Nomination and Argumentation Strategies in Oratory Discourse: The Case of an English Sermon

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Abstract

Inspired by critical discourse analysis and regarding language as a social medium whereby individuals, social groups, and institutions tend to express their beliefs and values, this study seeks to explore the persuasion and discourse strategies utilized in sermons. By focusing on the sermon of an influential native English orator and by employing Wodak's discourse–historical approach, it aims to investigate how the targeted religious genre unfolds to disclose the persuasive powers of the orator and its impact on the audience. The results obtained from the qualitative analysis of the corpus under investigation revealed that the speaker resorts to significant presentation of a wide range of topics to establish the oratory, and constructs the social actors through the application of nomination tools to qualify the selected actors through carefully formulated predication devices by laying out discursively logical justifications concerning various topos. Alternatively, the complementary quantitative corpus analysis using Corpus Presenter software also provided an insightful evidential basis reflecting orator's involvement, intensification of the intended illocutionary force, and his utilization of thought-provoking linguistic resources. Notably, the results presented here may shed light on the function of intertextuality in the genre of the sermon operationalized and activated through nomination strategies, the tools of argumentation theory, and interdiscursivity. Second, language learners' awareness of such elements may have an overriding importance in the process of text generation in speaking and writing processes.

Keywords

argumentation theory, critical discourse analysis, discourse–historical approach, nomination strategies, oratory discourse, sermon

Introduction

A person addressing a large group of people trying to persuade them to accept particular ideas and get them to carry out various actions by making specific choices or judgments is called an orator (Procter, 1978). The power of orators and the significant role of their speech have irrefutably been influential in affecting the results of different types of social unrests and revolutions, with the goal of motivating the public to oppose discrimination and unfair situations, overturning the oppressors, and building the cornerstones of a flourishing society. Orators skillfully utilize particular intelligible semantic and grammatical structures to comfort the upset, to praise the people and events deserving respect and pride, to inspire people to surpass for altruistic activities, to endanger their lives by taking daunting risks, to cry, and/or to laugh aloud. Therefore, speech makers usually carry a heavy responsibility on their shoulders whatever their purpose is, good or evil, and their sermon is an interesting area of research because it has a determinant of part in the final destination and directions of the societies to which they belong (McKay & McKay, 2008).

An evidence from etymology indicates that the term *sermon* originated from a Middle English word borrowed from old French, which had in turn been taken from the Latin word "sermo" signifying "discourse." Involving such discourse components such as clear and detailed explanation, admonishment, and reasonable application, sermon stylistically adopts a scriptural, philosophical, religious, or moral

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point and usually aims to clarify a kind of law over a wide period of time. Not surprisingly, we likewise regard the present-day language meaning of sermon as a monolog, which in its mainstream sense derogatorily portrays a protracted and monotonous type of discourse conveyed with incredible enthusiasm by any individual to an uninterested group of onlookers.

Critical discourse analysis as a well-established model in modern linguistics was introduced in the early 1990s under an opportunity provided by the University of Amsterdam to bring together scholars such as Van Dijk, Fairclough, Kress and Leeuwen, and Wodak (Wodak, 2001) to specify its different approaches. Critical discourse analysis considers science to be confined but not free in different principles (Schiffrin, Tannen, & Hamilton, 2001); furthermore, it sees language as a value-constructed structure (Fairclough & Wodak, 1997). Its grand antecedent, critical linguistics, was strongly influenced by the College of East Anglia in England amid 1970s. It tried to establish a social view of linguistics focusing on force connections as a focal hypothetical issue and text as its primary unit of analysis. Critical discourse analysis incorporates discourse as the most widely used language specifically used by a particular group under specific social implications and qualities, for example, Muslims discourse or Christians discourse (Flowerdew, 2013). The investigation of social issues, power relations, society, and culture is addressed in critical discourse analysis to fathom out the possible ideological and historical orientations embedded in texts created by their authors (Fairclough & Wodak, 1997).

There are different approaches to critical discourse analysis (CDA) of which the most current ones are historical, cognitive, and relational- dialectic. The first one suggested by Wodak (2001) assumes power, ideology, and history from a common ground for professionals in linguistics, semiotics, and discourse analysis despite the seemingly different background knowledge they advocate. This approach is problem oriented and mainly focuses on the inquiry of changes in discourse practice over a long period of time and across different genres. The second is the cognitive approach adopted by Van Dijk (1993), whose fundamental aim was to explore racism and discrimination by examining the belief system, setting, and information comprising a particular discourse. Finally, the third was introduced by Fairclough (1989) and aimed to investigate important changes happening in our advanced world and their impact on the general population's strategies for communication.

Literature Review

Utilizing Fairclough's (1989) relational–dialectic approach, Gowhary, Rahimi, Azizifar, and Jamalinesari (2015) examined the Iranian presidential talks and demonstrated that the targeted candidates were extraordinarily influenced by their diverse political strands, making them take different positions in their political, social, and ideological viewpoints in portrayals, explanations, clarifications, and description of numerous texts within the same topic. Dastpak and Taghinezhad (2015) studied the persuasion strategies in Obama's political speeches demonstrating a comprehensive picture of U.S. society and the need for solidarity. In another study, Weiwei and Weihua (2015) examined news reports from critical discourse analysis perspective and described how belief systems may be uncovered through lexical order, transitivity, and change affecting news reports as a result of social practice. Alternatively, Zhang's (2014) investigation of political news reports on Iraq war by U.S. media demonstrated that the news report language is one sided and affected by social qualities and belief systems.

Similarly, Poorebrahim and Zarei (2013) considered Islam's delineation in western media in light of Van Dijk's idea of "ideological square" and Edward Said's thought of "orientalism" and showed that Islam and Muslims are adversely depicted through special constructions and linguistic choices imposed on headlines. In a different CDA study, Biria and Mohammadi (2012) examined Obama and Bush's inaugural discourse to shed light on the logical gadgets and verbose procedures utilized by the presidents to express their political perspectives. The writers utilized two CDA models, Van Dijk's (2006) and Cheng's (2006), and indicated that both speakers made an objective use of positive self-presentation and negative other presentation, which were rooted in their distinct political belief systems. This methodology was likewise put into practice by Keshavarz and Alimadadi Zonoozi (2011) focusing on grammatical and lexical elements comprising the nature of the belief systems in translation of political writings. They found that syntactic structures and semantic discourse strategies are fundamental devices in the hand of the translator to force positive self-presentation and negative other presentation.

Surprisingly, more current investigations in the field of CDA have prompted a recharged enthusiasm for the examination of religious speeches. Sharaf Eldin (2014) utilized CDA for Amr Khalid's sermons to explore the Islamic talk and to locate the ideological resources taking into account Thompson's (1990) five philosophy modes. He explained that the speaker made an intelligent use of acknowledgment, reacting and recollecting as three fundamental rhetorical devices to demonstrate his comprehension of the prevailing social conditions and to help the audience to remember their religion qualities and standards. In point of fact, the orator employed persuasion strategies as the pillar of his sermon.

Focusing on majlis-e Hussain in Shi'ah Muslims of Pakistan, Rizwan (2011) adopted a CDA approach to identifying such linguistic devices as pronominalization and recontextualization to demonstrate how context can be used to secure an assortment of themes whose main purpose is to establish a feeling of solidarity and love for the Prophet's family. With a reasonable depiction of organized moves, the author tries to demonstrate the speakers' incentive in
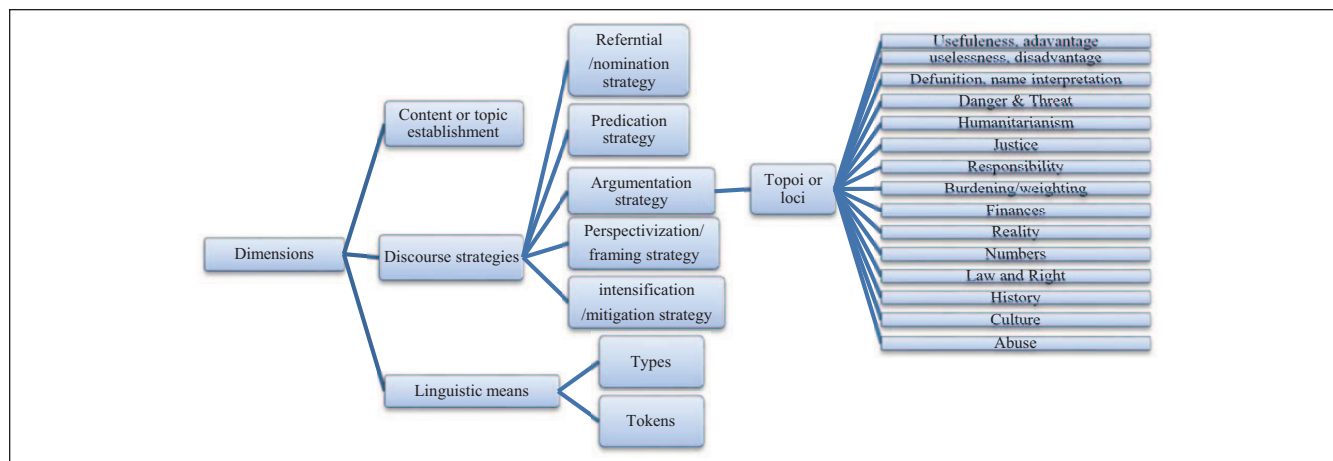
Figure 1. Discourse–historical approach.
Source. Wodak (2001, p. 73).

building a mental model based on the religious conventions of the targeted genre.

In a similar study but in a different context, Cipriani's (2002) made a profound examination of two written sermons presented by the orator in the Universal Church of the Kingdom of God to investigate and find reciprocal power relations in terms of the social domains (Fairclough, 1989, 1992) and components of hortatory texts (Longacre, 1992). She also observed that the sermons made an extraordinary measure of ideological power foundations based on social qualities presented and utilized in the Bible stories.

The related empirical studies have basically analyzed the discourse of religious settings; however, far too little attention has been paid to sociopragmatic aspects of sermons from a historical–discourse approach. On this basis, the main objective of the present study was to use a critical discourse approach to investigate a native English sermon delivered on the subject of "*Returning to God.*"

The Study

Research Purpose

Recognizing the operational merits of discourse–historical approach, the present study aimed at investigating orator's use of nomination and argumentation strategies in delivering religious sermons focusing on distinctive devices in view of the issue under scrutiny within the limits of the historical setting within which the discourse is materialized. Consequently, the article tends to add to the related literature on CDA by fixating its focus on a particular sermon to explore the selected English sermon based on the methodology delineated in Figure 1. In other words, by regarding English as an international language facilitating communication for the people who widely vary in their ability to use the language and those whose mother tongue is not similar, this article

tries to contribute to an insightful understanding of a specific genre to compensate for the likely misinterpretation of the text that may lead to communication breakdown.

Corpus and Justification

A transcript consisting of a 5,602-word sermon available at http://www.nakcollection.com/transcripts.html (number 122) titled "Returning to God" delivered by a native English orator called Nouman Ali Khan was chosen based on a convenient sampling method. This orator is the head of Bayyinah Institute and has already served in different scholarly positions such as teaching Islamic studies at the Muslim Center, a clergyman for the Adelphi College, Arabic professor at Nassau junior college, and chief of instruction at Masjidaru-l-Qur'an. At present, Nouman is engaged in the development and support of Bayyinah, which has more than 6,000 students. He has been a prominent figure in various translations and research projects concerning classic Arabic curriculum development, linguistic analysis, and tafseer of the Qur'an. Nouman's comprehension of the language and tafseer has had a profound effect on various classical and contemporary researchers.

Procedures

The qualitative critical analysis of the targeted oratory involves successive examinations of the text adopting a sentence-by-sentence analysis of the full text. In point of fact, the transcript of the spoken sermon on the theme of "Returning to God was taken from http://www.nakcollection.com/transcripts.html (number 122). To do the analysis, based on the first dimension (i.e., content or topic establishment), the sermon was considered in light of the historical fundamental aspect of returning to Allah and examination of its interdiscursive and intertextual viewpoints. The next part of our qualitative analysis required the examination of the
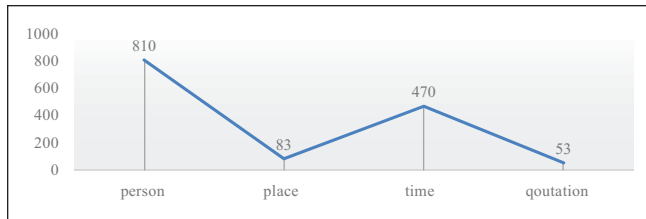
Figure 2. The frequency analysis of the corpus of perspectivization discourse strategy elements.
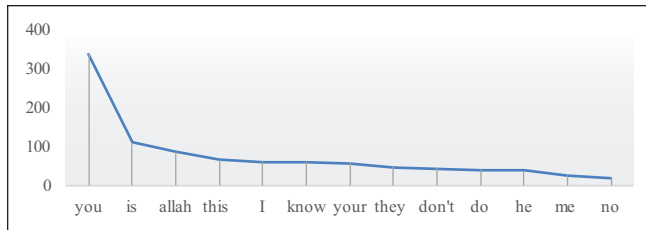

Figure 3. The most frequent tokens in the corpus.

sermon in terms of the adopted nomination, predication, and argumentation strategies. The quantitative analysis of this oratory was made possible by a software called Corpus Presenter, which was essential for activating two additional discourse strategies, namely, perspectivization and intensification/mitigation as well as the linguistic means utilized in the corpus. The results are presented in Figure 2, Figure 3, and Table 1.

Adopted Framework and Data Analysis

The analysis of the corpus was accomplished based on the taxonomy suggested by Wodak (2001) called discourse–historical approach. Wodak (2001) takes a triangulatory tactic based on the notion of context, which involves four layers. The first layer, a descriptive one, is related with the text internal aspects such as cotext, co-discourse, and the immediate language. The second layer is concerned with the interdiscursive and intertextual relationships between texts, namely, discourses, genre and utterances. The third layer is that of institutional frames and extra-linguistic social variables of the specified context. Finally, the fourth layer is related with the historical and wide-ranging sociopolitical context dominating the discourse. This article, however, mainly focuses on the dimensions depicted in Figure 1.

As this figure indicates, this taxonomy has three dimensions. The first dimension, content or topic establishment, provides the authors, speakers, and orators (in this article) with tools of creating the specific content or topics of a particular discourse. The second dimension, which is an investigation of discourse strategies, refers to approximately precise actions and mostly intentional plan of discursive tools to gain a particular purpose, political, social, linguistic or psychological

(Wodak, 2001). To clarify the investigation of the second dimension, we try to find how the orator constructs the in-groups and out-groups by referential/nomination strategy through devices such as anthroponyms, metaphors, metonymies, and verbs and nouns used to signify processes and actions. The predication strategy is an analysis of the traits, characteristics, features, and qualities attributed to the in-groups and out-groups through synecdoches and negative and positive qualities. Argumentation strategy is the application of topoi or loci as either clear or implied compulsory premises. They are conclusion rules, which associate the argument with the claim or conclusion. As such, they rationalize shift from the argument/s to the conclusion/s. The perspectivization strategy clarifies the point of view from which in-groups, out-groups, and the arguments are described by the orator and includes deictics (which are traditionally of person [I, you, me], place [this, that, here, there], and time [now, went] types; Fillmore, 1971/1997), and direct/indirect quotation as its tools of which the frequency is shown in Figure 2.

And finally, the overt and covert expression of these points of views is shown by the intensification/mitigation strategy of which the devices are "modals, tag questions, subjunctives, hesitations, vague expressions, hyperboles, litotes, indirect speech acts, and verbs of saying, thinking and feeling" (Wodak, 2001, p. 93).

The last but not the least dimension of the adopted taxonomy is the linguistic means investigation through type and token analysis. An example illuminates the type–token distinction. Considering the sentence "I am an early bird because I believe in the early bird catches the worm," we find 15 word-tokens and 11 word-types because of the twice occurrences of "the," "I," "early," and "bird." Each word-token stands for, signifies, represents, denotes a particular word-type and the word-type itself shares essential formal features with tokens. The analysis of these linguistic means is done by utilizing a corpus analysis software called Corpus Presenter (http://www.uni-due.de/CP), which provided us with the following frequency results.

The most frequent linguistic elements are also shown in Figure 3.

Results and Discussion

The discussion of the results begins with an elaboration on the general idea of Quran and Islam about returning to Allah. It helps us to develop a historical background of the discourse under discussion, which is necessary in regard with the first dimension, content or topic establishment, of the adopted model, discourse–historical approach.

The word tawbah (repentance) in Arabic truly signifies "to return" as is specified in the Qur'an. In an Islamic setting, it alludes to the demonstration of leaving what Allah has disallowed and coming back to what he has told. The demonstration of repentance can reclaim the transgressions and

Table 1. Frequency of Each Element in the Corpus.

Total no. of words, 5,602
Unique word total, 1,085
Average word length, 4
Maximum word length, 16
Minimum word length, 1
Total no. of sentences, 883
Average sentence length, 6 (words)
Maximum sentence length, 43
Minimum sentence length, 1

Table 2. Intertextuality in the Sermon on Returning to Allah.

1. "say: 'o my worshipers, who have sinned excessively against themselves, do not despair of the mercy of Allah, surely, Allah forgives all sins. he is the forgiver, the most merciful." 39:53
2. "Turn to your lord and surrender yourselves to him before the punishment overtakes you, for then you will not be helped." 39:54
3. "My slaves, those who have violet against their own selves. Don't lose hope in Allah's mercy." "There is no doubt, for sure, Allah will cover, forgive, all of the mistakes, all of the sins, altogether. He will take all of your prior evil deeds and get rid of all of them. All of them, in one shot."

give the chance to go to Paradise. These honors are noted in Quran verse as follows:

> O you who have believed, repent to Allah with sincere repentance. Perhaps your Lord will remove from you your misdeeds and admit you into gardens beneath which rivers flow [on] the Day when Allah will not disgrace the Prophet and those who believed with him. Their light will proceed before them and on their right; they will say, "Our Lord, perfect for us our light and forgive us. Indeed, You are over all things." [At-Tahriim 66:8].

In spite of the fact that repentance is considered as one act that can be utilized for purging the wrongdoings, Quran noticed that the majority of the transgressions are pardoned with or without repentance besides the condition of Shirk. The Shirk is the demonstration of worshiping another divinity other than Allah. The trusting individual needs to obligatory apologize for Shirk sin, to be pardoned by Allah.

> Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly fabricated a tremendous sin. [An-Nisaa 4:48]

Islam does not acknowledge the idea of original sin, but it shows that a man is conceived in a condition of innocence and unadulterated belief. The individual stays in that condition of righteousness as long as he or she has not achieved the time of adolescence after which he or she is responsible for his or her wrongdoings.

Intertextuality and interdiscursivity are two layers of the model shown in Figure 1. The link to other texts "through invoking a topic, an event or a main actor" (Richardson & Wodak, 2009, p. 46) is called intertextuality. This element of persuasion is utilized through reference to Quran verses, some of which are mentioned in Table 2.

The analysis reveals that the author utilizes these verses to expand the topic of "returning to Allah" because of the discussion between Allah and somebody who has committed many wrongdoings so that she or he has totally lost trust. What is more, she or he feels as if she or he is so sinful that now she or he is never going to have the capacity to become a good person again and feels like achieving a final point.

The second case of intertextuality helps the orator to teach how to return to Allah through surrendering ego, controlling tongue, growing good habits, leaving misbehaviors and temptations, which are better to be done before the punishment and then it will not be helpful. The third one explains how Allah forgives all the sins in one shot if and only if the wrongdoer does not lose his or her hope. The conversation between Allah and wrongdoers in the Day of Judgment is another case of intertextuality, which implies "Man, I wish Allah had just guided me, I would've been good, I just . . . He didn't." So, in other words, he is saying "it's not my fault." What is he saying? "It's Allah's fault, it's not my fault." But Allah responds "No, you're lying. I did send you the *ayaat.*" These ayaat are in Quran, the holy book. This native English orator also mentions one of the verses of Surah Nisa that determines the importance of right of parents after the right of God.

The relationship between discourses in one topic and the other discourses on other topics or subtopics is called inter-discursivity; for instance, discourse on climate change (Reisigl & Wodak, 2009) overlaps with the topics such as anthropogenic climate change, static environmentalist thinking, victim of communism, permanent change of nature, human contribution to climate change, to name a few. The critical discourse analysis of the "FPÖ petition 'Austria first' (1992-3)" done by Wodak (2001) also involves 11 topics, some of which are neoliberal proposals, career women, traditional gender roles, and over-foreignization. And, the oratory discourse on returning to Allah is interwoven with 25 discourse topics as Table 3 illustrates.

Synecdoche, metanomy, metaphor, deictic and phoric expressions, and collectives that establish membership and create insiders and outsiders, discourse objects, processes, and actions (Wodak, 2001) are some of the tools of nomination/referential strategy of discourse in the second dimension of Wodak's model. Reisigl and Wodak's (2009) actor analysis in the discourse on climate change indicated Friedrich Hayek, policy makers, environmentalists, old Marxists, taxpayers and lot of the other persons, objects, and phenomenon in nomination strategies. They also found the attributions such as liberal, centralist, wasteful, and detrimental as the

Table 3. Interdiscursivity in the Sermon on Returning to Allah.

(1) Making conversations, (2) Following a model, (3) Addressing others, (4) Setting limits, (5) Breaking the rules, (6) Harming yourself, (7) Differentiating between animals and human beings, (8) Problems of the young, (9) Respecting parents, (10) Thanking others, (11) Not losing hope, (12) Devil's temptations, (13) Avoidance, (14) Committing sin, (15) Allah's forgiving, (16) Talking to Allah, (17) Parent's rights, (18) Allah's merciness, (19) Allah's punishment, (20) Types of help, (21) Types of excuses, (22) Allah's guidance, (23) Egotism and arrogance, (24) Apathy, (25) Killing arrogance

qualities used for the social actors in predication strategies. The actor analysis of this sermon reveals that God, who speaks to His slaves, and the sinful person, the main addressee of God in this oratory, are the main social actors, which are built both overtly and overtly throughout the whole text by reference and predication. The other important social actors are God's messenger, I, we, the young, you, and Shaitan listed with their predications in Table 4.

Now, we can talk about argumentation discourse strategy, which is utilized to legitimize the negative and positive attributions forced by predicative technique. Distinctive sorts of topoi or loci (Figure 1) are utilized as the gadgets of this discourse strategy to interface the contention with the conclusion, and to explain the verifiable or unequivocal premises. Wodak (2001) determined the use of a great range of different topos in "Austrian first" analysis, namely, topoi of consequence to discuss against foreigners and topos of burden, threat, and culture to request the separation of school children based on their knowledge of German (for a comprehensive and complete definition of all topos, you can see Wodak, 2001, p. 78). This sermon starts with the topoi of model suggesting the messenger of God is the first and the best to call people to God, therefore, we follow and duplicate him as a model when we want to call people to Allah. This topos is again used in the third paragraph implying that taking care of and modeling 53rd verse of 39th surah is necessary if we want to talk to people immersed in sin because it teaches us what should be told to them. Next, topo of *definition* is utilized to interpret *musrif* as the one who does lots of sins and goes beyond the limits, to delimit slaves to those who obey and love master and listen to everything the master says, and to demarcate animal as being accustomed to shamelessness and doing whatever they feel like. This topo is applied over the last pages to interpret the concept of apathy, which is a manifestation of arrogance, obsessed, and inflated ego. Then, topo of *harm* highlights that those who have transgressed against their own selves, crossed the limits, broke the rules, and disobeyed the regulations are only harming their own selves. It also provides an in-depth account of the sinful persons as those who harm themselves by seeing something shameless. The orator also uses the topo or fallacy of *problem* to explain two issues the young are encountering,

Table 4. The Nomination and Predication Strategy of Discourse in the Sermon on Returning to Allah.

Social actor	Predication
Allah (God; He)	Who is teaching his messenger
	Who talks to people immersed in sin
	Is directly addressing you
	Who is not angry at you
	Who sets limits
	Who forgives you
	Who hears you
	Who sees you
	Who knows more
	Who knows how bad you are
	Extremely forgiving
	Always merciful
	Who is talking
	Gave you the status of human beings
	Who said do not lose your hope
	Who sent guidance
	Who sent book
Sinful Person (They)	Who went beyond the limits
	Who disobey Allah
	Messed up
	Feel they are never going to be able to become good person
	Feel like they have reached a point of no return
	Who has lived a life of sin
	Completely lost hope
Messenger	Who is trying to preach
	Who is trying to give advice
	The first and best to call people to Allah
	Who is the model we are trying to duplicate
	Who is taught what to say
We	Full of ourselves
	Obsessed with ourselves
	Egoistical maniacs
I	Talking to you about one verse
You	Harmed the one who set those rules
	Talking about Allah
	Reminding the sinful person
	Cross the limits
	Show arrogance
	Who deny break the rules and regulations
	Who disobey
	Are only hurting yourself
	Can't harm Allah
	Can't take away from Him anything
	Are harming yourself
The young	Not respectful enough to their parents
	Overexposed to shamelessness
Parents	Don't even know it can exist
	Told you don't do this or the other
	Just don't understand
Slave	Got a funny accent
	Who obeys the master
	Who loves the master
	Who listens to everything the master says
Shaitan (The Devil)	Who comes to sinful person and says you are messed up says . . .
	Tricks you into doing more mistakes and taking you even further away from Allah
	Comes to you and uses your mistake
	Comes and says avoid the prayer

namely, overexposure to shamelessness and no respect to parents. Behaving impolitely to parents makes a person less of a human and seeing shameless things does not conform with human convictions and values, therefore, one should not perform them, presented by the topo of *humanitarianism* in this oratory. The orator believes that as far as Allah gave human beings a sense of shame, the more they deal with shamelessness, the closer they become to animals, topo of *consequence*.

The next discourse strategy is called perspectivization, framing, or discourse representation highlighted by reporting, narration, quotation, and description of utterances and events all of which help the orators express and position their own idea and point of view and frame and represent discourse. This discourse strategy also arranges their opinions and visions and conveys the involvement or distance. As the line graph of frequencies (Figure 2) shows, there are 810 persons, 83 places, 480 time deictics, and 53 quotations in 883 sentences of the oratory, which establish perspectives of the author based on an interpretation of verses of the Holy Book. It enables the orator to completely involve his own because he is guiding the listeners based on ideologies of the Holy Book. In this English oratory, the listeners are first provided with a direct quotation from the Muslims holy book, Quran, and its description and interpretation to explain two conversations in this verse, one between Allah and prophet and another one is between Allah and someone who is sinful. Then, the orator describes some practical examples to elaborate on what it means that the sinful harm themselves. There is also a description of two things that are eating away the life of the Muslim youth and reducing them not just from a believer but even from human beings to animals. The cartoons of Jimmy Neutron, African American family on Disney TV, and Pryo Cat are narrated to show their effects on the kids' behavior to consider themselves smart and their parents stupid. The feelings of a wrongdoer and the Evil's trick are mentioned to indicate the main reason of disappointment and not returning to God. Allah is directly quoted "It is He who is forgiving and merciful," and it is interpreted structurally to say that Allah is extremely forgiving and always merciful and not to take advantage of thinking Allah's always going to forgive. That door is not always open. The narration of another verse of Quran helps the orator to elaborate on the concept of avoidance and to suggest the wrongdoer surrender ego, and leave temptations, bad habits, tongue, and eye sins, wasting of time and misbehavior. The conversation between Allah and the sinful on Day of Judgment is quoted to help the audience imagine when the wrongdoer says "Oh! If only Allah guided me, I would have been good. Had only Allah guided me, I could've been from people who fear, people who are . . . , who are conscious of the rights and wrongs" and God answers "No, I did, I sent ayaat" or guidance that was the holy book, Quran. At last, the orator describes the effect of hip-hop music on people making them not just animals but worse than animals because it makes them full of self-obsession with the use of pronoun *me* all over the lyrics.

Mitigation/intensification as the fifth discourse strategy "modifying the epistemic status of a proposition" (Wodak, 2001, p. 73) is evident in its intensification side because the orator uses verses of Holy Quran to discuss his intended topic. His use of direct quotations of Allah enables him to speak with certainty implied in the repeated use of simple present tense with *you* as the main subject (383 cases), helping the orator to make a friendly relationship with the audience and imperative sentences all over the text, giving the orator a position of authority. There were no cases of the verbs *feeling, thinking*, and *saying*, no tag questions and just 69 modals, which are hedges helping the orator to stand away from what the proposition states. Despite no use of hedges, the questions (110 cases), asked and answered by the speaker himself, are frequently used for emphasis and attraction of the listeners' attention. (For example, who is the model are we trying to duplicate? It's the model of the messenger of Allah, Who's talking? Who says "My slaves"? Does the messenger say "My slaves," or does Allah say "My slaves"? Allah says "My slaves.")

The linguistic means, the last but not the least dimension of discourse historical–approach, include types and tokens. Type alludes the genuine things themselves, for instance, -ed or -ing and token are the real use of these structures in a corpus, that is, the utilization of the past tense form in the words, for example, worked or playing. The use of a software called Corpus Presenter enabled the authors to analyze this 5,602-token and 1,085-type sermon. As the line graph (Figure 3) shows the best recurrence of simple present tense (*is, know, do*, and *don't*) demonstrating the significance of communicating general truth, rehashed activities, or constant circumstances, giving guidelines or bearings in the sermons. The utilization of *you*, *Allah*, *I*, and *your* as the most frequent actors demonstrates the close distance between the speaker and hearer and the inclination of the orator to give guidelines and express summons or demands in the sermons.

Conclusion and Implication

This study set out to research an English sermon from the perspective of critical discourse analysis based on the Wodak's (2001) discourse–historical approach. The subject investigation results demonstrate the intertextuality, mentioning the verses of the Muslims holy book, and distinctive classes and topics on which this sermon is by and large based. The discoveries show the strength of nomination/referential discourse requiring the utilization of context to understand the religious content. The investigation of argumentation techniques showed the utilization of various topoi, specifically, model and definition topoi. Depiction of the Day of judgment, portrayal of the effects of cartoons on children, citations of Holy Quran, the utilization of basic and straightforward current states of the world, and the problems

that the young nowadays have are the clearest instruments with respect to the perspectivization and semantic intends to fortify the speaker in influence. Despite the fact that the extent of the present study is restricted, yet it can add to a developing collection of writing in the critical discourse analysis helping the second language learners of English to form experiences into each language genre and help them go about as experts; show them how to compose, understand, or decipher others; and equip them with the capacities and understandings, which are preconditions to end up universal speakers.

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Funding

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