the heart needs to be pure and clean for Allah.
	Enthymeme	-
	Rhetorical question	-
	Rhythmical flow of sounds or poetic alliteration	Following that, we have peace, surrender, submission, sincerity, obedience, and peace with Almighty God.
	Rhythmical flow of words	to soften hearts and open our minds
	Parallelism	"I needed to calm down; I needed to relax," really, I needed to get in touch with my inner self.
	The visual metaphor 'see', look, behold	What you do feel when you get angry is... look , hey man, you know what?
	Deixis such as 'here', 'now', 'this', 'today' etc.	Now as a noun, the word Islam represents the action of a "Muslim."
Analogical strategy	Repeating claims, paraphrasing them, and calling attention to them	Who knew right now how to respond to someone who believed in God but did not accept Jesus as a prophet? If I'm not wrong, the question is already that he believed in God but did not accept Jesus as a prophet. The question again: How to respond to someone who believes in God but does not accept Jesus as a prophet?
	Imagery	-
	Simile	Really, because it's something inside of you that's deficient, and you're relying on some outside source to calm it or pacify it _ almost like a drug .
	Metaphor	-
Analogical strategy	Calling to mind a traditional wisdom in the mode of	-

storytelling.

Making use of formulaic language such as 'that reminds me of ...' . 'you know ' .

Utilizing the words and proverbs of the ancestors

Referring to timeless past events(once upon a time).

"You know, we're proud of the fact that we were the last country to allow Christianity in and the first one to kick them out."

-

Wrathful anger is when you will do something about the anger; in other words, you get upset because somebody cut you off in traffic. It happened to my brother-in-law in Houston, Texas, many years ago. A taxi driver cut him off in his van; he just had to slam on the brakes on a freeway. Now in Texas, they have an open carry permit; you can keep your weapon right out in the open. Used to carry a .45 automatic, laid it up on the dashboard of his van, and he pulled it out and started shooting at the tires of the taxi driver. He got mad because he got pulled over by the police. I guess he didn't realize the taxi driver had a microphone and got on the microphone to say, "Help! Help! He'll be shot at!" So here came the police, and they pulled him over. He got mad because he had to pay for a ticket. He got a ticket for discharging a firearm and something about the safety of people, and so on.

Reminding audience of time- tested values

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1. Quasilogical Strategy

In his discourse, Yusuf Estes tries to persuade his audience quasilogically by presenting four techniques: cause clauses, conditional clauses, logical connectives, and syllogistic reasoning. Causation is a rational technique that is used by the preacher to express the relation between two events. The first is **"it's all about the heart, and the heart needs to be pure and clean for Allah"** which is the cause whereas the second is **"I recommend that to myself and to anybody"** which is the effect. Here Estes rationally persuades his audience to spend time with the Quran by using causation technique. Hypotactic subordinate structure carried by conditional clauses is unitized by Estes as part of the structures that relate premise to conclusion. By using this rational technique, Estes endeavors to convince his audience that believing in the miraculous birth of Jesus is a prerequisite to be a Muslim. The preacher here also attempts to persuade his audience syllogistically by producing two premises and a conclusion which can be deduced as follows: The first premise is **'When people leave faith to go into that man-made science, very often they are lost; their soul becomes lost.'** The second premise is

'They will fall into another trap, and that's when they begin to take drugs or alcohol or get involved in pornography and other things that they do'. The conclusion is "They still don't find what they're looking for and eventually lose all hope in everything". This syllogistic reasoning is used by Estes to convince his audience not to be away from Allah and Quran. Quasilogical strategy is finally achieved by the logical connective 'so' to convince people, due to a preceding argument that 'Deen' is not a mere word to be translated as religion, it is a way of life, describing the way people relate to Allah and to what He created. The techniques of enthymeme and rhetorical questions are not manifested throughout Estes preaching discourse.

2. Presentational Strategy

Throughout his preaching discourse, Estes utilizes all but imagery and metaphor techniques to create involvement. Rhythmical flow of sounds technique in 'Following that, we have peace, surrender, submission, sincerity, obedience, and peace with Almighty God' is carried out by the 's' sound at the beginning of the words surrender, submission, sincerity and at the end of the words obedience, and peace. Rhythmical flow of words is achieved by the presence of the words **soften** and **open** in the extract cited in Table 1. The parallel structure in "**I needed to calm down; I needed to relax,**" really, **I needed to get in touch with my inner self**" is *subject+ modal verb + main verb*. Visual metaphor is realized by the imperative verb **look**. Estes preaching discourse is charged with a variety of rhetorical deixis such as now, today, here and different pronouns. To call his audience attention to the claim that accepting Jesus as a prophet is part of the belief in God, Estes repeated the question "**how to respond to someone who believed in God but does not accept Jesus as a prophet?**" twice and he paraphrases it thirdly as "**the question is already that he believed in God but does not accept Jesus as a prophet**". By using a simile, the preacher compares listening to music with a drug. By manipulating this technique, Estes wants to convey the idea that being away from Allah and Quran will create chaos inside humans to the extent that he will try to search for something, music in this sense, to calm him down just like someone who suffers from sickness and is in need of a drug. All this revolves around the claim that listening to music is haram which the preacher tries to convince them of.

3. Analogical Strategy

To achieve the analogical strategy, Estes manipulates only two techniques: 'Making use of formulaic language' and 'referring to timeless past events (once upon a time)'. He makes use of only "you know" as a formulaic structure and he refers to three past events. These past events hint a central point or result, and the audience is left to infer the moral lesson and be convinced to think in a specific way. In this technique, the preacher doesn't quite make his position clear; instead, he anticipates the audience to receive his point by employing clues or subtle messages. In the extract cited in Table 1, the preacher attempts to persuade the audience to avoid anger, wrathful anger in specific. Summary of the frequencies of persuasive strategies and techniques utilized by Yusuf Estes in his preaching discourse is displayed in Table 2.

TABLE 2. The Distributions of Persuasive Strategies and Techniques Employed by Yusuf Estes

No.	Persuasive Strategy	Frequency	Percentage	Techniques	Frequency	Percentage
1.	Quasilogical Strategy	111	39.8%	Syllogistic reasoning	2	0.7%
				Logical connectives	27	9.7%
				Conditional clauses	41	14.7%
				Cause clauses	41	14.7%
				Enthymeme	-	-
	Presentational Strategy	160	57.5 %	Rhetorical questions	-	-
				Rhythmical flow of sounds or poetic alliteration	11	3.9%
				Rhythmical flow of words	3	1.1%
				Parallelism	11	3.9%
				Visual metaphor ‘see’, look, behold	3	1.1%
				Deixis such as ‘here’, ‘now’, ‘this’, ‘today’ etc.	110	39.5%
				Repeating claims, paraphrasing them , and calling attention to them	21	7.6%
				Imagery	-	-
				Simile	1	0.4%
				Metaphor	-	-
	Analogical Strategy	8	2. 7%	Calling to mind a traditional wisdom in the mode of storytelling.	-	-
				Making use of formulaic language such as ‘that reminds me of ...’ . ‘you know that...	5	1.6%
				Utilizing the words and proverbs of the ancestors	-	-
				Referring to timeless past events(once upon a time).	3	1.1%
				Reminding audience of time- tested values	-	-
Total				278	100%	

It is obvious that quasilogical discourse is presented most frequently through the employment of subordinate clauses of condition and cause which share the same frequency, followed by logical connectives. Syllogistic reasoning has the least frequency and no evidence of enthymeme and rhetorical question is found throughout the whole discourse. Presentational discourse is carried out most frequently through rhetorical deixis which records the highest percentage. Rhetorical deixis is followed by repeating claims. Rhythmical flow of sound and parallelism share the same frequency (11).

Rhythmical flow of words and visual metaphor also have the same frequency (3). Simile has the least frequency. Metaphors and imagery are not utilized. In the analogical strategy, the technique of making use of formulaic language is more frequent than that of referring to timeless past events and they are the only available techniques used to achieve this strategy.

Of the three strategies, Although presentational strategy is more frequent than quasilogical strategy, both of them actively formulate Estes persuasive discourse. Estes uses both of these strategies to rationally convince his audience that Islam is cool and to be close to Allah and Quran and to emotionally persuade them to worship the creator, not the creation.

B. Amr Khaled's Preaching Discourse

Samples of the analysis of Amr Khaled's preaching discourse will be provided in Table 3.

TABLE 3: Analysis of Amr Khaled's preaching discourse

No	Persuasive strategy	Techniques	Example
	Quasilogical strategy	Syllogistic reasoning	إذا نظرنا الى قائمة الدول المنتجة في العالم نجد أن أمريكا تأتي كدولة أولى تليها اليابان ... ونجد ان أول دولة مسلمة تظهر كرقم 28 في الترتيب العالمي... ثم تختفي الدول الإسلامية الى ذيل القائمة If we look at the list of productive countries in the world, we find that America comes first with Japan... and we find that the first Muslim country scores as number 28 in the global ranking... then the Islamic countries disappear to the bottom of the list, and how could it not when our average work rate is 12 minutes?
		Logical connective	إنّ فالعجز والكسل هم وجب الاستعاذة منه Therefore, inability and laziness are gloom from which one must seek refugee
		Conditional clause	لو شككنا في رحمة الله تصبح لدينا مشكلة إيمانية كبيرة If we doubt God's mercy, we will have a major problem of faith.
		Cause clause	لان في الظروف الصعبة تظهر معادن المؤمنين Because in difficult circumstances, the minerals of believers appear.
		Enthymeme	ان الامل إيجابية وديننا يدعو الى الإيجابية Hope is positive and our religion calls for positivity
		Rhetorical question	هل يعقل أن يحيا آلاف البشر ويموتوا وليس لهم في الحياة أي هدف؟

		Is it reasonable that thousands of people live and die without having any purpose in life?
Presentational Strategy	Rhythmical flow of sounds or poetic alliteration	نحمدك ربي ونستغفرك We praise You, Lord, and ask for Your guidance and forgiveness.
	Rhythmical flow of words	إن لدينا قانون واجب التنفيذ لنكسب القضية ونحصل على ما نريد We have an enforceable law to win the case and get what we want.
	Parallelism	كانت الأرض هائلة والحياة سهلة والكون مستكين The earth was peaceful, life was easy, and the universe was peaceful
	The visual metaphor 'see', look, behold	انظر الى الامل في حياة النبي وهو في أحلك الظروف Look at the hope in the life of the prophet in the darkest circumstances
	Deixes such as 'here', 'now', 'this', 'today' etc.	نحن هنا لنضع حل استراتيجي طويل الامد لإنقاذ هذه الامة We are here to develop a long-term strategic solution to save the nation
	Repeating claims, paraphrasing them, and calling attention to them	هذا ما يريد الله من هذه الامة...أن تقود البشرية... ممكن؟ اكيد. يا الهي ما كل هذه الثقة؟ ببساطة لأن لدينا قانون واجب التنفيذ لنكسب القضية وتحصل على ما نريد...هكذا بكل بساطة؟ نعم بكل لا يمد الله يده ببساطة هذا القانون هو : حتى يغيروا ما بأنفسهم الرحيمة بالعون والمناصرة إلا بشرط تنفيذ القانون ... هذا أصل من أصول الحياة على الأرض ... استعمال قوانين الله فيما نريد This is what Allah wants from this nation...to lead humanity...is it possible? Of course. Oh my God, What is all this confidence? Simply because we have an enforceable law to win the case and get what we want...simple like that? Yes, simple. This law is: until they change what is within themselves...Allah does not extend his merciful hand with help and support except on the condition that the law is implemented...This is one of the foundations of life on earth...using Allah's laws for what we want.
	Imagery	أن الظلمة الشديدة وراءها نور There is light behind the intense darkness.
	Simile	لرزقكم كما يرزق الطير To provide for you as He provides for birds

	Metaphor	<p>ان كان ولدك شهيد فكل هؤلاء الشباب ولدك. السنا نشبيه يا امي؟ دعيني اقبل يدك الطاهرة التي قدمته طائرا رفرافا في سماء الصدّيقين</p>
		<p>If your son is a martyr, then all these young men are your sons. Don't we look like him, mother? Let me kiss your pure hand that presented him as a fluttering bird in the sky of the two friends.</p>
Analogical strategy	Calling to mind a traditional wisdom in the mode of storytelling.	<p>يروى أن أحد التجار على عهد ابراهيم ابن ادهم كان ينوي أن يهجر العمل الى العبادة... فسار في الصحراء فرى طائرا كسيرا أعمى فتعجب الرجل كيف يأكل هذا الطائر فإذا بطائر آخر يأتي إليه بالطعام فنوى أن يهجر عمله وقد زاد يقينه أن رزقه سيأتي إليه فلما قص القصة على ابراهيم ابن ادهم قال له أترضيت أن تكون الطائر الكسح؟؟ أن اليد العليا خير من اليد السفلى. ان العمل عباده. هذه المقولة يجب أن تأخذ حقها</p> <p>It is narrated that one of the merchants during the era of Ibrahim bin Adham intended to abandon work for worship... so he walked in the desert and saw a broken, blind bird. The man wondered how this bird was eating, and then another bird came to him with food. He intended to abandon his work, and his certainty increased that his livelihood would come to him, so when he told the story to Ibrahim bin Adham. He said to him: Are you satisfied with being the crippled bird??? The upper hand is better than the lower hand. Work is worship, but this is a saying that must be taken seriously.</p>
	Making use of formulaic language such as 'that reminds me of ...'. 'You know that...' Utilizing the words and proverbs of the ancestors	<p>-</p> <p>قال الشيخ الشعراوي: الذي لا يأكل من ضربة فأسه لا يملك قراره من رأسه</p> <p>Sheikh Al – shaarawi said: He who does not eat from the blow of his ax does not have control over his head</p>
	Referring to timeless past events (once upon a time).	<p>في غزوة الخندق والمسلمين محاصرين بعشرة الاف مقاتل مشرك والظلام حالك حتى لا يأمن احدهم ان يذهب ليقضي حاجته وصخرة تعوق مسار الحفر فيضربها رسول الله صلى الله عليه وسلم بمعوله فيقول الله اكبر فتحت الروم ثم ضربة اخرى ويقول الله اكبر فتحت فارس ويضرب الثالثة فتتكسر الصخرة وتفتت. يعود عليه الصلاة والسلام من الطائف وقدماه داميان ولم يجد مصيرا ولا مساندا ويأتيه ملك الجبال يقول لو شئت يا محمد اطبق عليهم الاخشيبين. يقول صلى الله</p>

عليه وسلم ودمأوه تنزف لا ... عسى ان يخرج من اصلايهم
من يعيد الله.

In the Battle of Trench, the Muslims are surrounded by 10,000 polytheist fighters, and it is so dark that no one is safe to go to relieve himself, and a rock obstructs the path of the digging, so the Messenger of Allah, peace be upon him, strikes it with his pickaxe and says, "God is Great, the Romans have opened", then another blow, and he says, "God is Great, the Persians have opened", and he hits the third, and the rock breaks and crumbles. He, peace be upon him, returns from Taif with his feet bloody, and he did not find a helper or supporter, and the king of the mountains comes to him and says: "if you wish, O Muhammad, close the two woods on them." He, peace be upon him, says while his blood is bleeding, "No". Perhaps Allah will produce from their lions those who will worship Allah

Reminding
audience of time-
tested values

جيرائك ... يا لله أين الجار ؟ أين من قال فيه رسول الله صلى الله عليه وسلم : مازال جبريل يوصيني بالجار حتى ظننت أنه سيورثه
Your neighbors...Oh Allah, Where is the neighbor?? Where is the one about whom the Messenger of Allah(peace be upon him) said: Gabriel kept advising me to take care of my neighbor until I thought he would inherit from him.

1. Quasilogical Strategy

All techniques of quasilogical strategy are utilized by Amr Khaled. Concerning Syllogism, it is an argument technique which has three prepositions, the first and second prepositions are seen as premises, while the third is considered as a conclusion. a speaker may employ the first and second to validate the third. In the example provided previously, the first premise is اذا نظرنا الى قائمة الدول المنتجة في العالم نجد أن أمريكا تأتي كدولة أولى , تليها اليابان ونجد ان اول دولة مسلمة تظهر كرقم 28 في الترتيب العالمي ...ثم the second premise is وكيف لا ومتوسط معدل العمل لدينا 12 دقيقة , تختفي الدول الإسلامية الى ذيل القائمة Amr Khaled here expressed his point of view through the power of reasoning and rationality.

In لو شككنا في the connective 'therefore' is used to logically link this sentence with what precedes it. Conditional 'if' clause is employed in cause clause which is introduced by the subordinator 'because' is also utilized in logical connectives and subordinate structures such as conditional clause and cause clause also needed to relate premises to conclusions. Rhetorical question which creates an argument based on rationality is among the techniques used to arouse persuasion. Enthymeme is similar to syllogism, but it is a two premises argument with either one of its premises or its conclusion unstated. In the enthymeme, ان الامل إيجابية وديننا يدعو إلى الإيجابية, there are only two premises: the first is

and the second is *ديننا يدعو إلى الإيجابية* . The conclusion is implied. It can be understood as *ديننا يدعو إلى الأمل*.

2. Presentational Strategy

Amr Khaled makes use of all the techniques through which the presentational strategy is achieved. Rhythmical flow of sounds in *ونستغفرك ونستغفرك ونستغفرك* is carried out by the sound ن in all the three words and by the sounds س, ن, and ت in *ونستغفرك ونستغفرك ونستغفرك*. Rhythmical flow of words is found in the words *التنفيذ* and *نريد* which are rhymed similarly. Concerning parallelism, in *كانت الأرض هائلة والحياة سهلة والكون مستكين*, the parallel structure is noun + adjective which form topic – comment, *المبتدأ والخبر*, in Arabic language in these correlated sentences. Visual metaphor is utilized by the word *انظر* which is repeated four times in the whole discourse. Deixes are represented by the spatial word *هنا*. Amr Khaled calls his audience's attention to his claim *لا يغير الله ما يقوم* by repeating it referring to it as being *قانون*. In saying *أن الظلمة الشديدة*, the preacher Amr Khaled uses vivid description that appeals to his audience's senses to create an image or idea in their minds. Through language, he does not paint a picture but aims to portray the sensational and emotional experience within the text, and this is, in fact, the essence behind using presentational strategy in general. The simile is accomplished by using the particle *ك*, which is called in Arabic a simile letter, *حرف تشبيه*. Amr Khaled likens Allah's ability to provide for humans as His ability to provide for birds. Finally metaphor is achieved by comparing *الشهيد* with *الطائر الرفراف*.

3. Analogical Strategy

All techniques of analogical strategy are employed by Amr Khaled in his preaching discourse except that of 'making use of formulaic language'. The preacher calls to his audience's minds a traditional wisdom that work is worship, *العمل عبادة* in the mode of storytelling. He also utilizes the words of the ancestors by referring to Al-sha'rawi saying: *لا يأكل من ضربة فأسه لا يملك قراره من رأسه الذي*. The technique of referring to timeless events (once upon a time) is also used many times, one of them is the story of what happened to the messenger Mohammad (peace be upon him) (in the Al-Khandeq battle mentioned in Table 3). The preacher reminds his audience of renouncing selfishness and ego (*نبذ الأنانية والأنا*) by referring to what the Messenger said about the neighbor and this represented by using the technique of 'reminding the audience of time-tested values'. A summary of the frequencies of persuasive strategies and techniques utilized by Amr Khaled in his preaching discourse is displayed in Table 4.

TABLE 4. The Distributions of Persuasive Strategies and Techniques employed by Amr Khaled

No.	Persuasive Strategy	Frequency	Percentage	Techniques	Frequency	Percentage
1.	Quasilogical Strategy	38	24.1%	Syllogistic reasoning	3	1.9%
				Logical connectives	8	5.1%
				Conditional clauses	5	3.2%
				Cause clauses	15	9.5%
				Enthymeme	1	0.6%
				Rhetorical questions	6	3.8%

Presentational Strategy	101	63.9%	Rhythmical flow of sounds or poetic alliteration	6	3.8%
			Rhythmical flow of words	13	8.2%
			Parallelism	15	9.5%
			Visual metaphor 'see', look, behold	4	2.5%
			Deixis such as 'here', 'now', 'this', 'today' etc.	37	23.3%
			Repeating claims, paraphrasing them , and calling attention to them	14	8.9%
			Imagery	8	5.1%
			Simile	2	1.3%
			Metaphor	2	1.3%
			Calling to mind a traditional wisdom in the mode of storytelling.	2	1.3%
Analogical Strategy	19	12%	Making use of formulaic language such as 'that reminds me of ...' . 'you know that...	0	0%
			Utilizing the words and proverbs of the ancestors	5	3.2%
			Referring to timeless past events(once upon a time).	9	5.6%
			Reminding audience of time- tested values	3	1.9%
Total	158	100%		158	100%

It could be observed that quasilogical discourse is presented most frequently through the manipulation of cause clauses, followed by logical connectives, rhetorical questions, conditional clauses, syllogistic reasoning respectively. Finally enthymeme is used only once throughout the entire discourse. Presentational discourse is carried out most frequently through rhetorical deixis, followed by parallelism, repeating claim and rhythmical flow of words respectively. Imagery, rhythmical flow of sounds and visual metaphor are also used. Simile and metaphor are the least frequent techniques. The

practicability of the analogical strategy is obvious when Amr Khaled makes a reference to timeless past events which is the most frequent technique used to achieve this strategy. Amr Khaled also utilizes the words and proverbs of the ancestors and he reminds his audience of time- tested values. The least frequent technique is ‘calling to mind a traditional wisdom in the mode of storytelling’. Finally, Amr Khaled does not make use of formulaic language in his preaching discourse.

Of the three strategies, it could be observed that presentational strategy is actively formulating Amr Khaled persuasive discourse. It is the most employed strategy in his preaching discourse. By using presentational strategy, he aims to create involvement with his audience, to provoke their hope, and to urge them to make a better change in their lives. Quasilogical strategy, where Khaled tries to rationally persuade his receivers to abandon laziness and helplessness , to call their attention to the significance of work, and to follow genuine goals in their lives , is also manifested but of less frequency than that of presentational strategy. The least employed strategy is analogical strategy in which Amr Khaled mainly depends on the technique of ‘referring to timeless past events(once upon a time)’ to engage his audience.

As far as the two preaching discourses are concerned, the findings reveal that Estes and Khaled do not utilize the same tactics in every situation that calls for rhetorical discourse. In Khaled discourse, the quasilogical strategy is mainly achieved by cause clauses which records the highest frequency among the other techniques of quasilogical strategy. Estes, on the other hand, is most likely to use a quasilogical strategy based principally on subordinate clauses of cause and condition. In presentational strategy, Estes employs his displays of emotion firstly by making use of rhetorical deixis and secondly by repeating what he wants to persuade his interlocutors for until they give in, while Khaled creates involvement firstly by deixis and by parallelism which ranks second in terms of frequency. Estes makes his discourse analogical mainly by making use of formulaic language. Conversely, In Khaled’s discourse, the technique of ‘making use of formulaic language is never employed, and the analogical strategy is fundamentally made through referring to timeless past events (once upon a time).

Based on the aforementioned findings, it is possible to say that both preachers in this context favor presentational strategies, yet Estes relies more on logical structures, whereas Amr Khaled employs historical analogies to engage his audience.

5. CONCLUSIONS

1. It is concluded that both preachers utilize the three persuasive strategies, quasilogical, presentational, and analogical, in their discourses. The findings reveal that both preachers primarily concentrate on presentational strategy which records the percentages of 57.5 % in Estes’s preaching discourse and 63.9% in that of Khaled. Quasilogical strategy is only moderately used as it gets the percentage of 39.8% in Estes’s preaching discourse and 24.1% in that of Khaled. Analogical strategy is slightly used in Estes’s preaching discourse recording the percentage of only 2.7% , while it gets the percentage of 12% in Khaled preaching discourse.
2. Although both Estes and Khaled make use of the three persuasive strategies in their preaching discourses, they do not follow the same tactics to create rhetorical context.

Regarding the techniques of the presentational strategy, they both employ deixis, parallelism, repeating claims, rhythmical flow of words and sounds, visual metaphor, and simile to make their speeches cohesive and memorable to their audience and to create a rhythmical effect on the addressees. However, Khaled utilizes imagery and metaphor in his preaching discourse to create vivid images for his audience. Creating sensory images makes the presentation more persuasive. Conversely, Imagery and metaphor are not used in Estes's preaching discourse.

3. Concerning the manipulation of quasilogical strategy, Khaled employs all the techniques to accomplish the quasilogical strategy with slight variation in their occurrences. Estes, on the other hand, uses all techniques but enthymeme and rhetorical questions. Moreover, Estes gives due weight to the techniques of conditional and cause clauses, i.e. he resorts to the power of rationality and reasoning to persuade his audience.
4. As far as the techniques employed within analogical persuasive strategy are concerned, Estes makes 'use of formulaic language' technique and 'referring to timeless past events' only. Other techniques are not used. Khaled, on the other hand, employs all techniques but making use of formulaic language. This implies Khaled's high reliability on historical religious references throughout his preaching discourse.

CONFLICT OF INTERESTS

There are no conflicts of interest

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