

The Compound Control in the Sermons of the Umayyad Authority

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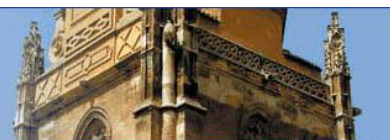
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ABSTRACT

The research addresses the effectiveness of compound direction in shaping directive discourse. It grants the speaker the right to gather a greater number of directive mechanisms to establish a beneficial discourse strategy. This makes each directional approach complement the other, supporting the accomplishment of discourse actions and assisting in achieving the various purposes and goals of the speaker. This type of compound direction is manifested by utilizing directive mechanisms such as the use of invocation, command, prohibition, interrogation, warning, and others. This was practiced by the speakers of authority during times of preventing opposition and revolutions. Compound direction stirs the behavior of the addressees, manipulating their minds for quick response, creating a unified directional discourse characterized by the content of power, intensity, and aggression.

Key words: Controlled speech, Complex, direction, sermons, Umayyad authority.

INTRODUCTION

The reactions of the addressees to the use of strategic directive mechanisms can vary. Some of them do not immediately respond, comply with the request, or follow its implications, even if the discourse is in their favor. On the other hand, for many, the use of this strategy does not have the same effect due to its clarity that avoids misunderstanding and confusion about its content. It leaves no room for contemplation in the request (al-Shahri, 2004: 365-366). Consequently, the speaker has the right to combine multiple mechanisms or strategies in their discourse, each reinforcing the other, shaping a complex direction according to circumstances the speaker takes into account. Thus, the speaker's choice of this direction becomes effective in achieving their goals (Matroush, 2019: 161).

The role of compound direction becomes evident and influential by adopting a set of mechanisms that collaborate and complement each other, resulting in a directive discourse characterized by strength, commitment, and steadfastness (Muftin, 2022: 238). The components of this compound direction are distributed over two stages of the discourse process: firstly, the role of the specific mechanism for guidance, and secondly, the role of the complementary mechanism for structuring the guidance. This distribution creates a kind of interconnection within the components of the discourse itself, imposing guiding restrictions through the diversity of mechanisms (al-Omari, 2015: 159). The speaker may combine two styles, making one obligatory in their discourse while the other complements it. This is exemplified by the combination of imperative and prohibitive styles. For instance, when the imperative style is used alongside the prohibitive, it indicates the prohibition of the opposite action by obliging the addressee to avoid what the imperative implies, supported by the presence of the prohibitive (al-Shahri, 2004: 364). John Langshaw Austin, a British philosopher, noted that guidance can be achieved through explicit linguistic actions, which may vary in levels of clarity. These actions can either guide on their own using directive mechanisms or be combined with other mechanisms to emphasize the directive intent (al-Shahri, 2004: 327).

For this compound usage in guidance, there are various aspects of advantages. It aims to engage the addressees in receiving the discourse and manipulate their minds through it. It is a unique approach composed of several pillars, including conveying multiple forms of more than one directive mechanism along with the additional meanings that these forms entail, such as derogation, incitement, reprimand, sarcasm, and the like. Another pillar of this approach is the skillful use of words with strong and impactful connotations, strategically positioning them in the discourse and letting their resonating voices echo in the ears.

Another pillar is resorting to presenting numerous impactful metaphors in contexts with the intention of threat and warning (al-Nas, 1965: 135). Hence, some discourses may require the speaker to employ this type of directive strategy, resulting in a discourse that integrates multiple mechanisms like imperative, prohibitive, interrogative, or regular warning, all harmoniously aligned with the general context of the discourse (Muftin, 2022: 238). Therefore, this mechanism is referred to as the compound directive mechanism. This type of composition carries semantic significance that necessitates content unity and the convergence of partial meanings within the discourse by establishing contextual relationships according to the specificity of each

mechanism (Muhammad, 2018: 165). Each mechanism takes on a restrictive role that confines the general meaning to the extent of its formal and semantic role, resulting in the structural stability of the sentence as an outcome of the collaboration of its structural elements and the convergence of intertwined specifications, aiming at achieving the direct objectives (Muhammad, 2018: 165).

And this connection between directive mechanisms is an important means of achieving sequence or linear continuity of sentences on the syntactic level, confirming the semantic coherence between the meanings of issues within the larger structure on the semantic level (Bahiry, 2006: 235). Through this linkage, a network of contextual relationships can be formed among distant elements in the discourse, interweaving and complementing each other. This results in harmony or coalition between the proximate parts that are linked mostly through literal connections, and the distant parts that can only be bridged by strong elements capable of this additional semantic linkage between concepts, forming a complex intertwined structure that constitutes communicative events between the speaker and the audience (Bahiry, 2006: 235).

Based on this foundation, the speaker takes the initiative to combine two different mechanisms to respond to a request, such as urging something and commanding it on one hand, and warning against it on the other. This imparts a charge of power to the discourse, as it achieves the promptness of the audience's response to the request. It empties their mind in the first step, then fills it in the second step, which doesn't leave them a chance for interpretation and contemplation while transitioning between the mechanisms (al-Shahri, 2004: 365). Just as the discourse can consist of a number of performative verbs, the least of which is two, where one consists of varying degrees of explicitness in addition to another type of performative verb, as in warning by using the explicit verb (beware) and employing one of its tools (beware of), with the verb being more explicit in indicating the warning than the other tool, followed by the imperative verb upon both (al-Shahri, 2004: 327-328). Thus, the speaker might combine more than one mechanism in a single context of guidance. They might even consist of contrasting mechanisms in the same discourse, such as using the prohibition mechanism and its opposing command mechanism in form, but they are not so in essence, as one reinforces the other (al-Shahri, 2004: 365).

And from this, we find in the use of vocative mostly accompanied by imperative, prohibition, and interrogative, as if it is preparing and priming the self to receive those mechanisms. Therefore, it becomes stronger through them, as the vocative awakens the self, catches the attention, and alerts the emotions. When followed by the imperative, prohibition, or interrogative, it meets a prepared and alert self (Fiod, 2015: 418). This is where the impact is made, and it is received with awareness, sensible perception, and an attentive mind. The opportunity for understanding the intended meanings for the addressee is absent due to the lack of accompanying discourse markers. Thus, there is no chance for them to inquire or ask about it directly. This aspect is among the goals the speaker considers when crafting their discourse, aiming to place the addressees in a sphere of confusion and vulnerability (al-Shahri, 2004: 365). Compound guidance through the use of these mechanisms, characterized by their driving effect on the context, is determined by the speaker's intention. The context is not just a state of words; it is at the very least a sequence of word states. Furthermore, situations do not remain constant in time; they change. Therefore, each context represents a direction of the flow of events, according to the speaker's perspective and their pursuit of the intended goal (van Dijk, 2000: 258).

Here, we will attempt to analyze several speeches containing such complex directive structures and uncover the influence of the Umayyad authority in them. The orators have exercised a highly impactful rhetorical role through this type due to its significance and efficiency in achieving communication with the audience according to the various objectives dictated by the contexts.

In a sermon by Muawiya ibn Abi Sufyan in Medina, he praised and glorified God, then he said (Atwan, 2008: 11):

"O people of Medina, I praise God and extol Him. I do not wish for you to become like the people of Iraq, who criticize a thing while they are in it. Each of them is a follower of his own opinion. So, accept us with our qualities, for what comes after us will be worse for you. What is considered good in our time was considered bad in a previous time, and what is considered bad in our time was considered good in a time that has not come yet. And if it were to come, forbearance is better than rashness. Every era has its communication, and there is no standing against fate."

He used the mechanism of address ("O people of Medina") and intended through it to direct the addressees, the people of Medina, from the beginning. He provided a comprehensive representation of the classification implied by his authority over them. He conveyed its essence and emphasized it to others, highlighting the magnitude of the conflicts behind it. He advocated their obedience and wished for its continuity, disliking any scenario in which they would separate from him or imitate the behaviors of the people of Iraq. The latter group criticized matters despite being part of them, and each person had their own opinion and division.

In addition to this, this meaning encompasses the essence of balance and representation case by case, in order for his speech to deeply resonate with minds and effectively convey his goals to arouse and provoke them further (al-Nas, 1965: 142). Muawiya continued his directional discourse by saying, "So, accept us with our qualities," directing them explicitly through the command to accept his rule and carry out the orders of his

authority. He then added to what he had mentioned by warning them that rejecting this would result in harm for anyone who breaks the unity of the people after their agreement. What is accepted by him is what brings comfort and is not rejected, while what is rejected is what does not agree with his desires. Trying to mend the rift and repair after the rebellion, division, and disaster will be of no use. Therefore, Muawiya ibn Abi Sufyan's speech has solidified the compound directional discourse through a set of directional mechanisms conveyed through the context. Through these mechanisms, he was able to forcefully convey his direction and, thanks to his broad ambition to stay in power, mobilize the ideological discourse against his adversaries and in favor of his supporters (bin Hussein, 2008: 275). Together, this serves the purpose of implementing his intention upon action completion and emphasizing that he does not hesitate to pursue his discourse, adhering to its authoritative meaning (al-Shahri, 2004: 329). Consequently, the use of this type of directional strategy serves as a precaution for him to ensure the audience's understanding and achievement of their action.

In a speech by Amr ibn Sa'id ibn al-'Aas when he arrived in Medina as its ruler, he said (Atwan, 2008: 53), *"What's wrong with you, O people of Medina? You raise your eyes at me as if you want to strike us with your swords! Are you deceived by the fact that you have done what you have done? We pardon you! But if you had been punished with the first, the second would not have occurred. Are you deceived by the fact that you killed 'Uthman and then aligned yourselves with our rebel companion? His anger subsided and his patience remained! Save yourselves. By Allah, our rule over you is with the young, promising, distant-hoped-for youth, with long-term patience. When he outgrows his youth and enters adulthood, he is forbearing yet unyielding."*

The components of compound direction are evident in the weaving of the preceding discourse through various directional mechanisms. Right from the start, he employs interrogative mechanisms ((What's wrong with you?)) to direct the audience to reflect on their actions and their permanence within them. Immediately following is the invocation ((O people of Medina)), through which he inquires about their own condition and reminds them of the gravity of their situation, emphasizing that they should be attentive through classification, seeking to move their emotions. He reminds them of his counsel and calls on them not to abandon obedience and responsibility. He perceives that their eyes are raised towards him, staring as if they intend to attack him with swords. The utilization of advanced symbolism is a powerful indication of the idea of resistance and refraining from contemplating encroachment on his authority. He blends his directional mechanisms in an illustrative manner to stir their emotions and manipulate their minds.

Certainly, this blending alongside imagery activates the impact of the idea of rebellion within the psyche, which is not accomplished by the actual direct warning itself. The combination of interrogation with the invocation constructs an image of the inherent weakness of the audience, revealing their inability and lack of sufficient will to fight or openly acknowledge opposition to authority (al-Nas, 1965: 143). Then, in his discourse, he introduces the mention of 'Uthman. It's a recurring theme among the speakers of the Umayyad authority to allude whenever necessary to the killing of 'Uthman, using it as a pretext for revenge against those implicated in his murder, subjecting them to punishment and resorting to a path of force and severity in governance (al-Nas, 1963: 159). As Amr ibn Sa'id notices their fear and feebleness, following the two previous mechanisms, he inclines toward explicitly intimidating them and ensuring their safety by utilizing the imperative ((Save yourselves)). This opens the door to intimidation and widespread retribution through the context itself.

Furthermore, after this command, he asserts to them, swearing by the divine name, that his authority over them is constantly renewed with the youth and strength of every era. He doesn't perceive within it aging or weakness as long as he remains their ruler—formidable in his strength, steadfast in his stance, and resolute in his opinion.

In a sermon by Utbah ibn Abi Sufyan, when he received news from the people of Egypt that angered him, he stood before them and said: After praising and extolling Allah (Atwan, 2008: 39),

"O people of Egypt, beware of becoming a prey to the sword. Surely, in you, there is a sacrifice for Allah similar to 'Uthman. I hope that Allah appoints me for His service. Allah has united you under the leadership of the Commander of the Faithful after division and granted each rightful one his right. By Allah, I still remember how you reacted when the decree was mentioned, and I pardoned you after the power was in my hands, which was a blessing from Allah to you and a favor upon you. We have heard from you a saying that reflects a previous pardon from us, so do not turn towards the falsehood's wilderness after having experienced the companionship of truth, by succumbing to the allure of discord."

The direction of 'Utha ibn Abi Sufyan's address comes through a complex discourse comprising several directive mechanisms that intertwine in their impact, driven by his feelings of anger and resentment towards those who incite the flames of discord and attempt to undermine his rule. He commenced with an appeal, addressing the people of Egypt, in order to make them feel through classification the magnitude of that which provoked him. This introduction aimed to capture their attention, focusing their concentration for what would follow in the context. Immediately following the appeal, he used a direct warning to reinforce his message: "Beware of becoming a prey to the sword." This statement epitomized utmost challenge, power, and arrogance, emphasizing his authority and compelling their obedience instead of appealing to their emotions. Thus, his address was a straightforward directive conveying his inherent aversion and antipathy, rather than caring about their love or hatred for him.

He then employed a mechanism of hope to remind them, stating, "I hope that Allah appoints me for His service." This is another directive technique he incorporated into his speech, intending to seek a desired outcome that resonated with his thoughts and sentiments. By suggesting that Allah might assign him as a sacrifice like 'Uthman, he evoked once again the concept of warning and his readiness for lethal action. The emphasis on strength, authority, and ruthlessness reflected his aim to induce fear in his adversaries and compel people to submit to the Umayyad rule (al-Nas, 1965: 158), displaying an image of a formidable, uncompromising force that deals harshly with its enemies.

After this, he proceeded to establish the legitimacy of Muawiya's caliphate, emphasizing his role in uniting them after division and ensuring the rights of everyone. He reminded them of their favorable conditions, showing kindness to them despite their opposition, thereby highlighting their need to avoid contributing to discord.

In essence, speeches by the Umayyads and their supporters consistently emphasized the obligation of obedience, the necessity to avoid sedition and disobedience, often linking the duty of obedience to the ruler with the ruler's obligation to be just. This theme is recurrent in their speeches (al-Nas, 1965: 93).

In a speech by 'Abd al-Malik ibn Marwan in Kufa, he said (Atwan, 2008: 21),

"O people, indeed war is difficult and bitter, while peace is safety and joy. War has confronted us, and we have confronted it. We are its builders, and it is our security. O people, uphold the paths of guidance, forsake the deviant desires, and avoid the separation of Muslim groups."

'Abd al-Malik's speech embodies a complex direction, employing a set of methods through which he successfully conveyed the idea of commitment and submission in both times of peace and war. The address began with a general appeal, without exceptions: "O people, indeed war is difficult and bitter, while peace is safety and joy." This statement highlights that peace is their secure choice, full of joy, whereas the choice of war is difficult and their reality. As a result, he takes pride in their courage and the stance of his supporters when faced with war, presenting them as brave individuals who face it with valor every time they engage, portraying it as their own creation, indicating their strength and lack of fear even in its presence.

He repeats this call with a command in his statement: "O people, uphold the paths of guidance," directing them towards righteousness and submission to his authority in all circumstances and times, avoiding rebellion. He further solidifies this by saying, "forsake the deviant desires, and avoid the separation of Muslim groups," effectively obliging them to obedience, staying united, and carrying out his orders while refraining from transgressions and opposing his will. The Umayyads consistently emphasized obedience in their speeches, viewing it as an obligation upon their subjects. They regarded their obedience as compulsory, believing that they governed by the command of God and His authority (Fadhla, 2002: 79). This theme resonates in many of their speeches.

In some of their speeches, they might "simply request obedience without holding themselves accountable for fairness or fulfilling their promises. Instead, their demand is for absolute submission or the sword (al-Nas, 1965: 93)," like the speech of Khalid ibn 'Abdullah al-Qasri in Mecca when he was appointed by Walid ibn 'Abd al-Malik. He addressed the people, saying (Atwan, 2008: 78-79),

"O people, you must obey and adhere to the community. Beware of doubts and suspicions. By God, I have never dealt with anyone who speaks against their leader except that I executed them within the sanctuary. Allah has placed the caliphate where He intended it to be. So submit and obey, and do not question what the caliph has decreed or sees, for there is no opinion in what the caliph has written except his endorsement. Know that I have received information that certain individuals from among those with differing opinions are approaching you, seeking refuge in your lands. Beware of sheltering anyone whom you know has deviated from the community. I assure you that if any of them resides in your homes, their homes will be destroyed. Therefore, consider carefully whom you allow into your homes. Adhere to the community and obedience, as division leads to great calamity."

The speech of Khalid al-Qasri is charged with a plethora of guidance and is enriched with diverse mechanisms that lead him to convey his desires through the construction of this strategic discourse. His speaking style is emotional and intense, pulsating with vitality and movement. It serves as a reflection of his own personality and his emotive, angry nature. This disposition is most conducive to the art of public speaking in general, preparing its possessor for success and excellence in this field. It equips him to become an eloquent speaker adept at captivating the masses and manipulating their emotions and actions (al-Nas, 1963: 363-364).

His discourse is marked by a general emotional and nervous tone, which is a manifestation of his passionate and anger-driven nature. This nature is the most suitable for the art of discourse, as it enhances the speaker's chances of success and excellence in this realm. It prepares him to be a skillful orator capable of captivating the masses and manipulating their emotions and actions.

Khaled Al-Qasri's discourse is charged with a variety of directives and enriched with diverse mechanisms that enable him to convey his desires through the construction of this strategy. His rhetorical style is characterized by "an emotional and passionate manner pulsating with vitality and movement, representing his own self and his emotionally heated nature. This temperament is one of the most suitable for rhetorical art in general, preparing its possessor for opportunities of success and excellence in this field, making him an eloquent speaker skilled in

captivating the masses and manipulating their emotions," as well as their actions, and utilizing events within context. He employed the call by saying "O people" at the beginning of his speech with a general concept that includes everyone in its content. Then, various mechanisms followed, presented in different forms. He used the persuasive form of imperative verbs, saying "Adhere to obedience and maintain unity," in which he encourages obedience to the state and not defying its orders, advocating unity under one caliphate and the existing authority. This aligns with the Umayyad state's objectives of emphasizing the unity of the nation, discouraging fragmentation, turmoil, and disarray, preventing bloodshed, reminding the subjects of submission, and dissuading rebellion against the caliphate (al-Sayed, 2007: 39).

Then he further reinforced the content of the previous directives with another clear directive, explicitly conveyed through the mechanism of warning, saying: "And beware of doubts." Through this, he invokes a strong sense of caution regarding the impending calamity and painful punishment that will befall them if they commit disobedience and neglect obedience. He swears afterwards in a threatening tone to those who oppose their leader, saying: "By God, I have never punished anyone who revolts against their leader except by crucifying them in the sanctuary." This serves to emphasize the types of punishments that will be inflicted upon them.

Afterward, he returns to the mechanism of command, saying: "So submit and obey," reaffirming the importance of submission, compliance, and refraining from challenging the state's orders. Once he concludes this point, he follows up with a meaning of even stronger significance and authority, utilizing the imperative of prohibition, saying: "And do not say 'Ra'ina'." Through this, he clarifies what they should avoid saying and refrain from engaging in activities that could jeopardize security and spread rumors against the authority.

Next, he employs the command by saying: "And know that it has come to my attention that a group from among the dissenters is plotting against you," reminding them of something they might overlook—the support some of them are providing to those opposing the state. He then warns them again against aiding these opponents, saying: "So be careful not to support anyone you know to be deviant from the group."

Finally, he concludes his directive with the same content and intensity, repeating the command mechanism by saying: "So watch out for whom you support within your ranks," and repeating the persuasive mechanism by saying: "And adhere to unity and obedience, for division is a great calamity." In these speeches of the Umayyad authority, one can observe the presence of "arrogance, challenge, and excessive contempt towards the audience." This can be attributed to the nature of absolute individual rule, which compelled them to view their subjects as if they were herds driven with a stick (al-Nas, 1965: 100).

From these speeches of the Umayyad authorities, it's evident that they are brimming with arrogance, defiance, and an excessive disregard for their audience. This can be attributed to the autocratic nature of their rule, which dictated that they view their subjects as subservient under their control, just like sheep being led with a stick.

The inclusion of the issue of obedience and the necessity of unity, as evident in the speeches, was adopted by the authority as a pretext to confront political opponents, a justification for eliminating them, and a foundation for warning against inciting turmoil and deviating from Umayyad rule. This reveals the distinct characteristics of the discourse employed by the Umayyad authority (Fadhla, 2002: 82), characterized primarily by fervor, violence, strength, and the eruption of deep-seated emotions. One of its prominent features is the impassioned disposition of the speaker and their overflowing emotions driven by anger, reflecting the impulsive and emotionally charged nature of Arab personality traits. Rarely does it involve addressing intellectual thought, and it is far from being a calm expression devoid of disputes and differing arguments (al-Nas, 1965: 143-144).

The Umayyad authority predominantly used the theme of obedience and the importance of unity in their speeches as a means to counter their political opponents, justify their elimination, and establish the basis for cautioning against causing conflict and deviating from Umayyad rule. This approach highlights the distinct characteristics of Umayyad discourse, which is characterized by fervor, violence, strength, and the unrestrained expression of emotions. One of the prominent aspects of this discourse is the speaker's impassioned demeanor and the intense emotions driven by a sense of anger. This reflects the fiery and emotionally charged nature commonly associated with Arab personality traits. The Umayyad discourse rarely focuses on addressing intellectual and rational thought. Instead, it stands in stark contrast to a calm and composed form of expression that avoids confrontations and differing debates.

Similarly, in a speech by Uthman ibn Hayyan al-Murri in Medina when he was appointed by Walid ibn Abdul Malik to ensure the city's security, suppress infiltrators, and strongly advise the city's inhabitants against getting involved in conflicts or disobeying the caliph (Atwan, 2008: 81, 83), he stated,

"O people, I swear by Allah, we have never witnessed a slogan as reassuring as security, nor have we ever experienced a situation worse than fear. Adhere to obedience. Know that I, the people of Medina, offer a better alternative to discord. I swear by Allah, you are not a people suited for warfare. Therefore, stay in your homes and keep your weapons ready. I have appointed individuals in your gatherings who listen and report back to me about your actions. You are indulging in irrelevant matters. Follow my guidance. Refrain from criticizing the governors, as the breakdown of authority occurs gradually until turmoil arises. Turmoil brings catastrophe, and it dismantles both faith and wealth, as well as the well-being of future generations".

The guidance of Uthman ibn Hayyan al-Murri can be seen through two strategies: the call and the command. Alongside this, the use of the word "Al-Jalalah" (majesty) in two instances emphasizes the significance of the guidance and greatly influences the discourse's impact, as will be explained in the analysis of the consequences. The composite nature of the guidance in his speech is distributed in alternation between the call and the command. This amplifies the content's strength and the intensity of the requests, as both are effective in achieving a quick response from the people of the city to obey the caliph, refrain from dissent, and avoid opposing authority. It seems that this composite structure of the speech is designed to capture their attention in the initial step using the call for guidance.

Then, he moves to fill that void by using commands in the second step, and so on. The call comes in two forms: firstly, he says "O people," in a general sense that doesn't exclude anyone from its content. It aims to achieve security, rid them of the harm of division, and prevent enmity among them. The second form is "O people of the city," in which he emphasizes his authority and choice for the city's best interests. This serves to reject conflicts and opposition to the state. As for the command, its objectives are varied. It is interspersed within the context between the two forms of previous calls and those that follow. He says "Adhere to obedience," "Stay within your homes and keep your weapons at hand," "Leave aside criticism of the governors." All these commands focus on obeying the caliph and emphasize the danger of turmoil, as turmoil leads to calamity that erodes faith, wealth, and legacy.

This composite guidance and the firm stance towards the people of the city is not different from the approach of the orators of the Umayyad authority in general. It represents a resolute stance against their adversaries, and they did not tolerate any opponent who questioned their legitimacy, their caliphate, or their authority to be obeyed. Therefore, they sought to defend their caliphate by criticizing their opponents, subjecting them to humiliation (Fadhla, 2002: 86), and consistently warning them of the dangers of turmoil.

In a sermon by Hajjaj ibn Yusuf al-Thaqafi in Iraq, he said: *"O people of Iraq, has there been a rioter without you following him, or a troublemaker without you supporting him? O people of Iraq, have not admonitions wearied you? Have not the events chastised you?"* (Atwan, 2008: 71) The direction of Hajjaj's speech is impactful and intricate, comprising two interwoven strategies of guidance. These strategies reveal the effect of his fervor, the prevalence of unrest, the sparks of turmoil, calls for division, and enmity. All of these circumstances conveyed a sense of danger to the pillars of his authority. His speech was resentful and critical of the people of Iraq, who were attempting to undermine his rule. He employed the call mechanism to classify them, as he usually did, and belittled their standing in his eyes.

Directly following, he employed the mechanism of interrogation to denounce them in a reprimanding manner for all the ongoing unrest, turmoil, and divisive calls. He said, "O people of Iraq, has there been a rioter without you following him, or a troublemaker without you supporting him?" Then he quickly repeated these two mechanisms again, stating, "O people of Iraq, have not admonitions wearied you? Have not the events chastised you?" This emphasized the severity of his authority, which he employed to control through execution, torture, and intimidation, as if he believed that the essence of organized authority necessitated the presence of the force of law, which provides structure and harmony to social relationships and practices. This strengthens the authority while simultaneously curbing the chaos resulting from the conflict between benevolent and malevolent motives in the society (Al-Hajj, 2012: 165). In the context of Iraq and its ongoing conflict, he saw it as his duty to firmly restrain these conflicts to prevent the destabilization of his authority. The intensity of this guidance serves as a deterrent that is indispensable in his speeches, openly present in most of his addresses to the people of Iraq (Al-Hajj, 2012: 165).

CONCLUSION

From what has been mentioned above, one can observe the effective impact brought about by the composite guidance in shaping directive discourse. It grants the speaker the right to employ multiple mechanisms to establish a beneficial rhetorical strategy, making each directive approach complement the other. This synergy contributes to achieving the diverse aims of the speaker. This type of guidance is manifested by relying on the role of authority as its foundation. This lies in unifying the general traits shared by these mechanisms in accomplishing their demands, as seen in the call, the command, prohibition, warning, and others. This approach was followed by the orators of Umayyad authority when facing turmoil and revolutions. Such situations provoke the behaviors of the audience, manipulate their minds to expedite their responses, rein in those who oppose the state's orders, while directly challenging them, openly belittling them, expressing severity, repeating the obligation of obedience, and emphasizing the importance of unity within the community. Simultaneously, they exercise extreme caution against even considering rebelling against the Umayyad caliphate. This involves combining a range of these directive mechanisms, which serve the same purpose and reinforce one another, thus creating a unified directive discourse characterized by forceful, intense, and forceful content.

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