METAPHORICAL EXPRESSIONS AND ETHICAL APPEALS
IN SAID NURSI’S DAMASCUS SERMON

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Abstract

Contemporary cognitive linguistics views metaphor as pervasive in thoughts and conceptual in nature. Many ground-breaking facts on how human minds make use of metaphors have been revealed through research on cognitive sciences. Over the years, studies on conceptual metaphors in religious discourse have been conducted, but little is known about how orators make use of ethos (ethical appeals) and conceptual metaphors to influence their audience. This paper reports the results of a descriptive study which explores the influential Muslim thinker and theologian, Bediuzzaman Said Nursi’s (1877-1960) use of ethos and conceptual metaphors in his Damascus Sermon (1911). Specifically, this study identifies and interprets the metaphorical expressions used by Nursi which help him establish his ethos and strengthen his argument in the long run. The classical rhetoric theory is employed to examine the ethos while Lakoff and Johnson’s (1980) cognitive theory of metaphor is employed to analyse the conceptual metaphors in the Sermon. The analysis of the Sermon involves 3 main stages: i) the identification of selected extracts that indicate ethos, ii) the identification of linguistic metaphors and iii) the identification of the underlying conceptual mapping of the metaphorical expressions. In order to identify the linguistic metaphors, the Metaphor Identification Procedure (MIP) by PRAGGLEJAZ Group (2007) has been used. The findings show how the use of metaphors in the Sermon has contributed to the effectiveness of the ethical appeals made by Nursi, adding to his persuasive power. This study sets an antecedent for future studies on conceptual metaphors in religious discourse as a mechanism for rhetorical appeals.

Keywords: Ethos, Conceptual Metaphors, Bediuzzaman Said Nursi, Damascus Sermon

1. INTRODUCTION

Metaphors are viewed as pervasive in thoughts and conceptual in nature by George Lakoff and Mark Johnson in 1980, in a systematic way in their ground breaking studies of Metaphor We Live By. They argued convincingly that metaphor is not simply a matter of linguistic expression; rather, it helps to structure the way we understand concepts of thinking of one thing in terms of another. Studies on conceptual metaphors in religious discourse have flourished over the years (for example, El-sharif, 2011; Harrison, 2007; Byron, 2003; Feyaerts, 2003; Jäkel, 2002; Avis, 1999; Aydin Mehmet, 1997; Hilali & Khan, 1997; Soskice, 1985), but how orators influence their audience by ethos and conceptual metaphors is scarce. Therefore, this study is an attempt to explore an influential Muslim thinker and
theologian, Bediuzzaman Said Nursi’s (1877-1960) ethos and conceptual metaphors through his Damascus Sermon (1911). This study examines and explores an extract from the Sermon that displays Nursi’s ethos and focuses on two conceptual metaphors which are ILLNESS and REMEDIES used by Nursi to enhance rhetorical effects in his Sermon.

2. RATIONALE OF CHOOSING DAMASCUS SERMON

This paper analyses Nursi’s Damascus Sermon which is the English translation of its Turkish version that was translated from his original Arabic version, Hutbe-i Sâmiye delivered in the historic Umayyad Mosque in Damascus, Syria, in 1911. Nursi delivers about the six dire sicknesses and the remedies as the solution to the audience in the final era of the Ottoman Empire where the Muslim community is facing backwardness. The publisher of the Damascus Sermon made a remark in the preface of the text stating that Nursi agreed to deliver the Sermon to a gathering of close to ten thousand, including one hundred scholars and eventually the Sermon received good response as it was printed twice in one week in 1911. This Sermon can be considered as a persuasive discourse because of its hidden power. Lakoff (1982, 28) defined persuasive discourse as the nonreciprocal “attempt or intention of one party to change the behavior, feelings, intentions, or viewpoint of another by communicative means.” Furthermore, the Sermon which he delivered a century ago has become increasingly significant in this decade of the third millennium (Rahman & Hashim 2012). Horkuc (2004) in his critical analysis claims that Nursi’s discourse is a metaphorical interpretation of the Quran which emphasises the spiritual quality of the esoteric meaning of revelation. He also claims that Nursi used the classical Islamic scholars’ oratorical language which is a rhetoric that was elusive, obscure, imagistic and highly metaphorical; therefore, his thought demands critical appraisal and a mature synthesis. He suggested further studies on Nursi’s main influences, a subject which is still untouched in tracing the interaction between his ideas and his acts in order to examine his persuasive acts.

3. OBJECTIVE

The main objective of this descriptive study is to explore the ethical appeals and conceptual metaphors utilised by Nursi in his Damascus Sermon. Specifically, this study identifies and interprets the linguistic metaphorical expressions used by Nursi which helps him to establish his ethos.

4. RESEARCH QUESTION

How does Nursi make use of his ethos (ethical appeals) and conceptual metaphors to influence his audience?

5. LITERATURE REVIEW

Conceptual metaphor’s important function in the cognitive linguistic approach by Lakoff & Johnson’s (1980) notion has stimulated many linguistic and interdisciplinary studies on the role of metaphors (for example, Charteris-Black 2000; Henderson, 1986; Lindstromberg 1991; Smith 1990). As stated by Lakoff & Johnson, the conceptual systems of cultures and religions tend to be metaphorical in nature and conceptual metaphors contribute to studies concerned with the intersection of language, cognition and society.
Palola (2009) has researched on Khalil Gibran’s writings and found that Gibran uses conventional metaphors by extension, elaboration and composition as well as those which have not been developed at all. However, Gibran predominantly uses unconventional conceptual metaphors of life, death and love due to his cultural and religious background and in this way creates understanding between different religious beliefs. Alshehab (2015) investigated metaphors imbedded in two translations of Holy Quran which could eventually shed light on the significance of metaphors in the scripture. His study aimed to search to what extent the two translations of the scripture can cover the accurate meaning of the Arabic metaphors, and the methods of translating them. His findings reveal that the translations of Arabic metaphors in the chosen Holy verses by both translators are accurate and precise and the two translators used different synonyms that could cover the actual interpretation of the underlined metaphors in the Holy verses. Abdulmoneim's (2006) paper on the metaphorical concept in the Quran demonstrates how the conceptual metaphor LIFE IS A JOURNEY pervades the Quran and the findings reveal within the same scope some related linguistic metaphors, such as “the straightway”, “the way of hell” and “companions of the fire” using the Cognitive Theory of metaphor as created by Lakoff & Johnson (1980). Some Quranic metaphors were explored to show how this theory can be the most effective tool for conducting such an analysis. However, Alshehab & Abdulmoneim’s studies focus on the metaphorical aspects without delving further into the rhetorical aspects of the expressions where else metaphors work as a tool for rhetorical effects and the Quran is rhetorical and metaphorical. The Quran is written in a language wholly divergent in syntax and structure and it is distinguished by its excellence of rhetoric and metaphor (Behbudi & Turner 1997).

6. METHODOLOGY

This research question is analysed using classical rhetoric theory to identify and interpret the extracts on Nursi’s ethos, while in order to analyse the metaphorical expressions, Conceptual Metaphor theory by Lakoff and Johnson (2008) which stated that metaphors are in fact, a mode of thought is applied. The analysis of this case study would enable us to understand how Nursi utilises persuasive language to influence his audience.

6.1 Ethos (Ethical Appeals)

Ethos refers to the trustworthiness or credibility of the writer or speaker. Classical rhetoricians taught about ethical appeals through “good sense”, good morals” and “good will” (Kinneavy 1971). Below are the definitions of the dimensions of ethos as Good Sense (phronesis), Good Moral Character (arête) and Good Will (eunoia):

6.1.1 Good Sense (phronesis)

Good Sense is the ability of an orator to show his/her adequacy, professionalism, and grasp of the subject matter. It indicates that the orator knows and observes the principles of valid reasoning, is capable of viewing the situation in a proper perspective, has read widely, and has good taste and discriminating judgment. For example, in a sermon, when the speaker mentions verses from the holy script, it reflects his resourcefulness and therefore Good Sense.

6.1.2 Good Moral Character (arête)
Good Moral Character has a broad definition as the result of virtues such as justice, courage, temperance, magnanimity, magnificence, gentleness, prudence, wisdom and all such qualities, as being excellences of the soul (Aristotle 2007) which links these virtues to action. When an orator manages to show these virtues in him/herself through the use of language, he/she has appealed to Good Moral Character.

### 6.1.3 Good Will (eunoia)

Good Will helps the orator to convince the audience that he/she wishes good things for them selflessly. The orator can build confidence by exploiting a mental picture of the nearness of what keeps us safe and the absence or remoteness of what is terrible: it may be due either to the near presence of what inspires confidence or to the absence of what causes alarm (Aristotle 2007). It is also the quality of having favourable feelings towards one's audience.

### 6.2 Conceptual Metaphor

Lakoff and Johnson (1980) distinguished two types of metaphors: linguistic metaphor and conceptual metaphors. Linguistic metaphor is metaphorical expressions in texts, conversation or any written or spoken discourses while conceptual metaphors are the underlying metaphors. Conceptual Metaphor theory by Lakoff and Johnson (1980) states that metaphors are a mode of thought and more specifically, metaphors are a cognitive mechanism which is employed to help people make sense of their experience. The notion of conceptual metaphor emerged when Lakoff and Johnson found evidence that “ordinary conceptual system is metaphorical in nature” in linguistics. Thus, it is: “the essence of metaphor is understanding and experiencing one kind of thing in terms of another” (Lakoff & Johnson 2008:5).

Lakoff and Johnson (1980b), in their *Conceptual Metaphor in Everyday Language*, mentioned that conventional metaphors which have gone unnoticed or not discussed are actually pervasive in our ordinary everyday way of thinking, speaking and acting. Thus, our ordinary conceptual system is fundamentally metaphorical in nature. According to them on the basis of linguistic evidence, most of our ordinary conceptual system is metaphorical in nature. Lakoff and Johnson (1980b) found a way to identify in detail the structure of how we perceive, think and do through the system as the essence of metaphor is understanding one kind of thing or experience in terms of another.

According to Lakoff (1993), there are two conceptual domains proposed in the structure of conceptual metaphors:

i. **Target domain:** the conceptual domain that we try to understand (e.g., *LOVE IS A JOURNEY*). It’s the abstract domain that we cannot see or so easily comprehend

ii. **Source domain:** the conceptual domain from which we draw metaphorical expressions (e.g., *LOVE IS A JOURNEY*). Source domain helps to structure Target Domain. It is a concrete domain where we can see, feel, touch and understand.

The statement of conceptual metaphors is stated in small capital and italics for metaphorical expressions.
LOVE IS A JOURNEY is an example of what it means for a metaphorical concept to structure what we do and how we understand to characterise the relationship between two concepts. The metaphorical concept of the conceptual metaphor is systematic; the language we use to talk about the aspect of the concept is systematic. The metaphorical expressions in LOVE IS A JOURNEY are expressed through sentences, e.g., 'aren't we going anywhere', 'go somewhere', 'we are at a crossroads', 'a long, bumpy road', etc. form a systematic way of talking about the love in the aspects of journey. Metaphorical linguistic expressions in our language are tied to metaphorical concepts in a systematic way and a metaphorical concept can keep us from focusing on other aspects of the concept which are not coherent with the metaphor.

According to Conceptual Metaphor theory, a conceptual metaphor is a mental representation of an instance of linguistic metaphorical expression where structures and concrete entities are applied in order to describe more abstract concepts (Kövecses 2002; Lakoff & Johnson 1980). This model of metaphor analysis, suggested by Lakoff & Johnson, adopts an analytical structural framework by which a metaphor is recognised as a conceptual phenomenon that connects one notion with an idea.

6.3 Metaphorical Entailments

According to Kövecses (2002), when rich additional knowledge about the source domain is mapped onto a target domain, it is called metaphorical entailment and it is the common property of conceptual metaphors. One of the central claims of Conceptual Metaphor theory is that metaphorical mappings from source domain to target domain express a rich set of correspondences or entailments. Figure 2 describe the metaphorical entailments which bring a range of entailed attributes.
which are durable and multifaceted from which inferences are made through the influence of subsequent thinking and expression.

![Diagram](image)

Figure 2: The relationship among: source domain, aspects of source, elements of aspects and rich knowledge about the elements. (Kövecses 2002)

For example, LOVE IS A JOURNEY- In a marital relationship, the metaphorical expression “We’re going in different directions” conveys the metaphorical idea of going in different directions which entails that the spouses have different life goals that are incompatible with their marriage (Lakoff & Johnson 1999).

7. **DATA ANALYSIS METHOD**

The Sermon was analyzed qualitatively by the first author and verified by the other authors. Classical rhetorical theory for ethical appeals was used for analysing its dimensions which consists of Good Sense, Good Moral Character and Good Will, while Lakoff & Johnson’s (1980) was followed as a framework to analyse conceptual metaphors. The analysis was done in three stages as described below:

7.1 **Stage 1**: Identification of extract indicating ethos

The Damascus Sermon was read completely and the extract in which ethical appeals had been made was selected. Based on the classical rhetorical theory, the dimensions of ethos were analysed.

7.2 **Stage 2**: Identification of linguistic metaphors in the selected extract

In order to identify the linguistic metaphors, the Metaphor Identification Procedure (MIP) by PRAGGLEJAZ Group (2007) was used. *The MIP procedures are as follows:*

i) Read the entire text–discourse to establish a general understanding of the meaning.

ii) Determine the lexical units in the text–discourse

iii) (a) For each lexical unit in the text, establish its meaning in context, that is, how it applies to an entity, relation, or attribute in the situation evoked by the text (contextual meaning). Take into account what comes before and after the lexical unit.

(b) For each lexical unit, determine if it has a more basic contemporary meaning in other contexts than the one in the given context. For our purposes, basic meanings tend to be - More concrete [what they evoke is easier to imagine, see, hear, feel, smell, and taste]; Related to bodily action; More precise (as opposed
to vague); historically older; Basic meanings are not necessarily the most frequent meanings of the lexical unit.

(c) If the lexical unit has a more basic current—contemporary meaning in other contexts than the given context, decide whether the contextual meaning contrasts with the basic meaning but can be understood in comparison with it.

iv) If yes, mark the lexical unit as metaphorical. PRAGGLEJAZ Group (2007)

At this stage, each sentence in the selected extract was analysed using MIP to understand the function of each lexical units and establish the lexical units in the context (i.e., how it applies to an entity, its relation in the situation evoked by the text (contextual meaning). The lexical units which had more than the basic contemporary meaning in the extract and evoked the words that were concrete (easier to imagine: see, hear, feel, smell and taste) were also analysed. If the contextual meaning contrasted with the basic meaning, it was marked as metaphorical. Oxford online dictionary and thesaurus (2015) were used to identify whether the lexical units are metaphorical.

7.3 Stage 3: The identification of the underlying conceptual mapping of the metaphorical expressions

In order to identify metaphorical linguistic expressions, Lakoff’s conceptual metaphor framework as shown in Figure 1 was used. The rich additional knowledge from metaphorical entailments as shown in Figure 2 was also used to interpret and elaborate the aspects and elements of the source.

8 FINDINGS

8.1 Stage 1: Identification of an extract that indicates ethos.

The following extract was selected as the part of the Sermon in which Nursi appeals to ethos:

...in the Middle Ages, are six dire sicknesses. The sicknesses are these:
Firstly: The rising to life of despair and hopelessness in social life. Secondly: The death of truthfulness in social and political life. Thirdly: Love of enmity. Fourthly: Not knowing the luminous bonds that bind the believers to one another. Fifthly: Despotism, which spreads, becoming widespread as though it was various contagious diseases. Sixthly: Restricting endeavour to what is personally beneficial.

I shall explain, by means of six ‘Words,’ the lesson I have learnt from the pharmacy of the Quran, which is like a faculty of medicine. This lesson constitutes the medicine to cure our social life of those six dire sicknesses.(Nursi 1996, 26-27)

This extract clearly illustrates Nursi’s ethos through his Good Sense as he reveals his adequacy of grasping the subject matter of the situation the audience are going through. Nursi is also capable of viewing the condition in proper perspective when he lists the six sicknesses one by one sequentially and specifically. Nursi demonstrates his awareness of the critical stage of human’s spiritual sicknesses. He provides a sense of urgency when he uses the phrase “dire sicknesses” which reflects the extreme or alarming phenomena as the Muslim people’s life was at stake with the western progress. Eventually they face weakness of faith and backwardness in civilization due to the internal sicknesses which affect their morality.
Nursi reflects his Good Moral Character through his good intention of wanting to share what he has learned when he says ‘I shall explain’. According to www.thesaurus.com, an online source, good intention is synonym for compassion and generosity. When Nursi mentions ‘I shall explain, by means of six ‘Words’, he claims that he will explain the meaning of the ‘six Words’ from the Quran. Nursi acknowledges the importance of being attached to the meanings of wordings, as it will allow thoughts to flow along their normal course or for the flowers of eloquence to open; thus, concentrating on meaning requires greater and deeper care and study as he explained in ‘The Reasoning’ (Nursi 2008).

Nursi also demonstrates his Good Sense when he mentions the six Words, as he is referring the Words to the Scriptures of God which is the Quran. Thus, Nursi reflects his resourcefulness which is also one of the attributes of Good Sense. Nursi prescribes an inclusive and useful cure from the lesson he has learned from “the pharmacy of the Quran”. “The lesson” which is taken from “the faculty of medicine” reflects soothing and secured remedies as solutions. Nursi is capable of viewing the critical situation and he reasonably provides the best solutions from an authentic source which is the Word of God. This reveals his ability as an orator to show his professionalism as he manages to grasp the subject matter which eventually reveals his Good Sense again.

In this extract, Nursi also displays his Good Will when he delivers his Sermon by sharing the knowledge that he has learned as he wishes good for the social life. This eventually reflects his selflessness too as the remedies that he has prescribed is to cure social life as a means of healing from the ‘six dire sicknesses’. Thus, Nursi establishes his competency and credibility through his wisdom, eloquence and foresights as it is the beginning stage of his speech and this eventually creates a good impression as being God-conscious.

8.2 Stage 2: Identification of linguistic metaphors in the selected extracts.

…in the Middle Ages, are six dire sicknesses. The sicknesses are these: Firstly: The rising to life of despair and hopelessness in social life. Secondly: The death of truthfulness in social and political life. Thirdly: Love of enmity. Fourthly: Not knowing the luminous bonds that bind the believers to one another. Fifthly: Despotism, which spreads, becoming widespread as though it was various contagious diseases. Sixthly: Restricting endeavour to what is personally beneficial. I shall explain, by means of six ‘Words’, ‘the lesson’ I have learnt from the pharmacy of the Qur’an, which is like an faculty of medicine. This lesson constitutes the medicine to cure our social life of those six dire sicknesses.

Based on the MIP procedure, the linguistic metaphors were identified in the extracts. The results of the process are shown below. The linguistic metaphors that convey the metaphorical expressions are highlighted:

…in the Middle Ages, are six dire sicknesses. The sicknesses are these: Firstly: The rising to life of despair and hopelessness in social life. Secondly: The death of truthfulness in social and political life. Thirdly: Love of enmity.
Fourthly: Not knowing the luminous bonds that bind the believers to one another.

Fifthly: Despotism, which spreads, becoming widespread as though it was various contagious diseases.

Sixthly: Restricting endeavour to what is personally beneficial.

I shall explain, by means of six ‘Words’, the lesson I have learnt from the pharmacy of the Qur’an, which is like a faculty of medicine.

This lesson constitutes the medicine to cure our social life of those six dire sicknesses.

8.3 Stage 3: The identification of the underlying conceptual mapping of the metaphorical expressions.

Through this stage, two conceptual metaphors in the extract are identified:

i. IMMORALITY IS AN ILLNESS

ii. SCRIPTURES ARE REMEDIES

8.3.1 The Conceptual Metaphor of IMMORALITY IS AN ILLNESS

The Metaphorical Mapping

![Diagram showing the metaphorical mapping of IMMORALITY IS AN ILLNESS]

The characteristics of illness are mapped onto immorality

Figure 3: The metaphorical mapping of IMMORALITY IS AN ILLNESS

The Metaphorical Expressions

Table 1: The metaphorical expressions mapping (systematic set of correspondences)

<table>
<thead>
<tr>
<th>Source: ILLNESS</th>
<th>Target: IMMORALITY</th>
</tr>
</thead>
<tbody>
<tr>
<td>dire sicknesses</td>
<td>unhealthy and negative attributes that can cause immorality</td>
</tr>
<tr>
<td>Dead</td>
<td>demolish the good moral value</td>
</tr>
<tr>
<td>Spread</td>
<td>immorality increases</td>
</tr>
<tr>
<td>Widespread</td>
<td>extensive phenomenon of immorality</td>
</tr>
<tr>
<td>contagious diseases</td>
<td>influence of ill moral characters</td>
</tr>
</tbody>
</table>

Metaphorical Entailments

Through the metaphorical mapping as shown in Figure 3 and the metaphorical expressions as in Table 1, some rich metaphorical expressions can be drawn from the conceptual metaphor. Nursi uses “dire sicknesses” to describe the critical symptoms of the illness which reflect the negative conditions. The critical symptoms indicate the condition left untreated, neglected and left to decay. Since the symptoms do not refer to a physical but a spiritual illness, the elements that are affected are the heart, mind and soul through weakening of faith in God, mind being
not God-centred and the soul not attached to God. Thus, it entails to negative attributes which eventually cause immorality. When Nursi mentions “dead”, he expresses his thoughts that the critical illness can cause the destruction of feelings of the heart that leads to dishonesty. Eventually it demolishes all good moral values. Through “spread” and “widespread” Nursi expresses how the illness can affect the large community through bad moral influence. Thus, the unhealthy practices of the heart, mind and soul may eventually lead to immorality in the community. At this stage, Nursi mentions “contagious diseases” as when the community’s morality is weak, dying, spreading as not going under any treatment; their dignity will be at stake and their uncontrollable deeds of immorality will spread and cause social illness. Nursi demonstrates his rich usage of metaphorical expressions through his conceptual metaphor of immorality is an illness. Through his Good Sense, like a physician, he has identified the believers’ spiritual illness by diagnosing them one by one through his metaphorical expressions. The target domain of immorality is a noun that means ethically objectionable behaviour. It conveys the sicknesses that have dominated the hearts, minds and souls of the believers until they are so self-centred and fail to be God conscious or God centred. Thus, the characteristic of the illness from the source domain that Nursi conveys are structured into the target domain as they lead to dire immorality. Nursi highlighted the internal sicknesses as dire sicknesses, and then eventually diagnosed the first spiritual sickness of the heart followed by the second, third, fourth, fifth and sixth. Through his wisdom and good sense, Nursi specifies the six spiritual illnesses of hopelessness, deceit, enmity, disunity, despotism and being individualist through the conceptual metaphor which eventually relates to religious norms. Metaphorical expressions are used by Nursi to persuade his audience in order to make them aware of the extreme or alarming phenomena as their life is at stake with the western progress and their backwardness due to the internal sicknesses which affect their morality. Thus, this extract identifies Nuri’s ethos through his means of diagnosing the illnesses among Muslims and the specific main ideas are the six types of illnesses. Nursi makes ethical appeals through the right choice of metaphorical expressions as a means of persuasion. One way for a dominant scholar like Nursi to have influenced his audience could have been his masterful way of using metaphors.

8.3.2 The Conceptual Metaphor of SCRIPTURES ARE REMEDIES

The Metaphorical Mapping

The features of remedies are structured into scriptures

Figure 4: The metaphorical mapping of SCRIPTURES ARE REMEDIES
### The Metaphorical Expressions

Table 2: The metaphorical expressions mapping (systematic set of correspondences)

<table>
<thead>
<tr>
<th>Source: REMEDIES</th>
<th>Target: SCRIPTURES</th>
</tr>
</thead>
<tbody>
<tr>
<td>Words</td>
<td>Verses from the Quran</td>
</tr>
<tr>
<td>Pharmacy</td>
<td>The source</td>
</tr>
<tr>
<td>faculty of medicine</td>
<td>The vast potentiality/power of the verses</td>
</tr>
<tr>
<td>Cure</td>
<td>Healing properties through the scriptures</td>
</tr>
</tbody>
</table>

#### Metaphorical Entailments

Rich metaphorical entailments can be drawn from the metaphorical mapping as shown in Figure 4 and the metaphorical expressions as in Table 2. When Nursi mentions the “Words”, he is referring to the words of God which consists of notes of knowledge and advice. Thus, Nursi is referring the words as the scripture. The elements of the scripture are arranged in chapters and verses as guidance for mankind to lead a life filled with good moral values. The “pharmacy” indicates the place where source of the remedies can be found. The elements of the source entail various types of advice, guidelines, precautions and warnings to adhere to good morality for healthy spiritual life. The “faculty of medicine” indicates the vast potentiality of the scripture which has the inherent power to heal from immorality. The faculty reflects the various departments where various remedies are provided for the illness of the heart, mind and soul. Nursi mentions that through the scriptures “cure” are possible for all illnesses as the healing properties through the scriptures can be used to treat the illness and this eventually leads to good moral living.

Religious texts, also known as scripture, scriptures, or holy books, are the texts which various religious traditions consider to be sacred, or central to their religious tradition. Nursi reflects his good intention through his Good Moral Character when he confesses that ‘I shall explain’. Nursi uses metaphorical expressions by referring to “the six ‘Word’ and ‘the Quran’ to highlight and bring the sense of particular definition to convince the audience through his ethos. Nursi also uses “the pharmacy of the Quran which is like the faculty of medicine” to explicit comparison through metaphorical expressions to strengthen the significance of the source and context of the ‘Words’. These metaphorical expressions strengthen his Good Will as he wishes well for his audience. He uses these expressions as he has already grasp the subject matter and reflects his Good Sense by being resourceful when he mentions the Quran, which is the scripture from God as the remedies for the six dire illnesses. Thus, Nursi well portrays his Good Sense, Good Moral Character and Good Will through his metaphorical expressions as he values the significance of the wisdom and the healing properties that can be obtained from the ‘Word’ or the scripture.

### CONCLUSION
Through a close examination of a selected extract that identifies Nursi’s ethos, this paper managed to reveal the linguistic metaphorical expressions through a systematic correspondence between two conceptual domains (source and target domains). The findings reveal how Nursi achieves persuasion in the explication of ethos through the use of conceptual metaphors in his Sermon which results in effective rhetorical appeals contribution. The phenomenon of metaphor is viewed by cognitive scholars as the key to understanding the cognitive activities of the language use, as metaphor is primarily a cognitive process, a conceptual phenomenon (Lakoff & Johnson 1980). This paper supports the claims of (Jonathan Charteris-Black 2011) that metaphor is essential to a leader’s persuasive force especially when other rhetorical strategies interact for effectiveness. This study also supports the claims of El-sharif( 2011) through his findings in a religious discourse that the interpretation of metaphors in language and discourse is a vital factor that affects persuasiveness as metaphor emphasise its undeniable role in the context of persuasion. Further study is necessary to explore how orators utilise conceptual metaphors in religious discourse as a mechanism for rhetorical appeals of ethical, emotional and logical reasoning.

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