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The Centrality of Pragmatics in Ideological Representation of Muslim Religious Speeches

Basim Jubair Kadhim

ABSTRACT

Muslim preachers' discourse seems highly politically corrected, eloquent and formal. However, the problem is that the more the preacher is eloquent the more the ideologies are hidden. This paper addresses this issue by investigating several Muslim utterances produced by influential preachers on heated topics to unmask the implied meaning as well as the hidden ideologies of the preachers. To that end, pragmatics, discourse analysis, and criticality as ideologically manifested are interconnected to yield a considerable analysis model for discourse in general. Certain conclusions are drawn. Chief among them is that pragmatics is a broad central strategy through which discourse, in general, can be critically analyzed and consequently be referred to as a method rather than a concept in this regard.

Keywords: Centrality, Discourse Analysis, Discourse, Hidden Ideologies, Muslim Pragmatics.

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B. J. Kadhim*
Al-Najaf Education Directorate Ministry of Education, Najaf, Iraq.
(e-mail: basimjubair1984@gmail.com)

****Corresponding Author***

I. Introduction

Pragmatics, as defined by Mey (2001) the representations of the speaker's intention at gradual levels of contexts, can be regarded as a broader strategy to comment on the meaning of utterances within the genre used by the speaker. To comment on meaning is to deal with different types of contexts, setting elements, and the like to give as relevant interpretation as possible to the speaker's utterances.

The genre of Muslim speeches is regarded as one of the most intricate discourses to be interpreted. different levels of analysis and interpretation can be applied, but it is yet to reach the speaker's intention. Following critical pragmatics (Jubair, 2021), ideologies can be manifested and interpreted by the use of pragmatic concepts which are employed as strategies utilized by the speaker. This issue is addressed by this study as it is vital to interconnect pragmatic concepts with the ideological representations of the speaker as represented by the Muslim speeches.

It attempts to draw a model of analysis to the Muslim speeches by commenting on certain utterances taken from Muslim speakers, namely: Sheikh Abdul Mahdi Al-Akarbalae and Syed Ahmed Al-Safi, representing the religious authority of Shiite Muslims in Iraq- Karbala. The utterances are counted with all the relevant contextual factors and types of contexts such as the historical, social, cognitive, and so on. The pragmatic devices are explored in these utterances and to be analyzed as pragmatic means to reach the speaker's ideology.

This study sets itself to investigate the centrality of pragmatics in terms of taking the speaker's expectations – using CDA tools to be commented on - according to certain ideologies so that the meaning is manifested through the use of pragmatics. To this end, the utterances under investigation are tested against different pragmatic devices to show the significance of pragmatics in representing the Muslim speaker's ideologies.

The data are to be analyzed in a form of exemplifying the hypothesis by commenting on the utterances selected, a matter that makes this analysis qualitative.

A. Commonalities of CDA and Pragmatics

All the approaches aforementioned focus on three basic concepts that are interrelated: society, culture, and cognition, after the linguistic realizations and strategies are taken into account. Here, context merits full attention by CDA practitioners as it deals with all these three concepts in an overlapping manner, following van Dijk (1998b, 3). It is an integral part of society as mentioned by (Brown & Levinson, 1987) in terms of using language to show (im) politeness. It is also related to culture (following Labove, 1979) in terms of social rank, prestige, and gender sensitiveness, and it is connected to cognition at the level of the mental representations of certain socio-cultural norms (Sperber and Wilson, 1992-2004).

Following Reisigl's observations, three general differences between pragmatics and (critical) discourse analysis are noticed (2011: 20).

1. Both pragmatics and discourse analysis have a common dependence on context rather than the abstract use of language (ibid: 22).
2. Pragmatics shares the aspect of utterance orientation with discourse. (Critical) discourse analysis (ibid).
3. Both pragmatics and discourse analysis takes language as a social activity, following Halliday's (1994) Systemic Functional Grammar, in that pragmatics considers social variables as the way of the speaker's intention and have the expected interpretation by the listener.
4. Pragmatics has the power to deal with a few other disciplines to yield detailed explanations regarding the language users' intention, while discourse analysis takes a wide range of other fields which could naturalize other disciplines as macro-dimensions under discourse such as CDA, following Habermas, Bourdieu, and Luhmann. However, both these two disciplines share the benefits of other disciplines.
5. CDA can have a precise, shortcut advantage of the pragmatic concepts such as implicature, presupposition, and relevance … to mention but a few following Levinson (1983: 4) in defining pragmatics.

B. Hidden Implications

Mey (1985) discusses the use of pragmatic concepts and principles as strategies to implicate special intentions within particular groups of society at the level of using language. Convincingly, language use is not selected haphazardly; rather there are particular linguistic constructions and specifically pragmatic phenomena selected according to institutionalized contexts for the sake of an attitude (stance) by the speaker.

Not to mention the speaker's purpose, there is the social context, i.e., the impact of certain concepts such as power, rank, gender…etc. on the use of language. These are already found in pragmatics though they are not at the terminology level- included and assimilated with criticality.

A considerable amount of arguments are also based on the Lancaster school represented by Fairclough (1989, 1992, 1995) and Wodak (2001, 2002, 2007) regarding the critical awareness of language use at the level of exercising power (Fairclough, 1992: 50). In other words, language is the most reasonable tool to exercise power at its different relative levels. This way can either enslave readers with the power of language or emancipate them when language is viewed as said by powerless speakers. The role of pragmatics is to uncover the power when it is not manifested. That is, speakers, use natural language which has no power, but it implicates powerful attitudes. Here, power is assimilated and taken for granted by the listeners (Mey, 2001: 317).

C. Naturalization of Ideology

Here, it is justifiable to briefly mention the stages of how ideology is produced and naturalized, i.e., covered with language use to convince others of the ideology that the language producer believes in. This can be viewed as essential for the full understanding of power and naturalization which are two key concepts in this study.

According to Eagleton (1991: 31), ideology is exercised through five stages where naturalization involves the use of language in the pragmatic sense.

1. Unifying action is the first stage in manifesting the meaning of the given social belief within a group of social subjects (Eagleton, 1991: 23). This is completely found and used by sociolinguistics (Holmes, 2013: 19) as mentioned in the concept of in/out-group.
2. The action-oriented stage is where the ideology should be related to special modes of action such as matter of distracting people from the negativeness of the given ideology (Eagleton, 1991: 24). This is, in essence, how to form an ideology from certain practical steps which are prejudice to a doctrine, leading to establishing a system that is to be followed through power and hegemony (van Dijk, 2006: 116).
3. Rationalization indicates the stage of how to make social practices as logical and acceptable as possible; language (with or without power) is among them (Fairclough, 1995: 20). To achieve this end, rationalizing an ideology empowers a certain group of individuals over other people and gives protective devices to its practitioners.
4. Legitimization comes after the rationalization of an ideology into a protected system of ideas (ideology). Hence, one can talk about the naturalization of an ideology. "to legitimate one's power is not necessarily to naturalize it" (ibid). It is just like when one talks about how a religious denomination for which one has the right to defend or attack.

The nature of discourse is to legitimize the various social relations and power manifestations. Discourse implicates – through the critical use of language- the social conventions that are resulted from the struggles for the sake of power (Morley, 2004: 21).

Van Dijk's (1997) ideological square is a suitable manifestation when dealing with including the self and/or excluding the other.

5. Naturalization of an ideology means how ideology is internalized and projected inside the social establishment (Eagleton, 1991: 57). Additionally, Rahimi and Sahragard (2007: 13) follow the terms of Marx's five stages to ideology: naturalization which refers to the internalization of ideology, historicization deals with the context to a given ideology, externalization is the spreading out of ideology, articulation of an ideology where it is utilized by social subjects, and finally the use of enthymemes.
6. Universalization is the final stage in ideology, overlapping with naturalization and rationalization through which ideology is promoted as a common doctrine (Eagleton, 1991: 56). According to this stage, the ideology (as a social practice manifested by language) is to be taken for granted and accepted by all those individuals belonging to the same social background or should be followed by all others.

II. Ideological Representation

Different definitions and approaches have been provided to the concept of ideology. At the level of linguistics and society (sociolinguistics), definitions are ranging between negative and positive ideas and ways of thinking, using language to mirror those ideas and beliefs (ibid: 3). However, by viewing these definitions closely, one can recognize certain terms that are directly or indirectly found in all of these definitions. Such terms are process, signs and values, ideas, social groups, dominance, political power, identity, illusions of society, the link between discourse and power, action-oriented beliefs, and social life to convey a naturalized reality (ibid: 5).

A. CDA & Ideology

Reasonably, ideology can cover all these concepts, if not more [italics are mine]. These processes have the power to establish any given belief to be an ideology that others may adopt and speak in its favor whenever it exists; namely, at a large scale such as sectarianism or on a small scale such as any opinion (van Dijk, 2000: 44).

Wodak (2002: 24) terms CDA as the way where discourse and ideology meet and represent the embodiment of an ideology. In other words, the hidden ideology (the speaker's intention, should definitions of pragmatics be adopted) is manifested through discourse which can be analyzed according to social variables that affect the social activities, such as power, rank, imposition, and the like.

Regarding the purposes for which ideology is used, it is hugely based on the social roles of speakers and the audience, in the sense that for what kind of implication they are used (Moses and Michael, 2014: 155). Mostly, the speaker imposes on the listener ideological indoctrinations; and when the roles are reversed, the power is reversed as well (ibid).

Putting all these definitions together, the term 'critical' can be of use in critical pragmatics. Accordingly, 'critical', here, refers to revealing the hidden ideologies of social injustice through commenting on and reflecting on linguistic emancipation, based on Mey (1993: 308), a central perspective that is adopted in this study.

B. Strategies of Representation

The most outstanding pragmatic theories that are involved in conveying criticality can be listed as follows:

1. Deixis, especially the social deixis where 'weness' as inclusive and exclusive are manifested.
2. Speech act theory as introduced by Austin (1962) and developed by his student Searle (1975) in terms of classification, i.e., direct, and indirect/ explicit and implicit speech acts, reaching aspects in which the focus is the sociology of speech acts rather than the pure pragmatic functions. It is argued that speech acts represent various social activities that should require social factors to be conducted.
3. The (im)politeness Principle, as introduced and elaborated by Leech (1983, 2007, 2014), where six maxims are introduced first, and then developed into the Grand Theory of Politeness in which ten maxims are introduced

This is directly related to the criticality of pragmatics as it deals with maximizing and minimizing the benefit to the self and/or others at the expense of the speaker and/or the listener, indoctrinating certain ideas through the use of the politeness maxims (Leech, 2014: 4).

At the level of impoliteness, the other well-known face theory (Brown and Levinson, 1978-1987) can be effective. This theory deals with the face "the public self-image" where two faces: positive and negative have their strategies in the sense that the strategies can reveal both politeness and/or impoliteness, depending on different contextual factors; chief among them is the social situational contexts, following Al-Khazaali and Al-Hindawi (2016: 26).

As far as CPs is concerned, impoliteness can have more effective strategies than politeness as they can be used as strategies to appropriate what is inappropriate or vice versa, i.e., using pragmatic concepts to harmonize the situations for the benefit of the self in a critical manner (Culpeper, 2011: 440).

4. Pragmatic presupposition is one of the outstanding disputable concepts that stand between semantics and pragmatics. In the present study, the presupposition is tackled under the pragmatic treatment that is focused on by Levinson (1983: 181-4; Yule, 1996: 23), using certain linguistic realizations such as definite description, factive verbs, implicative verbs, iterative …etc. can trigger certain assumptions that indicate critical implications.

CPs are concerned with the speaker's presupposition, which refers here to the ideology or opinion that the speaker wants to convince the listener of. Of course, social variables such as class, power, age, gender … etc. play a great role in such indoctrination, influencing the audience and directing the public towards certain aspects of truth as viewed by the ideologists themselves (Wodak, 2007:203).

According to March and Olsen (2011:1); norms, principles, and rules that are internalized in the collective mind of society regardless of the different competing ideologies constituting a society are conventionalized and then institutionalized within the globalized society. This study adopts such rules of appropriateness as they are viewed as "natural, rightful, expected and legitimate" to measure whether the implicated ideology is positively or negatively oriented.

III. Pragmatic Aspects of Muslim Speeches

At the pragmatic level of preaching, it is convincing to adopt the theory of pragmatic acts which is referred to as pragmemes, following Mey (2001: 214) as the pioneering figure in this theory, as accounted for by Capone (2005, 2009, 2010) and Jubair (2018). Pragmemes are acts that are larger than individual speech acts. This is the counterpart of the utterances in the discourse but at the pragmatic level.

Following a study by Al-Hindawi et al (2020: 69-80) which investigates utterances from preaching acts, preaches can be viewed as pragmemes that are included within the speech events of sermons.

The study adopts five Muslim lectures, and it can be observed that they all have similar linguistic utterances, intentions, situational contexts, and pragmatic speech acts at the minor and major levels.

All these factors represent the defining properties of the theory of pragmemes as introduced by Mey (2001: 214).

In addition to discourse, pragmatic markers, and the ideological manifestations inbuilt in the act of preaching, the pragmemes of preaching can be achieved with the fulfillment of the speech acts that constitute it, along with the achievement of the felicity of conditions of those speech acts involved. The use of speech acts is staged within the argument strategies and structure (Noduoshan, 2013: 16).

However, considering the pragmemes of preaching as a communicative pragmatic act within the genre of the discourse of sermon, it is imperative to frame preaching within Leech's (1983) model of communication at the interpersonal stage. Leech (ibid: 56-9) adapts Halliday's (1976) three functions of language (ideational, interpersonal, and textual) to modify them into a communication model which is as follows:

1. The ideational level of communication represents the propositional information to be conveyed by the preacher.
2. The interpersonal level is the opening gate to the pragmatics of preaching which is the one-way direction of the message, i.e., monological argument.

Focusing on this principle of communication, certain pragmatic principles are workable here in preaching. These are the interpersonal rhetoric, which is composed of the cooperative principle, as attained by Grice (1975), the politeness principle, the irony principle which is based on the seriousness of language, and the banter principle which is the combination of polite and/or impolite principles at different contexts.

A. Structure of Muslim Speeches

There are certain components of the Muslim speeches which represent the structure of the speech on different occasions such as the special ones and the Friday sermon. These components can be briefed as follows:

1. The starting Hamadala [pronouncing the praise to Allah, the Lord of the world].
2. Reciting a Quranic verse from the Holy Quran which is entitled to be related to the topic and the theme of the speech.
3. A prophetic saying from the prophetic tradition that is relevant to the theme of the speech.
4. A saying by the Imams (according to Shiite) and by the companions of the prophet (according to Sunni). The saying is to be related to the occasion where discourse is produced.
5. The theme of the speech is presented according to the way the message uses certain presentational devices which are relevant to strategic maneuvering.
6. The ideology of the speaker is only interpreted through the implementation of pragmatic devices.

B. Types of Muslim Speeches

Generally speaking, preaching in Muslim communities is characterized by the use of logical arguments, modes of negotiation, modes of debating, stages of argumentation, and certain modes of dialogue (Ameen, 2004).

Preachers depend on references – as a way of persuasion – that come from the narrations which are reported, directly or indirectly, about the Prophet Muhammad, his companions, and the Imams from his family members. This is investigated and edited in terms of the authenticity of the narrators who report narrations, causing the preachers to make many efforts in actualizing their arguments to the audience (Al-Mudhafar, 2012: 422).

According to Ameen (2004: 54), preaches are of two types:

1. Friday preaching is when preaching is performed while the preachers are standing. It includes two topics; the first of which is the religious topic which is the main purpose of the sermon, while the other includes the political, social, or economic topics which are all related to the religious one. In the second type, the speakers attempt to address people in a certain way that reflects the message of the entire speech in a pragmatic, hidden way, a matter which is the focus of this study.
2. Special events preach are presented by the preachers in favor of certain religious occasions. The Shiite preaches are majorly concerned with Husseini preaches where most of the preaches are either about the Husseini cause or its objectives. They follow certain rituals on which they depend on reaching the audience. However, the case is different for the Sunni tradition; they do not ritualize events, rather they preach on religious topics within normal gatherings and settings due to doctrinal reasons.

C. Analyzing Exemplary Utterances

Muslim speeches are represented by the pragmatic concepts which are utilized to reflect ideology (ies). The ideological representations of the Muslim speeches can be clustered around certain pragmatic concepts as follows:

1. Speech acts of:

a) advising
b) foreshadowing
c) criticizing
d) warning
e) ordering
f) reprimanding

2. Implicatures
3. Presupposition
4. The use of politeness strategies to convey the formality of the religious speeches within which the ideology is naturalized.

These speech acts can only be reached through relating the implicatures to the contextual factors of the given situations of the speeches to manifest the speaker's ideology or interpretation. Below, the pragmatic concepts, as sketched above, are illustrated with excerpts from the Muslim Friday speeches:

The contextual factors of all the below analyzed examples are as follows:

1. demonstrations
2. promises by politicians to be obligated by the directives of the religious authority, but they don't abide by their promises.
3. at the social level, the social establishment is dysfunctioned due to the political situation and demonstrations.
    1. an alshueur aljameiu bialmaswuwliat alwataniat watarjamat hadha alshueur alaa mawaqif muathirat fi wade halin lilazimat alhaliat hu bialaistijabat limutatalabat alasilahi, wifq alkharitat alati takarar alhadith bishaniha.

1. ان الشعور الجمعي بالمسؤولية الوطنية وترجمة هذا الشعور الى مواقف مؤثرة في وضع حل للازمة الحالية هو بالاستجابة لمتطلبات الاصلاح، وفق الخارطة التي تكرر الحديث بشأنها.

Translation: The collective feeling of responsibility, transferring such responsibility into effective situations to sort out the current crisis is through responding to the demands of reform, according to what is reiterated.

The speech act is advised in this utterance. However, through the hegemony that the religious authority has on people and Shiite politicians, they practice here – wilayatul Faqih, meaning that they order the concerned parties to do what they should do. These are implicated and hidden under the speech act of advising, an indirect speech act to those who are in power.

2. ja' dhalik bisabab alasirar ealaa baed almawaqif warafad altazahzah eanh
جاء ذلك بسبب الاصرار على بعض المواقف ورفض التزحزح عنه

Translation: Such events are unfortunately happening because some parties insist on certain positions and reject to retrieve them.

Other speech acts that can be inferred from the hegemonic position of the religious authority are directive [to command those in the power to change their positions, to urge the popular demonstrations to go on their protests. In the above utterance, the illocutionary force is that of criticizing the potions of the politicians in power. However, the speaker refers to the consequences that have been yielded due to such practices, representing the ideology of forsaking these politicians and letting the public decide what is best for their interests.

3. قد ينتج تفاقم المشاكل الامنية والسياسية والاقتصادية والتدخل في شؤون البلد

qad yuntij tafaqum almashakil alaminiat walsiyasiat walaiqtisadiat waltadakhul fi shuuwn albalad

Translation: Accumulating problems, security, political, economic, and interfering in the affairs of the country may result

The speaker, here, represents both wisdom and hegemony on both the public and the politicians in power, using the speech act of foreshadowing to implicate the speech act of stating to inform the politicians in the government that all these problems exist, and you need to sort them out.

4. فكرو مليا فيما يمكن ان تأول اليه الأوضاع

fakrw maliana fima yumkin an ta'awal alyh alawidae

Translation: Think of what could be the situation…

Issuing the speech act of warning is produced to refer to the commitment of the politicians in power to either do the right things or the authority vested on the speaker to disassociate with them. Other speech acts which are implicated can be threatening in that to threaten those in power to act according to what people should rightly expect from them, or other consequences could happen.

5. aikhtabaruhum fi sidq alhadith wada' alamana

اختبروهم على صدق الحديث واداء الامانة)

Translation: test them to tell true speech, do the trust

within the speech act of ordering, the speaker attempts to indoctrinate the public with the ideology that he believes in by testing the politicians' honesty before they elect them. This, the implicates that the one who wants to find out a good politician should refer to the characteristics that the speaker gives.

6. aw kadhiban fi niatih waeazmih qad yakun alansan sadiq fi kalamih walakinah lays sadiqan fi eamalih

او كاذبا في نيته وعزمه قد يكون الانسان صادق في كلامه ولكنه ليس صادقا في عمله

Man can be truthful in his speech, but not truthful in his deeds. Or he could be a liar in his intention or determination.

a) Using certain politeness strategies, the speaker issues a speech act of reprimanding to show the hegemony and practice power against those politicians in power. The speaker implicitly indicates that these politicians should be reprimanded because they are a liar in their actions, words, or intentions.
b) The use of implicature, here, is manifested through issuing implicit speech acts or focusing on other illocutionary forces which are produced within the normal speech acts, a matter which is found in all the utterances analyzed above. This is to naturalize the speaker's ideologies such as hegemony, wisdom, indoctrination, ordering, advising, and criticizing.
c) The implicit speech acts and implicatures are produced under certain presuppositions that exist between the speaker, the listener, and the addressee. The above speech acts which are analyzed represent the common ground for both the speaker and the listener to take for granted.

IV. Results and Discussion

To reflect the speaker's ideology (ies), pragmatic devices are presented by employing linguistic realizations which are concerned with utterances used by the Muslim speaker.

The interpretation of these religious texts [written or spoken] with the genre of speech is to relate –via pragmatic tools – the speaker's utterances to the contextual situations. These elements of broader as well as narrow context can be referred to as a key factor to analyze the speaker's ideology, along with the pragmatic concepts.

Criticality of pragmatics can be of two-edged ends; one is to cover the speaker's real intention within certain linguistic devices that show the negative cost of the listener, following Leech's terms of politeness; and the other is to be utilized by the listener as to unmask the hidden meaning of the speaker through the same pragmatic strategies which are used to interpret the speaker's intentions, using the illocutionary forces of the naturalize speech acts.

Religious speeches utilize highly formal and eloquent expressions and utterances, a matter that necessitates the use of indirect, implicit level of language. The suitable use, here, is to employ the implicit

speech acts which manifest the pragmatic strategies in terms of broad and narrow ones such as impoliteness, politeness, implicature, relevance, presuppositions, and the like.

The context of the situation is highly considered here, following Hymes (1972), SPEAKING, classification of context elements. Time, place, intonation, and message are all considered in the analysis. Other historical, cognitive, and social aspects of the context are taken into account as well. These serve the ideological interpretation such as the political situations, the demonstrations of the public, the events that are taking place by the politicians in power, and so on.

The Arabic rhetorical devices are manifested in religious speeches to convey certain pragmatic means that are used to serve the speaker's ideology. This is represented by the use of implicit speech acts which have various illocutionary forces, aiming at hitting different addressees. Religiously speaking, it is not convenient to use a low-level discourse to educate people on social, economic, and religious matters.

The pragmatic devices are utilized to reflect the ideology as a mask to the speaker's ideologically oriented discourse, a matter that can only be manifested through employing the same strategies to uncover the pragmatic mask. As an illustration, Muslim speeches are full of speech acts, implicates, politeness strategies, and presupposition, not to mention the principle of relevance. The most significant pragmatic device which is used in this genre is breaching the CP maxims through the use of implicatures as illustrated in analyzed examples.

Direct and indirect speech acts which are conveyed through the use of persuasive devices and rhetorical elements are all pragmatically reflecting certain ideologies that the orator can adopt. Socio-pragmatically, the use of the broader politeness strategies such as can reflect the use of the speaker's ideology.

All the above-mentioned sub-strategies can be interpreted by the listener by employing the relevance theories following cognitive pragmatics such as the connection of the contextual factors and the speaker's utterances to accurately interpret the Muslim speaker's utterances. Accordingly, below is the suggested model of analysis of the Muslim speeches, taking pragmatic concepts as the center of interpreting the speaker's ideology.

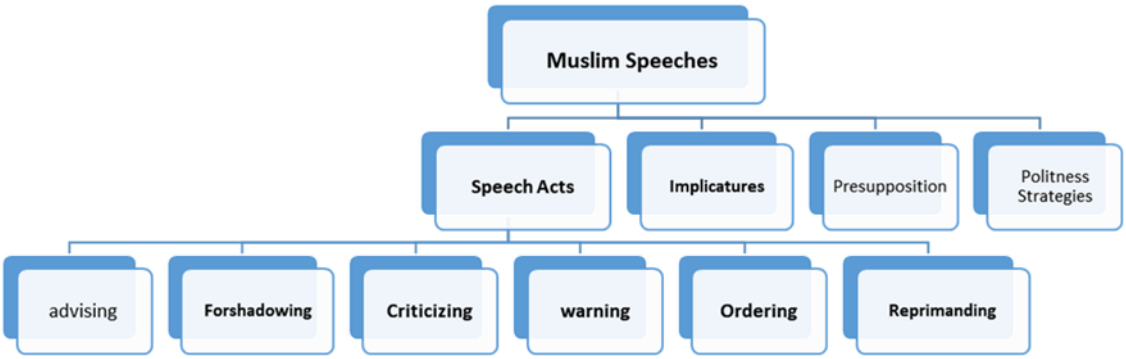

Fig. 1. Centrality of Pragmatic Concepts in Analysis of Muslim Speeches.

V. CONCLUSIONS

This study has come up with the following conclusions:

1. Pragmatics is regarded as a broad strategy to analyze religious discourse ideologically.
2. Speech acts, implicatures and presuppositions are the most utilized concepts in producing ideologically oriented utterances.
3. Muslim speeches cover the true meaning (ideology) by using politeness strategies and leave the listener to interpret the utterance at various levels.
4. Muslim speakers adopt implicit speech acts to naturalize their ideologies, indicating other speech acts.
5. Muslim speeches can be interpreted by using the model suggested by this study.

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Dr. Basim Jubair Kadhim was born in Iraq, Najaf, 1984. He holds an M.A. in English Language and Linguistics, Ph.D. in Linguistics from Babylon University, Iraq.
He has published seventeen papers in Linguistics, Applied Pragmatics, Translation and EFL.
He has translated four religious books from Arabic into English.
He has been teaching college classes in the department of English, at several Iraqi colleges.