

A COMPARATIVE STUDY ON USING THE PERSUASIVE POWER OF PERSON DEIXIS IN POLITICAL AND RELIGIOUS TEXTS

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ABSTRACT

Addressing issues related to the implied meaning of expressions and words are dealt with using pragmatics. Deixis is a case in point; it refers to a type of reference that offers the reader a deeper understanding of what characters intend by their utterances. This research is qualitative in nature; it aims to examine comparatively the prevalent type of deictic words invested in political and religious texts, and to investigate the reasons behind their usage in such contexts. To meet this objective, two speeches have been selected; one is political belonging to the American President Barack Obama, and the second one is religious belonging to Muzammil Sidiqi, an Indian director of the Islamic Center of Washington, D.C. The study has concluded that both politicians and preachers employ different types of deictic markers in their writings. However, it has been noted that politicians utilize deictic words and expressions, such as the 1st person, specifically (we), in political texts more frequently than preachers owing to personal and political objectives, to garner support during elections and to assert dominance, particularly among the American politicians. Conversely, preachers use the 1st person (we) for advice and guidance purposes, aiming to direct the audience towards the correct religious path and to foster a sense of belonging within the Muslim community, emphasizing as a result the need for guidance and advice. This is because both preachers and individuals should strive to be closer to Allah through obedience.

Keywords: Deixis, person deixis, persuasive power, political text, religious text, qualitative study

دراسة مقارنة حول استخدام القوة الإقناعية للتعبيرات الإشارية في النصوص السياسية والدينية

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المستخلص

تناولت الدراسة القضايا المتعلقة بالمعنى الضمني للتعبيرات والكلمات باستخدام البراجماتية. إذ تعدّ التعبيرات الإشارية مثلاً على ذلك؛ فهو يشير إلى نوع من المراجع التي تُتيح للقارئ فهماً أعمق لما تقصده الشخصيات بأقوالها. ويعد هذا البحث نوعياً بطبيعته؛ إذ يهدف إلى دراسة مقارنة لنوع الكلمات الدلالية السائدة المُستثمرة في النصوص السياسية والدينية، والتحقيق في أسباب استخدامها في مثل هذه السياقات. ولتحقيق هذا الهدف، تم اختيار خطابين؛ أحدهما سياسي للرئيس الأمريكي باراك أوباما، والثاني ديني لمُزمل صديقي، المدير الهندي للمركز الإسلامي في واشنطن العاصمة. وخلصت الدراسة إلى أن كلاً من السياسيين والدعاة يستخدمون أنواعاً مختلفة من التعبيرات الإشارية في كتاباتهم. ومع ذلك، لوحظ أن السياسيين يستخدمون الألفاظ والتعبيرات الإشارية، مثل ضمير المتكلم، وتحديداً ضمير المتكلم (نحن)، في النصوص السياسية أكثر من الدعاة، وذلك لأسباب شخصية وسياسية، لحشد الدعم في الانتخابات وتأكيد الهيمنة، لا سيما بين السياسيين الأمريكيين. في المقابل، يستخدم الدعاة ضمير المتكلم (نحن) لأغراض النصيح والإرشاد، بهدف توجيه الجمهور نحو الطريق الديني الصحيح، وتعزيز الشعور بالانتماء داخل المجتمع الإسلامي، مشددين بذلك على ضرورة النصيح والإرشاد. وذلك لأن الدعاة والأفراد على حد سواء يجب أن يسعوا إلى التقرب إلى الله بالطاعة.

الكلمات المفتاحية: التعبيرات الإشارية، الإشارات الشخصية، قوة الإقناع، النص السياسي، النص الديني، دراسة نوعية

1. Introduction

Pragmatics is a subfield of linguistics that examines how speech or communicative acts are produced and understood by individuals within specific speech contexts (Levinson, 1983; Yule, 1996). According to Yule,

"pragmatics investigates the implicit meanings, or how we discern what is intended even when it is not explicitly stated or written. Therefore, speakers and writers must rely on numerous shared assumptions and expectations during communication" (p. 128). Deictic expressions are predominantly utilized across various media platforms, such as television, radio, and newspapers, as they are crucial for enhancing the clarity of the utterances made by the speaker in discourse. Furthermore, deixis is a vital component in achieving the communicative function of language; its role involves linking language to its context, which subsequently aids in the interpretation and comprehension of diverse instances of language usage.

Accordingly, the present work is to meet the following objective:

1. examining the various kinds of deictic markers employed in Barack Obama's and Muzammil Sidiqi's selected speeches.

It further aims to answer the following research question:

1. What are the various kinds of deictic markers employed in Barack Obama's and Muzammil Sidiqi's selected speeches?

2. Theoretical Background

2.1 Previous Research

The focal points of most of the previous works were to study the various kinds and/or ubiquitous deictic strategies within discourse and to examine the reasons behind using them in political, religious, and narrative contexts. However, politically speaking, the point of emphasis was on investigating the functions deictic words and expressions convey. Such studies revealed that politicians majorly invested person and spatial deictic words, reflecting as a result the speaker's intent or the discourse's controller (Adetunji, 2006; Khalil, 2014; Hamdaoui, 2015; Al-Manaseer & Shaban, 2018). Moreover, a limited number of studies were conducted on religious discourse, such as: Abdulameer's (2019) study, which concluded that person deictic expressions were frequently used to refer to God, or to provide both guidance or advice. Other studies, like that of Hassan (2014), Utami (2017), Akram, Qasim, and Masroor (2015), and Sabir and Muhammad (2019) investigated the use of deictic expressions in literary discourse, as T.S. Eliot, Lois Lowry's novel *"The Giver,"* and Shakespeare's *"Hamlet"* and *"Twelfth Night"*. Results showed that deictic expressions were uniquely employed in each literary work in a way that enhances readers' understanding of the work in question. However, all research concerning the use of deixis in specific discourse indicated that the primary objective of employing deixis is to draw the speaker's attention to a particular piece of information within their speech. It is noteworthy that this study is distinct, as it aims to investigate comparatively the types of deictic markers utilized in both political and religious discourse, and the purposes behind adopting a specific type.

2.2 Deixis

Deixis is a term derived from Greek, situated within the field of pragmatics to establish a connection between the structure of language and its contextual usage (Yule, 1996). Different terminologies are employed to refer to 'deixis'. Primarily, it is characterized as the act of pointing through language, and so are called deictic expressions, deictic markers, deictic words, or indexicals. Furthermore, Crystal (1992) characterized deixis as a grammatical category that directly refers to the attributes of the situation in which an utterance takes place.

Consequently, the meaning of a deictic utterance is intrinsically linked to the context in which it is employed. Lyons (1977) categorized five types of deictic expressions; these include person, place, and time deixis. Subsequently, two additional categories were introduced by Levinson (1983), namely discourse and social deictic expressions. Deictic expressions can function as both deictic and non-deictic expressions. Huang (2007) asserted that the deictic function can manifest as either ‘gestural’ or ‘symbolic’ use (p. 134), where the former is interpreted through a direct, moment-to-moment observation of certain physical aspects of the speech event, for instance:

1. You and you but not you, go back to your dorms!

Here, the deictic expression can be exemplified when it is paired with a physical demonstration, such as gestures or forms of eye contact. Sometimes, the symbolic use of the deictic expression is unnecessary if it is comprehended without any difficulty, such as:

2. This town is famous for its small antique shops.

Conversely, the non-deictic usage does not point to any particular object and, as a result, does not require context for comprehension; consider the following example, which does not signify anything specific:

3. I do ‘this’ and ‘that’”, the ‘this’ and ‘that’ (Huang, 2007)

In this vein, Obaid and Ali (2022) stated that the “referential strategies derived from the correlation between the gesture and speech... include: indication, orientation, incarceration, submission, simulation, symmetry, measurement, relegation, emoticon and reflection” (p. 943). They added that the role of gestures might be similar to the pragmatic role of the linguistic expressions. They are sometimes used to refer to the referent, his actions, the manner of his actions, the place, and time and the cause of his actions as well.

2.3 Categories of Deixis

2.3.1 Person Deixis

Person deixis pertains to the roles of both the addresser and the addressee within the context of communication (De Gruyter, 2012). It is of three distinct categories: the 1st person (I, we), denoting the speaker or a collective of speakers; the 2nd person (you), signifying one addressee or a group of addressees; and the 3rd person (he, she, it, they), referring to individuals other than the speaker or the addressee, i.e., the other participants in a given context (Lyons, 1977). The collective person deixis, we, has three different realizations. The first is said to be a ‘universal’ interpretation, signifying as a result the inclusive sense (we) of both the speaker and the audience, or the immediate audience in mass media. Such a usage enhances the sense of unity with the addressee (Wodak et al., 2009). As for the second interpretation, it is called the ‘historical we’, as stated by Adetunji (2006). This realisation involves both the speaker, the audience, and the absent individuals of the 3rd person, whether dead or alive, highlighting accordingly the imaginative sense of (we). The third interpretation is the ‘royal we’; it includes both the speaker and a group of partners. That is why, it might be referred to as ‘the addressee-exclusive (we)’, highlighting accordingly the sense of responsibility that helps to uphold one’s position.

2.3.2 Place/Spatial Deixis

Place deictic expressions denote the location of a given referent as indicated by the used linguistic expression. It can be highlighted through the use of adverbs of place, such as 'here' and 'there'; demonstratives, such as: 'this, that, here, near, and there', referring to either persons or objects; or through motion verbs, as in 'come' and 'go', specifically when indicating a movement towards the speaker (Kita, 2003). Diessel (2017), in this vein, maintained, demonstratives are similar to an index finger in that they involve pointing gestures. Furthermore, the distinction between 'this' and 'that', as well as 'here' and 'there', is contingent upon their proximity to the zero-point of the deictic context, which is defined by the speaker's position at the moment of speaking. For instance, 'this girl' and 'that girl' signify different referents; the former pertains to the girl, who is nearby the speaker while the latter refers to the girl who is distant from the speaker (Lyons, 1977). The deictic centre, or "origo", is understood as the concept of the speech or speaker's situation at the time of utterance. Deictic expressions can refer to a point in time relative to the deictic centre, such as 'here and there', which can indicate locations in relation to the origo, where 'here' is included and 'there' is excluded from the origo (Buhler, 1934; [Salman & Al-Janabi, 2020](#)). Consider the examples (4 & 5) that demonstrate how an inference is drawn concerning the speaker's body and location.

4. Here where she is.

5. Here in Canada.

The aforementioned examples demonstrate that the deictic centre may shift during the conversation as the turn alternates between speakers, leading to a change in the understanding of the speech. Consequently, the deictic expressions 'here' and 'there' consistently refer to different speakers and various entities (Buhler, 1934).

2.3.3 Time /Temporal Deixis

Time deictic expressions refer to the moment of speaking through the use of time adjectives like: 'yesterday, now, tomorrow', or the tenses of verbs (Buhler, 1934). Yule (1996) further added that primarily temporal deictic expressions are represented through two main verb forms: present and the past, consider the following examples:

6. She lives here now.

7. She lived there then.

Here, the present tense represents the proximal form, whereas the past represents a distal form. Other temporal devices include the use of single adverbs of time, such as: 'today, yesterday, now, next month,' etc., which indicate the time of the utterance (Levinson, 1983). Besides, calendric expressions refer to a fixed-length sequence of a naturally occurring time unit, such as 'July, Sunday, this morning,' whereas non-calendric expressions indicate measurement periods concerning specific points of interest, such as 'now, evening, fortnight' (Huang, 2007). Additionally, non-calendric units are deictic, whereas calendric units are not; however, they can become deictic when preceded by demonstratives serving as modifiers, such as 'this July.'

2.3.4 Discourse Deixis

The concept that links an utterance to a segment of discourse is referred to as discourse deixis. It is sometimes known as text deixis and is illustrated by various words and phrases, such as: but, therefore, in conclusion, to the contrary, still, however, anyway, well, besides, actually, all in all, so, after all, and others.

These expressions possess a meaning factor that maintains truth-conditional meaning and any utterance that includes them, serving as a response to or a continuation of a segment of discourse (Levinson, 1983). From a linguistic standpoint, discourse deixis pertains to the preceding or following segments of discourse, which consist of one or more clauses, rather than to specific entities in a prior utterance (Yoshida, 2011). Below are two examples where the word 'this' in the first instance indicates the forthcoming segment of discourse while the word 'that' in the second instance refers to a previous segment of discourse (p. 41):

8. This is a great story.

9. That was a great story.

Moreover, spatial deixis represents the most prevalent deictic expressions utilized in discourse, for instance:

10. That was the most beautiful girl I have ever seen.

It is crucial to recognize that discourse deictic expressions can be illustrated through a demonstrative pronoun, particularly when the referent is used as a clause, a series of clauses, or a verb phrase, as demonstrated in the subsequent examples, respectively:

11. Jane finished a Ph.D. study. *That* means she can finish a Ph.D. study.

12. She left home. She took the bus. She met my boss. *That's* all she did until now.

13. Peter talks a lot. Lim does *that* too. (Levinson, 1983, p. 85; Levinson, 2004, p. 118)

Nonetheless, discourse deixis can also illustrate the connection between an utterance and the surrounding texts, particularly when the term 'anyway' is positioned at the start of the utterance. Consequently, it may indicate that the utterance pertains not to the immediately preceding discourse, but rather to one, two, or more steps back (Levinson, 2004). Overall, expressions of discourse deixis tend to be more exclusive, as they situate the linguistic elements within the on-going discourse (Diessel, 2012).

Ultimately, Yoshida (2011, p. 41) asserted that discourse deixis is significant, as it delineates a boundary in discourse, marking the conclusion of a segment of an utterance in English narratives, as in phrases like "that's it" and "this is it". Additionally, 'that's it' may occasionally serve as a coda for the formulaic conclusion in dialogue.

2.3.5 Social Deixis

This category examines the social relationships that exist based on the social status of the speaker, the receiver, or a third party, and it is typically associated with person deixis (Yoshida, 2011). In this regard, Levinson (1983) added, a variety of linguistic expressions are employed to convey aspects, such as: social class, gender, occupation, kinship, age, and ethnic group, including personal pronouns, vocabulary choices, and forms of address, among others. Moreover, Wijaya (2012) maintained, social deixis reflects the level of relationship rather than merely conveying information between individuals, as it is articulated through varying social hierarchies and the participants in communication when they express their relationships within a society through language. For instance, the term 'madam' in the following sentence indicates that the social status of the addressee is superior to that of the speaker.

14. Madam, you have a meeting.

In particular, Dandeigo (2018) classified the use of social deixis as follows:

- 1) Title of the addressee (Sir, Mr., Miss)
- 2) First name (James)
- 3) Kinship terms (uncle, my uncle)
- 4) Titles borrowed from names of occupations (doctor)
- 5) Combination (James Bond)
- 6) Ranks in certain social/ professional groups (Colonel)
- 7) Combination of titles and names (Professor Sir John Lyons)

2.4 Types of Deixis

Deictic expressions are categorized into two types based on their communicative function: participant deixis and object deixis. Participant deixis refer to the individuals involved in the speech act, encompassing both person and social deixis, as the function of person deixis is to identify the participants in the conversation (Dandeigo, 2018). In this context, Lyons (1977) added that person deixis plays a crucial role, as it semantically denotes the roles of both the speaker and the listener in the utterance of the statement. Additionally, object deixis indicates the situational or contextual aspects of discourse, which includes time, place, and discourse deixis. Time and discourse deixis are considered abstract entities that are not easily specified; however, they can be linguistically transformed into spatial terms, conceptualized, and objectified.

4. Methodology

The present study is qualitative in nature; it aims to describe, explain, and to focus on the points of the difference and similarity. In this respect, Denzin and Lincoln (2018, as cited in Tariq & Al-Bahrani, 2024; Denzin & Lincoln, as cited in Hussien & Al-Bahrani, 2023; Kaplan, 2010, as cited in Azeez & Al-Bahrani, 2019) maintained, qualitative studies involves displaying descriptions and interpretations to know more about the world around us.

This research focuses on examining the application of deixis within both political and religious texts. Accordingly, two speeches have been selected to that effect; one belongs to the American President Barack Obama, whereas the other to Muzammil Sidiqi. As for the political speech, it was delivered by the President Obama on February 27, 2009, regarding "Responsibly Ending the War in Iraq" at Camp Lejeune, North Carolina. In contrast, the religious speech was presented by Muzammil Sidiqi on September 29, 2019, titled "Islam: Faith and Civilization - Friday Khutbah at the 37th ISNA Convention" at the Eules Masjid in the USA. The political and religious speeches have been sourced from two websites: (<https://americanrhetoric.com/speeches/wariniraq/barackobamaendingiraqwar.htm>) and (<https://www.islamicity.org/7547/islam-faith-and-civilization-friday-khutbah-at-37th-isna-convention>), respectively. It is noteworthy that Dr. Muzammil Sidiqi serves as the Indian director of the Islamic Center of Washington, D.C., and holds the position of the current President of the Academy of Judaic-Christian and Islamic Studies at the University of California, Los Angeles (UCLA). From these two speeches, five extracts from each speech have been selected.

To meet the objective of the study, which reads: "examining the various kinds of deictic markers employed in Barack Obama's and Muzammil Sidiqi's selected speeches", the researchers are to do the following:

- a. Identifying the deictic expressions as employed by the selected speeches,

- b. Categorizing them as per the type criterion,
- c. Tabulating generally the frequencies of these identified types
- d. Calculating the frequencies of the 1st, 2nd, and 3rd person deictic expressions; each aside in both speeches comparatively,
- e. Stating the purposes behind the high adaptation of a specific type.

5. Data Analysis

Table 1 illustrates the frequency of the use of each type of deixis in political and religious texts as follows:

Table 1. Frequency of the types of deictic expressions' in political and religious texts.

Political Text	Person Deixis			Place Deixis			Time Deixis	
	1 st	2 nd	3 rd	proximal	distal	others	proximal	distal
	174	70	64	30	33	10	19	3
	308			73			22	
Religious Text	75	22	85	6	35		14	0
	182			41			14	

As previously mentioned, the frequency of various types of deictic expressions in the selected political text surpasses those found in the selected religious text. The total count of deixis utilized in the former is (403), whereas in the latter, it stands at (237). Nevertheless, the most prevalent type of deictic expressions in both the political and religious texts is person deixis, which has been highly pronounced in the political text (388) than in the religious text (182). Following this, place deixis has ranked the second position, appearing (73) in the selected political text compared to (41) in the selected religious text. Lastly, time deixis has constituted to the third category of deictic expressions, being employed (22) times in the selected political text and (14) times in the selected religious text.

Speaking of the reasons behind using person deictic expression in the selected political and religious texts, consider Table 2. The table provides a detailed illustration of the frequency of person deixis in the selected political and religious texts, and highlights its status as the most frequently used deixis in both categories.

Table 2. The frequencies of person deixis in the selected political and religious texts.

	1 st Person Deixis		2 nd Person Deixis	3 rd Person Deixis			
	Singular	Plural					
	I, me	We, our, us	You, your	He, him, his	she, her	It, it	They, their, them
Political Text	20,6	83, 61,4	47, 23	3,2,6	0,1	12,5	22,11,2
Religious Text	3,0	42,24,6	12,10	5,6,7	0,0	18,4	17,10,18

As previously stated, person deixis is the most frequently utilized deixis in the selected political and religious texts. Specifically, the first-person plural pronoun (we) has been the most prevalent deixis found in both texts, appearing (83) times in the political text and (42) times in the religious text.

Speaking of the other person deictic expressions used in the selected political texts, results have shown the following:

A. 1st person pronouns (I, me, we, our)

Obama employed various types of person deictic expressions to articulate his perspectives. In his address, Obama positively utilized the pronoun (I) to identify himself as the President of the United States, aiming to deliver a moral message and express gratitude towards diverse citizens, whether they are in close proximity to him or at a distance, including individuals, such as Lieutenant General Hejlik, the Marines, the Camp Lejeune Marines, and the Iraqi populace. Below are examples from Obama's speech:

I want to thank Lieutenant General Hejlik I also want to acknowledge all our soldiers, sailors, airmen, and Marines serving in Iraq and Afghanistan. That includes the Camp Lejeune Marines now serving with I want to take a moment to speak directly to the people of Iraq ("Obama's Speech at Camp Lejeune, N.C.", 2009, p. 1)

Furthermore, during his address, Obama employed the pronouns (I, my) to convey a critical and urgent message to the United States Army regarding his plan to withdraw the American combat brigades from Iraq within the next 18 months, following discussions with his military commanders. Additionally, the pronoun (I) has appeared 20 times in Obama's remarks concerning the withdrawal of military forces from Iraq, coinciding with his election. This indicates that he is presenting this strategy at the time of his election to seek support from the American populace. The examples provided below substantiate this:

Today, I have come to speak..... I directed my national security team to undertake a I have listened to my Secretary of Defense, the Joint Chiefs of Staff, and commanders on the ground. I can announce that our review is complete. As a candidate for President, I made clear my support for a timeline of 16 months to carry out this drawdown, and I have chosen a timeline that will remove our combat brigades over the next 18 months. I intend to remove all U.S. troops from Iraq by the end of 2011. ("Obama's Speech at Camp Lejeune, N.C.", 2009, p. 7)

In political discourse, the pronoun (we) has been frequently employed by politicians to persuade the audience to embrace their viewpoints on various issues. In 2000, Arroyo emphasized that the pronoun (we) plays a significant role in persuasion as it fosters a sense of unity, infinity, and identification with a shared group. The study revealed that the pronoun we was used by Obama (83) times when addressing the audience to refer to either himself and his listeners. Such a usage accentuates the sense of collective identity, which ultimately helps to persuade the audience with his decision regarding withdrawing the US troops from Iraq. His decision involved supporting the Iraqis to establish a new state with a new government where security and peace do exist. He often employed the pronoun (we) along with its possessive form (our) (61) times, as he sought to convey a sense of pride in fulfilling his campaign promise; however, he refrained from declaring

victory due to the on-going violence in Iraq and the Iraqis' failure to form a coalition government after six-month-post-election. Obama maintained a balanced approach, striving to avoid premature triumphalism that could impose his own dominance, as well as that of the Americans over the world at large. Below are examples from Obama's speech:

To understand where we need to go to Iraq, understand where we now stand. by our troops and Iraq's Security Forces, and through our partnership with Sunni Arabs. We cannot get rid of all people with our adversaries. After we remove our combat brigades, our mission will change from combat to supporting the Iraqi government We will work with the United Nations We will leave the Iraqi people Our nations have been through difficult times together. We Americans have offered our most precious resource --8) We have acted with careful consideration of events ... ("Obama's Speech at Camp Lejeune, N.C.", 2009, p. 11)

B. 2nd person pronouns (you, your)

The second person deictic expressions (you, your) have appeared (47, 23) times to specifically address the soldiers of the United States to provide them with support and encouragement, as well as to emphasize the significance of their sacrifices in the fight for their nation. Furthermore, the second person pronouns (you) have been frequently used together with either the first person singular pronoun (I), or the second person plural pronoun (we) to convey his intention to share his decisions and responsibilities with his audience. Below are examples from Obama's speech:

I want all of **you** to know that there is no higher honor **You** have endured tour after tour after tour of duty. **You** have known the dangers of combat **You** have fought against tyranny And so **I** want to be very clear: **We** sent our troops to Iraq to do away with Saddam Hussein's regime -- and **you** got the job done. **We** kept our troops in Iraq and **you** got the job done. And **we** will leave the Iraqi people that is **your** achievement; that is the prospect that **you** have made possible **We** seek a full transition to Iraqi of **your** country.5. **You** and **your** families have done **your** duty -- ("Obama's Speech at Camp Lejeune, N.C.", 2009, p.28)

C. 3rd person pronouns (he, his, him, her, it, its, they, their)

Obama utilized the third-person pronouns (he, his) sparingly; and specifically five times in a positive context to express gratitude and admiration for the American ambassador in Iraq, Ryan Crocker. Conversely, he employed the third-person pronouns (it, its, they) in a negative manner to describe certain states or forces, particularly the neighbouring countries of Iraq, which he viewed as adversaries attempting to undermine it. At times, (they, them) have been used to refer to the fallen Marines, who dedicated their lives for a brighter future in Iraq. It is noteworthy that the limited use of the third-person pronouns in Obama's speech highlights his emphasis on himself and his decisions, rather than on other individuals or entities. Below are examples from Obama's speech:

This effort will be led by our new Ambassador to Iraq -- Chris Hill. From **his** time in the Peace Corps to **his** work in Kosovo and Korea, Ambassador Hill has been tested, Not all of Iraq's neighbors are

contributing to **its** security. Some are working at times to undermine **it**. on a surer footing, **it** is not yet a full partner -- **They** represent the forces that destroy nations **they** will test our will in the months and years to come. You have lived **them**. And we all honor **them**. "Semper Fidelis" -- **It** endures through our commitment **It** lives on in memories of your fellow soldiers, who gave **their** lives.. ("Obama's Speech at Camp Lejeune, N.C.", 2009, p. 13)

As for the religious texts, the results have been as shown below:

A. 1st person pronouns (I, me, we, our)

The pronouns (I, me) have infrequently appeared in the religious text, being utilized only three times throughout the selected passage. These pronouns refer to the preacher himself, who consciously refrains from using them excessively to convey that he does not consider himself superior to his audience. The repetition of such pronouns typically signifies individuality or selfhood in his role as a preacher; consider the following examples:

I welcome you to the 37th Annual Convention of the Islamic Society of North America. **I** pray to Allah to bless this gathering **I** hope you will take full benefit of this time communities with refined vision and renewed enthusiasm. ("Islam: faith and civilization- Friday khutbah at 37th ISNA Convention," 2020, p.1). The analysis has revealed that in religious texts the first-person pronoun, we, has been used (42) times. Moreover, the pronouns 'we' and 'us' have been used by Friday preacher for the purpose of engaging the audience, and sharing the same group identity. Such a usage greatly persuades the listeners, and pushes them to garner his guidance and advice, particularly when he shed light on the relation between true Islam and the sense of instilling good habits and morals in them.

Furthermore, the preacher wanted to convey through the use of these pronouns that he is Muslim just like them, and that he too requires guidance and advice, as they all must strive to be closer to Allah and adhere to His commands. Consequently, the use of these pronouns demonstrates solidarity and a shared destiny; consider the following examples:

We must build the social order, **We** must take **our** role seriously. **We** have the authentic message of Allah. **We** have the most beautiful example of Prophet Muhammad. But **we** ourselves first must live by our principles....., **we** do not lack numbers. **We** do not lack resources. **We** are more than one and a half billion Muslimsbut **we** must come back to Allah, to **our** heritage, to **our** values, and principles. **We** must get out of nationalism **We** must have more representative governments and responsible politicians. ("Islam: faith and civilization - Friday khutbah at 37th ISNA Convention," 2020, p.24).

B. 2nd person pronouns (you, your)

The pronouns (you, yours) have been infrequently utilized, appearing only (12) and (10) times, respectively in both negative and positive contexts within the selected religious text. The preacher referred to Surat al-Baqarah, where the pronouns (you, your) have been employed in a negative manner. In this instance, the Prophet -peace be upon him- spoke to the hypocrites and non-believers, who sought to involve the Muslims in a dispute regarding the matter of Qiblah. Concurrently, the preacher positively employed these pronouns to encourage his audience to concentrate on more significant aspects of the religion rather than on trivial matters; to illustrate more consider the following extract:

They told them **you** were facing Jerusalem before? Why did **you** change the direction of **your** prayers? Does this mean that **your** prayers were wrong before and all these years **you** prayed in vain?. 2. **You** should focus **your** attention on the main things of religion. 3. Take pride in **your** faith and values, live by them and spread the good news of Islam. ("Islam: faith and civilization - Friday khutbah at 37th ISNA Convention," 2020, p.7).

C. The 3rd person pronouns (he, his, him, her, it, its, they, their, them)

These pronouns (He, His) serve as substitutes for the terms (Allah) and (God) in the selected religious text, and they are capitalized. They denote the Almighty God and are more frequently utilized than the pronouns (I, you, your) to convey respect and reverence; consider the following examples:

May Allah increase our faith and commitment to **His** religion, and may **He** strengthen our brotherhood, May Allah increase to **His** religion, and may **He** strengthen our brotherhood, Someone came to the Prophet -peace be upon **him**- and asked **him** about faith. The Prophet recited. ... But Allah sent Prophet Muhammad, **His** last and final Prophet to humanity. Allah gave him **His** message. ("Islam: faith and civilization - Friday khutbah at 37th ISNA Convention," 2020, p.3).

The preacher endeavored to direct his audience by referencing Ayat al-Birr, utilizing the pronouns (It, its) to elucidate and reinforce the fundamental tenets of religion, as opposed to the less significant ones. The pronoun (it) has been additionally employed to denote concepts, such as: civilization, faith, and the ISNA organization, as illustrated in the following examples:

Al-Barr' is one of the names of Allah. **It** is also the quality of Allah's angels The word "al-Birr" in **its** various forms occurs in the Qur'an 20 times. 2. What is civilization? Is **it** high rise buildings? Is **it** big highways? Is **it** great factories and shopping malls? Is **it** a big sports stadium, entertainment centres, and music halls? Is **it** big business, banks, stock markets? Is **it** big armies, tanks, machine guns, atomic bombs? Is **it** TV, radio, faxes, Internet?. 3. The faith was simple and reasonable. **It** was based on the principle of Tawhid, Risalah, and Akhirah. 4. ISNA is your organization. **It** is you. **It** does not belong to any government or to any political party here or abroad. ("Islam: faith and civilization - Friday khutbah at 37th ISNA Convention," 2020, p.6).

Moreover, the preacher employed the pronoun (them) for a total of (18) times to address his audience, specifically the general populace, in order to counsel and direct them appropriately in their faith. Additionally, he frequently utilized both the pronouns (you) and (them) to discuss individuals who did not accept the Qur'an. He recounted several narratives from the Qur'an to communicate and elucidate the message to the audience; consider the following examples:

Allah inspired and motivated people and gave **them** the right direction people who are deprived of freedom in order to enable **them** to gain freedom. the people of Abraham, the men of Madyan, and the Cities overthrown. To **them** came their Messengers with Clear Signs. It is not Allah Who wronged **them**, but they wronged their own souls" (al-Tawbah 9:70). but they lost the balance and equilibrium and so they suffered the consequence. ("Islam: faith and civilization - Friday khutbah at 37th ISNA Convention," 2020, p.21).

The preacher cited several instances from Surat al-Tawbah regarding the individuals of Noah, Thamud, Abraham, the men of Madyan, Lut, Saba, and Pharaoh, who were remarkable builders. However, they ultimately perished due to their lack of faith in the Qur'an and their refusal to adhere to its teachings, which resulted in their own destruction.

Generally speaking, all categories of deixis (including person, time, and place) have been utilized in both political and religious texts. The most prevalent deictic expression has been person deixis, which has appeared in both types of texts. Specifically, the 1st plural person deixis (we) has been the most commonly employed deixis by both politicians and preachers in their writings. In addition, every speaker reflects a peculiar sense of usage when persuasively employing these deictic expressions, as indicated below:

1. The analysis has shown that the first speaker pronouns (I, we) have been more invested in political texts than in religious texts. Besides, the pronoun (I) has been positively used to highlight the role of being a president by thanking the individuals, who played a significant role in the war on Iraq. Declaring the withdrawal of military troops was in tandem with his election to gain support from the American populace. Furthermore, the pronoun (we) was used to highlight the sense of unity and inclusiveness among the same group, and to convince them with his decision on Iraq. The act of asking the American forces to depart was rationalized by assisting the Iraqis to establish a new state with a new government. Obama wanted primarily to assert his authority over the Americans and the global community as well. On the other hand, the preacher in the religious context invested the pronoun (I) sparingly in order not to reflect the sense of superiority to his audience, and to treat all Muslims equally. As for the pronoun (we), it has been used by the preacher to raise the sense of a shared identity with his audience, and to push them to ask for his counsel and guidance. Here, the preacher wanted to present himself as a member of the Muslim community, who seeks guidance and advice to be close to Allah through obedience.
2. Speaking of the second person (you), the analysis has shown that it has been frequently used in political texts than in religious texts. Besides, the pronouns (you, your) have been positively used to address, support and encourage the soldiers, highlighting as a result their sacrifices in the fight for nation, and their overcoming fears and anxieties when combating terrorism. Thus, the use of these pronouns reflects Obama's role to discuss about his decisions and responsibilities with his audience. In contrast, in the religious texts, the second person pronouns have been infrequent; however, they reflect equal positive and negative sense. A case in point is when the preacher negatively referred to the hypocrites while he positively guided the Muslims to focus on issues related to their faith.
3. Generally, the 3rd person deictic pronouns have been least used in both texts. Politically, Obama used them positively when he raised his admiration and gratitude towards the American ambassador in Iraq. However, when Obama described Iraq's neighbours as enemies, the use of such pronouns was negative. All in all, the use of the 3rd person pronouns has been limited to the purpose of emphasizing himself and his decisions rather than of other individuals or entities.

On the other flip, the use of the 3rd person pronouns in the religious texts has a limited reference to the Almighty Allah, underscoring as a result the themes of honor and glorification. A similar usage has been

encountered in certain Surats from the Holy Qur'an, where the pronouns were used to enhance faith issues. Notably, the 3rd person plural deictic expressions were used by the preacher to highlight the senses of audience engagement and of offering advice and guidance towards the right direction and employment of their religious practices.

5. Conclusions

As an answer to the research question, the study has revealed the following:

- 1) Deictic expressions have been shown to be a major linguistic component in human language. Their interpretations have found to be context-and speaker's intent -dependent.
- 2) All categories of deictic expressions (person, time, place) have been employed in both types of texts, the political and religious texts. However, their usage in political texts outweighs that in religious texts. However, both texts have used person deictic expressions prevalently with the 1st plural person (we) being a highly prevalent pronoun in political and religious writings. Despite the fact that both politicians and preachers enhanced the sense of identity and unity with their audience through the use of person deictic expressions; however, their goals were varied, as showcased below:
 - a) The first person pronoun has been employed in political texts for personal and political purposes to provide support for his upcoming elections and to assert his dominance over the Americans and the world at the same time. On the other hand, the first-person pronoun in religious texts has been employed to offer pieces of advice and guidance, and to show to the public that he treats all Muslims with an equal manner. His fundamental goal is to convey that he is part of the entire Muslim community and, as such, requires guidance and advice just like them, as they should strive to be closer to Allah through obedience.
 - b) The second person pronouns have been employed in political discourse in a positive manner to offer encouragement and support. The politician has conveyed his decisions and responsibilities to his audience. Conversely, in the selected religious texts, the second person pronouns have been utilized negatively to address those who do not believe in Allah. However, they have been positively used to guide the faithful towards the correct path in their faith.
 - c) In general, the third person deictic has been utilized less often than the other person deictic expressions in both political and religious texts. Nevertheless, these deictic pronouns appear more frequently in political texts than in religious ones, indicating that Obama aims to emphasize himself and his decisions rather than other individuals or entities. Conversely, in religious texts, the 3rd person deixis has limitedly referred to the Almighty God (Allah), signifying ultimately the senses of honor and glorification.

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