Directive Speech Acts in Muslim Eid and Christian Easter Sermons: A Syntactic and Pragmatic Study

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ABSTRACT:

The utterances produced by people have speech acts, especially in the English teaching learning process. One of them is directive speech acts. The main aim of the study is to ascertain contrastively, in English and Arabic, how directive speech acts are represented in religious discourse and what the underlying syntactic structure. For the purpose of the investigation, the directive speech acts of two sermons, one in English and another in Arabic, were extracted and analyzed. A classification taxonomy, was created in order to categorize the different types of directive speech acts and determine their level of (in) directness depending on Bach and Harnish's types of the directive speech acts (1979), The results show that that directive speech acts have the highest occurrences of frequency in Arabic sermon than that in English sermon, since that Islamic sermons belong to the teachings of the Islamic religion which have to be applied the guidelines literally and without ambiguity. Also, Both Arabic and English selected sermons have the highest rate in the form of directness over indirectness in directive speech acts as the speaker wants to send his/her utterances and expressions clearly and without any confusion.

Keywords: directive speech acts, sermons, Christian.

1. Introduction

English Sermon can be considered as one of the most significant type of religious discourse. To understand it, is better to consider the etymology of the word sermon, which originated in old French and means "speech, words, discourse" (online Etymology Dictionary, 2019). Muessig (2002: 76) claims that the word 'sermon' refers to "an oral discourse based on sacred text spoken by a preacher to an audience; the sermon is meant to instruct the audience on faith and moral".

According to "Abbey, (1973: 213), It, is "the art of making speech and delivering it. It is an artwork cultivated for itself; it serves many fields like politics, law courts, and religion. A religious discourse, (Eid/ Easter sermons, in the specific way) expresses fear, hopes and attitudes of people attentively hear it. It helps people apprehend the content material of their

The word "Pragmatics" belongs to the philosopher Charlis Morris (cited in Levinson, 1983: 1) who clarifies the relation between the signs and their interpreters under the umbrella of pragmatics, as a rebellion to structural linguistics. After that, pragmatics has emerged in a number of definitions (Levinson, 1983: 5-35). From the point of view of Levinson (ibid.: 24) pragmatics examines the "ability of language users to pair sentences in the contexts in which they would be appropriate". Most notably, Pragmatics signifies the meaning of certain utterances in the context and the connection of the forms as well as the speaker who employs them (Yule, 1996: 4).

Speech Act Theory has started as a reaction to previous linguistic theories which refused to regard language as an action. The origin of this theory belongs to the British philosophy which was launched as a theory of thinking.

The foremost pioneer J. L. Austin (1958) who refined and flourished, in the course of time, to what is known as "Speech acts theory ". Afterward this theory is adopted and manipulated by the American philosopher Searle (1969) in his effective book entitled 'Speech Act' (See Mey, 1993: 109-10).

Austin asserts that the speaker is performed the utterance in a particular context. Austin draws attention to distinct between two types of utterances:

(i) **Constative utterances**: which mean the state of fact, or explain what something is (truth or falsity) sentences. For example:

(1): *Have a nice time.*

It proves the truth condition (truth- falsity) of this sentence, since the speaker is not stating a particular thing. Yet, he wants to reveal his/her feeling or desire towards a special person(s) (Adam, 1985: 4).

(ii) **Performative utterances**: whereas an action is implied through sentences which have been pronounced, i.e., expressions, which cannot be measured in truth – conditions. For example:

(2): *I name her baby Jane.*

Syntactically, this sentence is fully grammatical form and having the first person, indicative, declarative, active and the simple present tense.

Concerning Speech Acts in Arabic, most notably, Arab linguists preceded the western philosophers in the study of speech act theory and even made them interested in the role of Arab linguists in that area (Kennedy, 1980: 94).

Al-Jurjanni (1991: 3-4) explains in his book "Asrar al-balagha" everything which is concerned with speech acts in Arabic. He points to the
valuation and force of Arabic speech acts. He presents those Arabic utterances with their structural order can have a significant interest. The directive acts in Arabic language involve: 'warning', 'urging', 'order', 'prohibition', 'request', 'advising', 'forbidding', …and so on. (Assiyouti, 1988:47).

2. The Speech Act of Directives

Austin invented the term 'exercitives' to describe this type of a verbal performance. After that, Searle (1969) modified them to "directives". Then, the term "directive" is used as the class of a speech act.

Searle (1979: 32) sheds a light on the prominent types of directives since "the class of 'directive' illocutionary acts includes acts of ordering, commanding, requesting, pleading, begging, praying, entreating, instructing, forbidding, and others".

Multiple definitions are presented to define directives of illocutionary acts, such as Crystal (2008: 140) when he gives 'directive' a clear definition as "an utterance whose purpose is to get other people do something for the speaker".

According to Bach and Harnish (1979: 47), the category of directives has six kinds of acts, which are:

1. Requestives reflect the speaker's intention for the hearer to take action. Most notably, that some verbs of requesting differentiated in strength of attitude reflected as in 'insist' and 'invite', and also between 'beg' and 'ask'.

So, Batch and Harnish (1979: 48) note that "some verbs of requesting are rather specialized in scope. 'summon' (or 'invite' taken narrowly) refers to requests for the hearer's presence; 'beg' and 'solicit' apply to requests for contribution or favors". For examples:

(3): They summoned the police.
(4): Do not hurt me, I beg you?
(5): Critics and Historian are solicited for their opinions.

2. Questions are specific cases of request that special information are provided by hearer to speaker. Questions have some differentiation, for instance, there are questions for exam and questions for rhetoric, such as:

(6): "Is that reason for absence?" asked the teacher.

3. Requirements (like; dedicating or ordering) should not be mixed up between it and requests.

Therefore; Bach and Harnish (1979: 48) cites a significant difference between requests and requirements (where the symbols S, H, and A which stand for Speaker, Hearer, and the action, respectively).

4. Prohibitives (like; forbidding or proscribing) are the main requirements which prevent the hearer from doing a certain thing.

(7): Lack of explanation forbids the students to comprehend the subject.

5. Permissives (like; requirements and prohibitions), assume that the speaker has authority. Bach and Harnish (1979: 49) hypothesize that permissives "express S's belief of his intention that H believe, that S's utterance constitutes sufficient reason for H to feel free to do a certain action".
The judge released the defendant.

6-Advisories: Bach and Harnish (1979:49) argue that as advisors, the speaker is expressing his/her belief that doing something is a good idea in hearer's concerns. Advisories differentiate in strength of the speaker's belief. Compare the following suggesting with admonishing.

(9) a- I suggest you have a rest.

b- "A warning voice admonished him not to let this happen"

Such utterance in (9 b) is very strong in comparison with the utterance (9 a).

f. Direct Directives

Direct directives are meant that a listener (addressee) is able to understand the utterance plainly. In this view, the imperative mood is used by the speaker to get the listener to perform what he/she directs him/her to do. Sbisa (1984: 103) states that the imperative is "one of the most widespread devices for performing certain varieties of exercitives [Austin's term for directives] illocutionary acts". For example:

(10): You talk outside the room.

g. Indirect Directives

Unlike direct directives, indirect directives are very confusing to understand. The listener might get some sort of difficulty to realize and comprehend the intended meaning. Along with the same line, the directive might misfire when it comes in a question.

Searle (1975: 97): argues that "[direct directives are rarely used in ordinary speech] ". For example:

(11): "It's hot in here"

The example (11) could be uttered in different situations to request the listener to open the window, request the listener to close the window, assert that it is hot in this place, warn the listener not to come inside this room, and so on.

3. Method of Analysis

The current study is a contrastive analysis of both English and Arabic religious sermons, the data have been selected Muslim Eid and Christian Easter sermons in their general meaning. The data are chosen to present one theme which is related to human social relations, i.e., the data focus on the communication between the people with each other and their relation with Allah (Kasper, 1990: 205).

This study is mainly adopted in qualitative and quantitative approaches for analyzing it. The analysis will be accompanied a statistical table and a percentage to present the degree to which each type is associated with it. The process of this research comprises from data collected, data analysis and then, the result is taken to find the similarity and differences which are obtained through the analysis of data.

The model of this study is based on one model. This model is adopted from Bach and Harnish (1979) who mention six types of directive speech acts. The data of this study are chosen from multiple websites.
4. Data Analysis

This study focuses on examining certain aspects of pragmatic concept in written selected sermons and their underlying syntactic structure. The central point of this study will be concerned with the description of the selected sermons at pragmatic level. Then, these selected sermons will be compared with each other in both languages to identify their similarities and differences. Bold font will be the mark of any word or phrase in the selected extract which indicates the direct speech act, while the underlined word or phrase indicates indirect speech act.

a. ENGLISH SERMON

Requestive Acts

i: Asking
- You are not one of this man's disciples too, are you? She asked Peter.

The Expansion (the deep structure): I ask you a question that if you are one of Jesus Christ's disciples.

The Discussion: 'Asking' is a subset of requestive speech act. The illocutionary point is expressed directly by using the auxiliary verb plus a pronoun (are you), also the question mark where every question ends, in addition to that there is a performative verb (ask). As a result, the hearer can identify the illocutionary force of asking explicitly.

<table>
<thead>
<tr>
<th>Subject</th>
<th>Tense</th>
<th>voice</th>
<th>sentence type</th>
<th>type of asking</th>
</tr>
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<tbody>
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<td>Present Simple</td>
<td>active</td>
<td>interrogative</td>
<td>Explicit</td>
</tr>
</tbody>
</table>

ii: Inviting
- Let us pray.

The Expansion (the deep structure): I invite ourselves to Pray to God to accept our supplications and good deeds.

The Discussion: Inviting is a subset of requestive speech act. The illocutionary point can be expressed directly by the virtue of using the utterance (Let), followed by the expression of inviting. The hearer can identify the illocutionary force explicitly.

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<table>
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<td>explicit</td>
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</tbody>
</table>

Questions Speech Act

i: Question
- Can you embrace a forgiven relative, friend, coworker, neighbor, worst enemy?

The Expansion (the deep structure): I (hereby) ask you a question that Can you forgive anyone, whether it is a close friend, a neighbor, colleague, or the most enemy?
The Discussion: 'Questioning' is a subset of question speech act. The illocutionary point is expressed indirectly by using the modal verb of ability plus a pronoun (can you), in addition to the question mark where every question ends. The speaker uses the rhetorical question which means that the speaker does not intend to have the answer or any information from the hearer. As a result, the hearer can infer the illocutionary force implicitly.

**Syntactic Aspects of questioning**

<table>
<thead>
<tr>
<th>Subject</th>
<th>Tense</th>
<th>voice</th>
<th>Sentence Type</th>
<th>type of questioning</th>
</tr>
</thead>
<tbody>
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<td>implicit</td>
</tr>
<tr>
<td>person singular.</td>
<td>Simple</td>
<td></td>
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</tr>
</tbody>
</table>

**Requirements Acts**

i: Command

- Now forgiving **must be** sincere and final- never to surface again.

The Expansion (the deep structure): I command you to make the forgiving sincerely and the final solution to all crises and problems, not just a superficial word that does not make any sense, i.e., you say but you do not forgive others.

The Discussion: 'Commanding' is a subset of requirement of speech act. The illocutionary point is expressed directly by uttering the modal verb (must) as one of the devices which used to express the command. From this verb the hearer can identify the explicit illocutionary force. As such a strong performative act of illocutionary force of command is expressed.

**Syntactic aspects of Commanding**

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<thead>
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<th>Voice</th>
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<th>Commanding Type</th>
</tr>
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<td>explicit</td>
</tr>
<tr>
<td></td>
<td>Simple</td>
<td></td>
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<td></td>
</tr>
</tbody>
</table>

ii: Order

**Feed** my lambs

The Expansion (the deep structure)

I (hereby) order you to feed my sheep.

The Discussion: 'Ordering' is a subset of requirement speech acts. The illocutionary point is expressed directly by using the imperative verb (feed), which is one device of expressing order act. So, the hearer is able to identify the illocutionary force explicitly. As such, a strong performative act of illocutionary force of ordering is expressed.

**Syntactic Aspects of Ordering**

<table>
<thead>
<tr>
<th>Subject</th>
<th>Tense</th>
<th>voice</th>
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<th>type of ordering</th>
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</tr>
<tr>
<td></td>
<td>Simple</td>
<td></td>
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</tbody>
</table>
Prohibitive Acts
i- Forbidding
- Peter denies that he is a disciple of Christ.
The Expansion (the deep structure): I (hereby) forbid that I am a disciple of Christ.
The Discussion: 'Forbidding' is a subset of Prohibitive speech act. The illocutionary point is expressed directly by the virtue of uttering the verb (deny). As a result, the hearer can identify the illocutionary force of forbidding explicitly.

<table>
<thead>
<tr>
<th>Subject</th>
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<th>voice</th>
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<td>active</td>
<td>declarative</td>
<td>Explicit</td>
</tr>
</tbody>
</table>

Permissive Acts
i- Allowing
- There is no avoiding the first word in this quote All. That "All" does indeed include you and me.
The Expansion (the deep structure): I allow you to use the first word of Jesus's speech 'All' since it means you and me.
The Discussion: 'Allowing' is a subset of permissive speech act. The illocutionary point is expressed directly by the virtue of using the negative particle (no avoiding). The hearer can identify the illocutionary force explicitly.

<table>
<thead>
<tr>
<th>Subject</th>
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<th>voice</th>
<th>Sentence Type</th>
<th>type of allowing</th>
</tr>
</thead>
<tbody>
<tr>
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<td>Present Simple</td>
<td>active</td>
<td>declarative</td>
<td>explicit</td>
</tr>
</tbody>
</table>

Advisories Acts
i- Suggest
- May we extend the forgiveness and love of Christ to each other.
The Expansion (the deep structure): We (hereby) suggest that we can have love and forgiveness (tolerance) such as Christ possesses, to pervade people and coexists with them.
The Discussion: 'Suggestion' is a subset of advisory speech acts. The illocutionary point is expressed directly by uttering the construction (May we extend). The hearer can identify the illocutionary force explicitly. As that, a weak performative act of illocutionary force of suggestion is expressed.

<table>
<thead>
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<td>active</td>
<td>declarative</td>
<td>explicit</td>
</tr>
</tbody>
</table>
Table (1.1) the directive speech acts of English sermon (Happy Easter):

<table>
<thead>
<tr>
<th>The main types of Directive Speech Acts</th>
<th>The subset of Directive Speech Acts</th>
<th>F.</th>
<th>%</th>
<th>direct F.</th>
<th>%</th>
<th>indirect F.</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Requestives</td>
<td>ask</td>
<td>5</td>
<td>19%</td>
<td>5</td>
<td>23.8%</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>invite</td>
<td>1</td>
<td>3.846%</td>
<td>1</td>
<td>4.7%</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Questions</td>
<td>question</td>
<td>4</td>
<td>15%</td>
<td>-</td>
<td>-</td>
<td>4</td>
<td>80%</td>
</tr>
<tr>
<td>Requirements</td>
<td>command</td>
<td>3</td>
<td>11.538%</td>
<td>3</td>
<td>14%</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>order</td>
<td>5</td>
<td>19%</td>
<td>5</td>
<td>23.8%</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Prohibitive</td>
<td>forbid</td>
<td>3</td>
<td>11.538%</td>
<td>3</td>
<td>14%</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Permissive</td>
<td>allow</td>
<td>2</td>
<td>7.692%</td>
<td>2</td>
<td>9.5%</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Advisories</td>
<td>suggest</td>
<td>3</td>
<td>11.538%</td>
<td>2</td>
<td>9.5%</td>
<td>1</td>
<td>20%</td>
</tr>
<tr>
<td>The Total</td>
<td></td>
<td>26</td>
<td>100%</td>
<td>21</td>
<td>80.7%</td>
<td>5</td>
<td>19%</td>
</tr>
</tbody>
</table>

* F = frequency  
% = Percentage

It is important to know that 'asking of requestive speech act' and 'ordering of requirement speech act' settle the first position by the virtue of having the highest number of frequency (5) occurrences, out of the total number (26), and the ratio of (19%), followed by 'questioning of question speech act' with (4) occurrences, forming (15%), then 'commanding of requirement speech act', 'forbidding of prohibitive speech act' and 'suggesting of advisory speech act' with (3) occurrences and the ratio of (11.538%), also 'allowing of permissive speech act' with (2) occurrences, making up (7.692%), and finally 'inviting of requestive speech act' which stand last for having only (1) occurrences, constituting (3.846%) of the whole number of occurrence.

Another dominant area for analyzing which is the 'directness' of directive speech acts in this sermon, direct speech act occupies the first position in the number of frequencies with (21) occurrences and the ratio of (80.7%), while the indirect speech act has (5) occurrences, forming (19%).

In this case, the direct speech act that are used with the verbs of directive speech act in this sermon, starts with: 'ask and order' each one with (5) occurrences, forming (23.8%), followed by 'command and forbid' each one with (3) occurrences, forming (14%), 'allow and suggest' each one with (2), constituting (9.5%), and 'invite' with (1) occurrences and the ratio of (4.7%), respectively, of the whole occurrences.

Whereas the indirect speech act that are used with the verbs of directive speech act in this sermon, starts with: 'question' with (4) occurrences and the ratio of (80%), and followed by 'suggest' with (1) occurrences and the ratio of (20%), respectively, of the total occurrence.

b. Arabic Sermon

(The Eid is delightful)

Requestives acts
i: Praying

-May Allah accept your obedience

The Expansion (the deep structure): I (hereby) pray that Allah may accept your obedience.

The Discussion: 'Praying' is a subset of requestive acts which can be demonstrated in this Arabic Sermon as indirectly in terms of uttering the present verb (تقبل الله طاعتك) followed by the utterance which has the illocutionary force of pray (طاعتك) (taeatukum) (your obedience). The hearer can infer the illocutionary force of praying implicitly.

<table>
<thead>
<tr>
<th>Subject</th>
<th>tense</th>
<th>voice</th>
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</thead>
<tbody>
<tr>
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<td>Declarative</td>
<td>Implicit</td>
</tr>
<tr>
<td>singular</td>
<td>Simple</td>
<td></td>
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<td></td>
</tr>
</tbody>
</table>

ii: insisting

- ويحن في صباح هذا اليوم بعث نذك على كلمة (فرحة)، لأن العيد في الإسلام هو اليوم الذي يعود ويفرح به المسلمون.

In this morning on the day of Eid, we emphasize the word (joy); because Eid in Islam is the day that Muslims return, and rejoice in.

Expansion (the deep structure): We insist you to emphasize to the word (joy) because Eid in Islam is the day that return, and the Muslims rejoice in it.

The Discussion: 'Insisting' is a subset of requestive speech act. The illocutionary point is expressed directly by uttering the direct present verb (نذك) (nuakid) (we emphasize), which is one of the devices of expressing 'insisting'. This verb identifies the explicit illocutionary force of insisting. A strong performative use of illocutionary force of insisting.

<table>
<thead>
<tr>
<th>Subject</th>
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<th>voice</th>
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<tr>
<td>plural</td>
<td>Simple</td>
<td></td>
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</tbody>
</table>

Questions acts

i: Question

-"قل إن حرم زينة الله التي أخرج لعباده والطلب من الزرقة: قال هم الذين أعلوا في الحياة الدنيا خالصة يوم القيامة" (الآعراف 32).

-"Say' O Muhammad (p.b.u.H.) who has forbidden the adornment with clothes given by Allah, which he has produced for His slaves, and Al-Taiyybat [all kinds of Halal (lawful things)] of food? Say:' They are, in the life of this world, for those who believes, (and) exclusively for them (believers on the Day of Resurrection (The disbelievers will not share them)" (Al-A'raf (32)). (Al-Hilali and Khan, 1404:32).

The Expansion (The deep structure): I (hereby) question you (Muhammad (p.b.u.H.)) to say who decided to prevent the adornment
things that are permissible by Allah?; say these adornment things belong to believers which are preserved for them on the day of resurrection.

The Discussion: 'Questioning' is a subset of question speech act. The illocutionary point is expressed indirectly in terms of using question word (من) min (who). The speaker (Allah Almighty) does not need answer or any information; but on the contrary He gives the answer in the utterance (قل هي) "قل هو (الله) الذين آمنوا" (Say : They are, in the life of this world, for those who believes). It is a rhetorical question that refers to indirectly forbidden of doing something (not to forbid anything (Halal), since these adornment things belong to believers which are preserved for them on the day of resurrection. As a result, the hearer can infer the illocutionary force implicitly.

Syntactic Aspects of questioning

<table>
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<tr>
<th>Subject</th>
<th>tense</th>
<th>voice</th>
<th>sentence type</th>
<th>questioning type</th>
</tr>
</thead>
<tbody>
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<td>imperative</td>
<td>Implicit</td>
</tr>
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</table>

Requirements acts

i: Command

- "قل في خصوص يهميت فثلك قطيفرهوا هو خير مما تجمعون" (يونس (58)).
- "Say: 'In the Bounty of Allah, and in His Mercy (i.e. Islam and the Quran), therein let them rejoice' That is better than what (the wealth) they amass" (Yunus (58)). (Al-Hilali and Khan, 1404:58).

The Expansion (the deep structure): I (hereby) command you to say and confess the truth that by the bounty of Allah and His mercy is better for Muslim than raising money.

The Discussion: 'Commanding' is a subset of requirement speech acts. The illocutionary point is expressed directly by using some of command devices as using the imperative verb (قل) qul (say), and also by using (ابصروا) ahrisuu (be careful) which is one of the devices of expressing order. So, the hearer can identify the illocutionary force explicitly. As such a strong performative act of illocutionary force of command is expressed.

Syntactic Aspects of Commanding

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<tr>
<td>implicit first-person singular</td>
<td>Present Simple</td>
<td>active</td>
<td>imperative</td>
<td>Explicit</td>
</tr>
</tbody>
</table>

ii: Order

-احرصوا على التكافل الاجتماعي مع الفقراء واليتامى والأرامل.

-Be careful of the social solidarity with poor, orphans, and widows.

The Expansion: I (hereby) order you to be careful of the social solidarity to help those weakness of poor, orphan, and widows.

The Discussion: 'Ordering' is a subset of requirement speech acts. The illocutionary point is expressed directly by using the imperative verb (حرصوا)ahrisuu (be careful) which is one of the devices of expressing order. So, the hearer is able to identify the illocutionary force explicitly. As
such, a strong performative act of illocutionary force of ordering is expressed.

### The Comprehension of Ordering

<table>
<thead>
<tr>
<th>Subject</th>
<th>tense</th>
<th>voice</th>
<th>sentence type</th>
<th>ordering type</th>
</tr>
</thead>
<tbody>
<tr>
<td>implicit first person singular</td>
<td>Present Simple</td>
<td>active</td>
<td>imperative</td>
<td>Explicit</td>
</tr>
</tbody>
</table>

#### Prohibitive acts

**i: Prohibiting**

"قال النبي ﷺ: لا يحل لمسلم أن يهجر أخاه فور ثلاث ليل، يلتقيان: فيعرض هذا، ويعرض هذا، وخيرهما الذي بدأ بالسلام".

"It is unlawful for a Muslim to desert his fellow Muslim for more than three nights, as they meet, both of them turn their back, on each other. However, the best of them is the one who starts by greeting the other". (Khan, 2009:20)

**The Expansion (the deep structure):** I (hereby) prohibit you that unlawful (forbidden) for Muslims to desert and not to talk to each other for more than three nights, as they meet on each other, both of them turn their back. However, the best of them is the one who is the first one who greets the other.

**The Discussion:** 'Prohibiting' is a subset of Prohibitive speech act. The illocutionary point is expressed indirectly in terms of uttering the negative particle plus the present verb "لا يحل لمسلم ""لا النافية +فعل مضارع" as in, "لا يحل لمسلم ""لا يحل لمسلم Yahilu limuslim" It is unlawful for a Muslim" which indicates the implicit illocutionary force since the speaker wants the hearer to a void that action. Accordingly, a strong performative act of illocutionary force of prohibition is expressed.

### Syntactic Aspects of Prohibiting

<table>
<thead>
<tr>
<th>Subject</th>
<th>tense</th>
<th>voice</th>
<th>sentence type</th>
<th>prohibiting type</th>
</tr>
</thead>
<tbody>
<tr>
<td>implicit first person singular</td>
<td>Present Simple</td>
<td>active</td>
<td>Declarative</td>
<td>Implicit</td>
</tr>
</tbody>
</table>

#### Advisories acts

**i: Advice**

"إن عيدكم هذا يوم فرح وسرور وتهان لمن صلحت نيته وقبل صيامه وصداقته -1

1. This your Eid is the day of joy, pleasure, and congratulation for those who have reconciled his/her intention, and accepted his/her fasting and charity.

**Expansion (the deep structure):** I (hereby) advise you that your Eid will be full of joy and pleasure if you or any person have good intentions and accepted his/her fasting, prayer and charity.

**The Discussion:** 'Advising' is a subset of advisories, in this Arabic sermon is expressed indirectly. That is, the phrase (ina eidukum hadha yawm farah wasurur watahani (This your Eid is the day of joy, pleasure, and congratulation), is descriptive one, but not simple because it is accompanied by a complement, the phrase which represents as a praise action (liman صلحت نيته وقبل صيامه وصداقته).
salahat niatuh waqabl siamih waqiamih wasadaqatih (for those who have reconciled his/ her intention, and accepted his / her fasting and charity). A directive illocutionary force can be inferred implicitly by the hearer.

**Syntactic Aspects of Advising**

<table>
<thead>
<tr>
<th>Subject</th>
<th>tense</th>
<th>voice</th>
<th>sentence type</th>
<th>advising type</th>
</tr>
</thead>
<tbody>
<tr>
<td>Implicit first person singular</td>
<td>Present Simple</td>
<td>Active</td>
<td>Declarative</td>
<td>Implicit.</td>
</tr>
</tbody>
</table>

**ii: Recommending**

- When our word comes together and abandon our division, our difference, our fanatic, that our unity is the secret of our strength and the pillar of our success, and the differentiation, Allah refuges us, it's the way of failure in all aspect of life".

**iii: Urging**

- The obedience eliminates its hardship, and its reward remains, and disobedience passes its flavor (pleasure), and burden remains.

**iv: Warning**

- "And obey Allah and His Messenger, and do not dispute (with one another) lest you lose courage and your strength departs" (Al-Anfal (46)).

(Al-Hilali and Khan, 1404: 46).

**Table (1.2) the directive speech acts of Arabic sermon (The Eid is delightful)**

<table>
<thead>
<tr>
<th>main types of Directive Speech Acts</th>
<th>subset of Directive Speech Acts</th>
<th>F.</th>
<th>%</th>
<th>F. of direct</th>
<th>%</th>
<th>F. of indirect</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Requestives</td>
<td>pray</td>
<td>3</td>
<td>4%</td>
<td>2</td>
<td>5.55%</td>
<td>1</td>
<td>3%</td>
</tr>
<tr>
<td></td>
<td>insist</td>
<td>1</td>
<td>1%</td>
<td>1</td>
<td>2.77%</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Questions</td>
<td>question</td>
<td>12</td>
<td>17.647%</td>
<td>-</td>
<td>-</td>
<td>12</td>
<td>40%</td>
</tr>
<tr>
<td>Requirements</td>
<td>command</td>
<td>9</td>
<td>13%</td>
<td>9</td>
<td>25%</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>order</td>
<td>5</td>
<td>7%</td>
<td>5</td>
<td>13%</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Prohibitive</td>
<td>prohibit</td>
<td>13</td>
<td>19%</td>
<td>13</td>
<td>36%</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>forbid</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Permissive</td>
<td>advise</td>
<td>8</td>
<td>11.764%</td>
<td>2</td>
<td>5.55%</td>
<td>6</td>
<td>20%</td>
</tr>
<tr>
<td></td>
<td>urge</td>
<td>6</td>
<td>8.823%</td>
<td>-</td>
<td>-</td>
<td>6</td>
<td>20%</td>
</tr>
<tr>
<td></td>
<td>warn</td>
<td>6</td>
<td>8.823%</td>
<td>4</td>
<td>11%</td>
<td>2</td>
<td>6.66%</td>
</tr>
<tr>
<td></td>
<td>recommend</td>
<td>3</td>
<td>4%</td>
<td>-</td>
<td>-</td>
<td>3</td>
<td>10%</td>
</tr>
<tr>
<td>The Total</td>
<td></td>
<td>66</td>
<td>100%</td>
<td>36</td>
<td>54.5%</td>
<td>30</td>
<td>45%</td>
</tr>
</tbody>
</table>

* F = frequency  
  % = Percentage

In this aspect, 'prohibiting of prohibitive speech act' occupies the highest rank of frequency in the virtue of having (13) occurrences, out of
the total number (68), and the ratio of (19%), followed by 'questioning of question speech act' with (12) occurrences, constituting (17.647%), then 'commanding of requirement speech act' with (9) occurrences and the ratio of (13%), also 'advising of advisory speech act' with (8) occurrences, forming (11.764%), in addition 'urging and warning of advisory speech act' with (6) occurrences, forming (8.823%), 'order of requirement speech act' with (5) occurrences, making up (7%), 'recommending of advisory speech act' with (3) occurrences and the ratio of (4%), 'insisting of requestive speech act' with (1) occurrence, forming (1%) of the whole number of occurrence, and "permissive speech act" stands last for failing to have any single occurrence of frequency.

Another dominant area for analyzing, which is the 'directness' in this sermon, direct speech act occupies the first position in the number of frequencies with (36) occurrences and the ratio of (54.5%), while the indirect speech act has (30) occurrences, forming (45%).

Hence, the direct speech act that is used with the verbs of directive speech act in this sermon, starts with: 'prohibit' with (13) occurrences, forming (36%), 'command' with (9) occurrences, forming (25%), 'order' with (5), constituting (13%), warn with (4) occurrences and the ratio of (11%), 'pray and advise' each one with (2), forming (5.55%), and 'insist' with (1) occurrences, making up (2.77%), respectively, of the whole occurrences.

Whereas, the indirect speech act that is used with the verbs of directive speech act in this sermon, starts with: 'question' with (12) occurrences and the ratio of (40%), 'advise and urge' each one with (6) occurrences, forming (20%), 'recommend' with (3) occurrences, forming (10%), 'warn' with (2) occurrences, making up (6.66%), and 'pray' with (1) occurrences, forming (3%), respectively, of the total occurrence.

Contrastive analysis

The results will be gotten by the virtue of the process of comparing and analyzing of the different types of directive speech acts according to the selected data analysis of Muslim Eid sermon and Christian Easter sermon.

Prohibiting of prohibitive speech act ranks in the first place in Arabic sermon with a frequency of (13) occurrences, forming (19%) of the total occurrences (66), whereas English sermon has no occurrence at all.

Questioning of question speech act occupies the first rank in Arabic sermon with a frequency of (12) occurrences, forming (17.647%) of the whole occurrences (66), whereas English sermon comes later since it has a frequency of (4) occurrences, constituting (15%) of the total occurrence (26).

Command of requirement speech act comes in the first status in Arabic sermon with a frequency of (9) occurrences and the ratio of (13%) of the total occurrences (66), whereas English sermon comes later with a frequency of (4) occurrences, making up (15%) of the total occurrence (26).

Advice of advisory speech act has the first position in Arabic sermon with a frequency of (8) occurrences and the ratio of (11.764%) of the total occurrences (66), whereas English sermon comes later without having any occurrences of frequency at all.
Urging and warning of advisory speech act ranks the first position in Arabic sermon in terms of having a frequency of (6) occurrences of the whole occurrences(66) and the ratio of (8.823%), whereas English sermon fails to have any occurrence of frequency.

Order of requirement speech act has the same number of a frequency in both languages (English and Arabic). Arabic sermon has a frequency with (5) occurrences and the ratio of (7%) of the total occurrences (66), which is in the same as English sermon with a frequency of (5), making up (19%) of the total occurrence (26).

Asking of requirement speech act has the first position in English sermon with a frequency of (5) occurrences and the ratio of (19%) of the total occurrences (26), whereas Arabic sermon comes later without having any occurrences of frequency at all.

Forbidding of prohibitive speech act and suggestion of advisory speech act have the first position in English sermon with a frequency of (3) occurrences and the ratio of (11.538%) of the total occurrences (26), whereas Arabic sermon comes later without having any occurrences of frequency at all.

Praying of requestive speech act and recommending of advisory speech act occupy the first position in Arabic sermon since they have a frequency of (3) occurrences of the whole occurrences (66), constituting (4%), whereas English sermon fails to have any frequency at all.

Allowing of advisory speech act has the first rank in English sermon by the virtue of having a frequency of (2) occurrences of the total occurrences (26), forming (7.692%), while Arabic sermon has no occurrence at all.

Inviting of advisory speech act takes the lead in English sermon by having a frequency of (1) occurrence and the ratio of (3.846%), whereas Arabic sermon fails to have any occurrence.

Insisting of advisory speech act takes the lead in Arabic sermon by having a frequency of (1) occurrence and the ratio of (1%), whereas English sermon fails to have any occurrence.

Another dominant area for analyzing which is the 'directness' of directive speech acts. In Arabic sermon, direct speech act occupies the first position in the number of frequencies with (36) occurrences and the ratio of (54.5%), while the indirect speech act has (30) occurrences, forming (45%).

In English sermon, on the other hand, direct speech act occupies the first position in the number of frequencies with (21) occurrences and the ratio of (80.7%), while the indirect speech act has (5) occurrences, forming (19%).

5. Conclusions

The conclusions of this current study comprise of Pragmatic aspect.

1- Directive speech acts have multi-impressiveness and effectiveness in speech, especially in religious sermon, which aim to guide and direct people (the audience) to do the right actions by the speaker (preacher/priest).

2- English and Arabic have common types of directive speech acts, which indicate that languages have the universal quality.
3- The passive voice of directive speech acts is not widely used in English and Arabic sermons, because the listener might get some sorts of difficulty to realize and comprehend the utterance in the case of using the passive voice.

4- The present tense is the remarkable tense for this study of directive speech acts since the speaker wants to direct the addressee in present time to do something in the future.

5- The findings indicate that directive speech acts have the highest occurrences of frequency in Arabic sermon than that in English sermon, since those Islamic sermons belong to the teachings of the Islamic religion which have to be applied the guidelines literally and without ambiguity. Thus, the directive speech acts in the selected Arabic Muslim Eid sermon begins with prohibit, question, command, advise, urge, warn, order, pray, recommend, and insist, respectively. Whereas, in English Christian Easter sermon begins with ask, order, question, command, forbid, suggest, allow, and invite, respectively.

6- Directive speech acts have a distinctive feature which different from other types of speech acts, that the action will be accomplished by the addressee.

7- Both Arabic and English selected sermons have the highest rate in the form of directness over indirectness in directive speech acts. The speaker wants to send his/her utterances and expressions clearly and without any confusion towards the general public of all ages and to all levels in order to be rooted in their mind to be carried out, since directive speech acts are used to guide the addressee to do something. Honestly, the ordinary speech is the one which often uses 'indirect speech act' over 'direct one' on the contrary to the religious speech.

8- Arabic religious sermon rarely comes with ordinary speech and since the indirect speech acts are widely used in the ordinary speech; therefore, the directive speech acts come with direct speech act rather than indirect, and since the ordinary speech has more solidarity expressions, so Arabic religious sermon mostly comes with the power expressions.

REFERENCES

INTERNET REFERENCE

TRANSLATION

APPENDIX

HAPPY EASTER (April 1, 2018)
I wish you and your loved ones a very Happy Easter Celebration. Today we are reminded of the supreme sacrifice of our Lord and Savior. Such a significant sacrifice which provided for the forgiveness of our sins. More significant is that He arose from the dead and ascended to heaven and sits at the right hand of God the Father as our advocate.

Please meditate on these truths and absorb that love and forgiveness. Today many families will gather in fellowship to worship and to fellowship around a table to share a feast of celebration. May we extend the forgiveness and love of Christ to each other today with the same sincerity and permanence as offered by Jesus, the Sacrificial Lamb of God.

Family gatherings sometimes bring forth confrontations and bitterness that serve only to hurt and disrupt. Christ has forgiven you and me for some of the most evil and hurtful sins imaginable. Can we not forgive each other and put those hurts behind us, especially today and especially in a family setting? Living out our faith and belief is such a terrific testimony to our offspring and others who haven’t experienced such love and forgiveness may be the most powerful “sermon” they will ever receive.
Then Jesus said to them, “All of you will be made to stumble because of Me this night, for it is written: ‘I will strike the Shepherd, And the sheep will be scattered.’ Mark 14:7

There is no avoiding the first word in this quote – ALL. That “ALL” does indeed include you and me. When anyone gets to a point of believing that he/she is not vulnerable to stumbling, that fall is just around the bend in the road.

“but Peter had to wait outside at the door. The other disciple, who was known to the high priest, came back, spoke to the servant girl on duty there and brought Peter in. “You aren’t one of this man’s disciples too, are you?” she asked Peter.

He replied, “I am not.”” John 18:16-17

Peter professes that he will never stumble in Matthew 26. Yet when we read John 18, what do we find? Peter denies that he is a disciple of Christ.

Jesus Restores Peter

15 So when they had eaten breakfast, Jesus said to Simon Peter, “Simon, son of Jonah,[a] do you love Me more than these?”

He said to Him, “Yes, Lord; You know that I love You.”

He said to him, “Feed My lambs.”

16 He said to him again a second time, “Simon, son of Jonah,[b] do you love Me?”

He said to Him, “Yes, Lord; You know that I love You.”

He said to him, “Tend My sheep.”

17 He said to him the third time, “Simon, son of Jonah,[c] do you love Me?” Peter was grieved because He said to him the third time, “Do you love Me?”

Beloved, Easter is more than the miracle of our Lord – “risen indeed” – more than a new relationship with God the Father via that sacrifice on the cross – more than a means of forgiveness for our sins – it is also a message of RESTORATION.

Do you love Jesus?.......... If you truly love Jesus, you must also love your fellow man. If Jesus can forgive betrayal of a trusted follower, can we not forgive the betrayals, the slights and the hurts that seem to surface more so at festive gatherings?

Now forgiving must be sincere and final – never to surface again. Otherwise it is not true forgiveness. It is not a matter of words spoken, it is a matter of a change of heart.

BUT, it doesn’t end there. Following the forgiveness is the matter of restoration.

Restoration means ‘just as it was’. Can you embrace a forgiven relative, friend, co-worker, neighbor, worst enemy? Can you? Jesus did, and He expects us to.

Let us pray -
عنوان الخطبة/عيد فرحة

فضيلة الشيخ عبد الناصر بليح

الحمد لله رب العالمين. الله أكبر الله أكبر لا إله إلا الله، الله أكبر الله أكبر لا إلو إلا الله، الله أكبر الله أكبر ولله الحمد.

أما فعامة ما فامة في عيد فرحنا، يا لدان يا للجاير ويا لمانية ويا لبدنها ويا لبدنها ويا لبدنها.

فعمت الله وحونه، وما أنتم أولاء تفوزون بجائزة الصيام والقيام والطاعة، والصلح مع الله.

نيدب للرسول صلى الله عليه وسلم المدينة، وله يومان يلوبون فيهما، فالرسول الله قد أبالكم الله تعالى بما خيرًا منهما لعمر الفطر ويوم الأضحى.

وهكذا ما يقوله لا يبكر رضي الله عنه وقد انتهت جاربنتين في بيت عائشة تنشد الشعر يوم العيد: ايا أبا بكر إن لكل قوم عيدًا وإن اليوم عيدناً (أيودارد وغيره).

أخوة الإمام والمسلم: العيد هو الفرحة الحقيقية كما أخبر الرسول صلى الله عليه وسلم فعن أبي هريرة -رضي الله عنه- يقول: قال رسول الله صلى الله عليه وسلم: -إذا أ przegl فرح فأقرب أرض فرح، وإذا أقرب أرض فرح يصوم (مسلم وأحمد).

نحن في صيام هذا اليوم يوم العيد نؤكد على كلمة (فرح)، لأن العيد في الإسلام هو اليوم الذي يعود، وفرحه به المسلمون، وما سمي عيدًا إلا لعوده فهو هو العيد.

فبينيغ للمسلمين أن يفرحوا؛ لأنهم أنوا ما علىهم من طاعة الله رب العالمين.

والسؤال الذي نطرحه على مائدة اليوم: يا ترى، ما حقيقة هذا الفرح الذي يعنه النبي -صلى الله عليه وسلم؟ ولأي شيء يكون؟ وماذا يفرح المسلم وما هي العوامل التي تجعل المسلم فرحًا مثيرًا في حياته؟ والجاب على هذا السؤال هو: أننا واقعون بأننا نفتقر فرحنا من فرح الله - تعالى - ومن فرح نبيه - صلى الله عليه وسلم - ومن فرح الصحبة - رضي الله عنهم أجمعين. المؤمن حينما يأتيه ملك الموت، ليكرمهه عند الله:

يريه الله مقامه في الآخرة يقول: لم أ شأ قط، قد يكون عاناني في الدنيا ما عاناني، وقد ساق الله إليه أكثر أنواع البلاء؛ من مرحس، ومن قفر، ومن ضيق، ومن شدة، ومن تحمل منازع، فإذا رأي مقامه في الدنيا يقول: لم أ شأ قط، وهذا الكافر الذي أمضى حياته في الدنيا في الدنيا وفي الحياة، وكان منعسا إلى قمة رأسه، نسي المعاصي والآثم.

حينما يرى مكانه في النار يقول: لم أ شأ قط، ففطاعة تعصبي، والمعصية تعصبي، لكن الطاعة تعصبي متاعبها، ويبقى أرشها وتؤدها، والمصوصيات تعصبي للأعمال، لا يبقى زورها وشقاءها. الله عز وجل مكتنها بفضله تعصبي من صيام هذا الشهر، ومن قيامه، وترجع الله أن يكون هذا الصيام وهذا القيام مقبولاً عند الله عز وجل، فالعبرة بالقول، وقبول العمل الصالح عند الله عز وجل له قاعدة. وأما فرحه عند لقاء ربه: فيما يجده عند الله من ثواب
الصيام مدخراً، فيجد أروح ما كان فيه، كما قال تعالى: "وما تقدموا لأنفسكم من خير
تجلدموه عند الله هو خيرًا وأعظم أجرًا" (المزمور / 20)، وقوله تعالى: "يوم تجدُنَّ نَفْسًا مَن
عملت من خير مَنْ خَرَّ سَأَلَهُ الله مَنْ خَرَّ السَّآءَةَ" (الزلزلة / 7)، وذكرت ما قاله الإمام علي بن أبي طالب - رضي الله عنه - عندما دخل
رجلًا عليه في يوم عيد الطمور، فوجدته يأكل طعامًا خشناً، فقال له: يا أمير المؤمنين، تأكل
طعامًا خشناً في يوم العيد! فقال له الإمام علي - كرم الله ورحمةه -: علمت يا أخي، أن
العيد لمن قبل الله صوموه، وغفر ذنبه، ثم قال له: اليوم لنا عيد، وغدا لنا عيد، وكل يوم
لا تعسي الله فيه فهم عندنا عيد، وقال الحسن: كل يوم لا يعسي الله فيه فهم عيد، وكل
يوم يقطعه المؤمن في طاعة مولاه ويذكره وشكره فهو له عيد.

أحسان في الله: والأعياد في الإسلام تأتي عقب عبادات كبرى، والفجر الحقيقي
في العيد هو فجر بالهدية، فرح بالصلح مع الله، فرح بالإلتئاسية إليه، فرح بالتوتة له، فرح
بالمهابة بقربه، كله يوم يمر بغير معصية الله فهو فرحة كبرى، العبد الموعود للدين: فَلَيُفَضِّلُ الله وَزَيْخَتِهِ فَبَذَالِكَ فَطَيَّرُّوا هُوَ خِيْرًا مَنَجَمَوْنَ (بُروٍس / 58)، العبد فرحة
بالصلاة: فَلَيْنَ خَرَّتْ زِينَةُ الْأَمْيَلِ لَعَبِيَّةَ وَالْطَّبِيعَاتِ مِنَ النَّزْرِ فُلْلُذُّي أَنْبِئُوا
في الحياة الدنيا خالية فَيُؤْمُنَ الْقِيَامَةَ كَذَٰلِكَ فَطَيْرُّتْ الآيَاتِ لَقَوْمٍ يَعُظُونَ (الإعافر / 32).

يحتفل المسلمون بعيد الفطر السابع بعد أن أروا ركز صيام شهر رمضان فلا أؤخذ الله
منك يا شر رضوان، يا شهر الصيام والقيام والترساح، ويا شهر التوبة والغفران، ويا
شهر الجود والإحسان، ويا شهر المغفرة والرحمة والعشاق من النورين: أخوة الإيمان
والإسلام: إن عيد الفطر يسمى يوم الجائزاتويوم الجوائز حيث يفوز فيه أقوم ويحرم
أخرون لقوله تعالى: "وَلَكِ درجات مَنَا عملوا وَمَا رَبِّ يُغَفِّل عَما يَغْفِلُونَ« جَائِزة
للمسلمين الذين صاموا شهر رمضان وقاموا بليلة وأكثروا من توثيق كتاب الله عز وجل،
فأقرأوا من الدعاء، وأخرجوا زكاة أمواتهم وخاصة صدقة الفطر، وحافظوا على صلاة
الجماعة في المساجد وحرصوا على دروس العلم والفقه التي ألقاها العلماء والدعاة، وأحيوا
ليلة الفطر، فهيئة للمسلمين جميعا الذين صاموا شهر رمضان. قال صلى الله عليه وسلم:
"من صام رمضان إيماناً واحتساباً غفر له ما تقدم من ذنبه"، ومن قام رمضان إيماناً
واحتساباً غفر له ما تقدم من ذنبه، ومن قام ليلة الفطر إيماناً واحتساباً غفر له ما تقدم
من ذنبه. (البخاري ومسلم). وورد أن الملاكاة تنزل في صيحة يوم عيد الفطر تقف في
أبواب الطرق وتدعم يا أمة مهد: اخرجوا إلى رب عظم بطيء الجزل. وتميز عيد
الفطر بأنه آخر يوم يمكن قبله دفع زكاة الفطر الواجبة على المسلمين، ويؤدي المسلمون
في صباح العيد بعد شروق الشمس ثلاث ساعات تقريبا صلاة العيد ويتلقى المسلمون في
العيد ويتلامون التهاني ويوزعون أحلام وأفكارهم، وهذا ما يعرف بحلة الرحمة، كما يعزل
المسلم أصدقاءه ويستقبل أصحابه وجيرانه، ويعطف على الفقراء. فالعيد في معناه
الإيمني شكر الله على تمام العبادة، لا يقولوا المؤمن بإلهانه فحسب، ولكنها تعالج في سرائه رضاه واطمئنانه، وتنبج في عقلته رفعة وإيحاها، وتسرف بين نفسها المؤمنين بالبشر والأنس والطلاقة، وتمسم ما بين الفقراء والغنياء من جفوة، والعيد في معاناه الإنسان ييوّم تلقفي فيه قوة الغني، وضعف الفقيء على محبة ورحمة وعدالة من وحي السماء، غونها الزكاة، والإحسان، والتوعية. ويتجلى العيد على القرآن المفتوح فطرح همومه، ويسمو من أفقي كانت تصويرة له أحلامته، وينسي مكاره العام ومتاعبه، وتحمو بشاشة العيد آخر الحق والطيب من نفسه، وتهنئ له دعوى اليأس على حين تنصر بواحة الرجاء. من أفرح بالعيد؟ عندما أشر بالقول وإن من أعظم عادات قبول العمل في المكتوبة، التوبة النصوحة من جميع الذنوب الماضي والعزلة والجنايات المفتوحة على الاستقامة في الطاعة في الأيام القادمة، فما أحسن الحسنة بعد السنة تمحها، وأحسن منها الحسنة بعد السنة تلوها.

 يقول الله تعالى: "وَثُوبُوا إِلَى اللَّهِ جَمِيعًا أَيْماَ الْمُؤُومُونَ لَعَلَّكُمْ تُقَلِّلُونَ" (النسور: 31). ويقول النبي صلى الله عليه وسلم: "إن الله عز وجل بسط يده بالليل ليتوب مسيئ النهار، ويبسط يده بالنهاض ليتوب مسيء الليل، حتى تطلع الشمس من مغربها".

 العيد الحقيقي: إن عيدنا الحقيقي يوم أن تظهر أنفسنا من الذنوب بثمرة صادقة وعودة ربانية إلى تعاليم ديننا. إن عيدنا الحقيقي يوم أن تحرر مقداسنا وتكون نحن وأبنائنا من الشموع ومن ترقب أو ريب جبل النصر المنضود، أو تكون نحن أئمة الشام من يرفعون لواء الإسلام على سطح المسجد الأقصى. أسأل الله تعالى أن يجعلنا من المقبولين وأن يختتم لنا بخير وأن يجمنا على خير، ثم صلوا وسلموا على خير الوري، فقد أمركم بذلك ربك تبارك وتعالى: "إِنَّ اللَّهَ وَمَلَائِكَتَهُ يَصُدُّونَ عَلَى الْبَيْتِ يَا أَيُّهَا الْمُؤْمِنُّ يَتَبَيَّنَ لَكُمُ اللَّهُ مَنْ أَنْتُمْ أَنْتُونَ" (الأنبياء: 52).

 الخطبة الثانية: الحمد لله رب العالمين. الله أكبر الله أكبر. اللهم صل وسلم وبارك على نبينا همد بن عبد الله، وارض الله لهم عن خلفائه الراشدين، وعن الصحابة والتابعين، ومن تبعهم بإحسان إلى يوم الدين.

 أما بعد فيا أنها الأحباب. إن عيدكم هذا، يوم عظيم، وعيد كريم، في هذا اليوم الذي توج الله به شهير الصيام; تعلن النتائج وتوزع الجوائز، في هذا اليوم يفرح الذين جدوا واجتهدوا في رمضان بسق قوم ففازوا، وتأخر أخرون ففخروا، في هذا اليوم يفرح المصلون، ويدم الكسان التانئون واللاهون العابثون اللامعون.

 إن الجوائز الألفية والمنح الربانية التي توزع اليوم ما هي إلا جزء من الجوائز العظيمة والمنح الكريمة والعطيات الجليلة التي يفصولها غنيها عباد صالحين يوم القيامة، روى البخاري ومسلم من حديث أبي هريرة رضي الله عنه، قال: قال رسول الله صل الله
عليه وسلم:- للسماوات فرحتما: إذا أفرط فرح، وإذا أتقى ربه فرح بمثوبه. سأل

يكرر نفسه.. العيد فرحة فتحي في العيد.

* أعربت الأحبه الفائزون فرح بالعيد عندما يكسبون عينا. .. تعاطف وتراحم: لأن
عماد العيد التعاطف والتراحم والحنان، والشجاعة والبذل والسكن، فنحن التفاضلي بن تبشير،
قال: "قل رسول الله صلى الله عليه وسلم: "مثل المعصومين في شؤونهم، وتراعهم،
وتعاطفهم مثل الجند إذا اشتكى منه غضوّ طالع لأنه سائر الجند بالسهر والخوف" مسلم.
* أعربت الأحبه الفائزون فرح بالعيد عندما يكسبون عينا صلة لأرحامنا: فصلة الأرحام
دليل على كمال الإيمان، وسطة في الزرق والصغر، عن أحد بن مالك رضي الله عنه،
قال: "سميح رسول الله صلى الله عليه وسلم، يقول: "من ساء أن يقسم لتهز في رذقه، أو
يحسى له في أمره، فلبس رجيمه" الشيخين، وهذه الصالحة عبادة جليلة، بما في خطوة بعد
الفريضة أعمد أجر من خطوة إلى ذي جهيم، وتأذوا مع فيها، تعني في الأخرى،
فغن أبي هريرة - رضي الله عنه - قال: "قل رسول الله صلى الله عليه وسلم: "له من
شيء أطيع الله فيه أو jakieś تأثرا من صلة الرحم، ولا نين شيء أعجب عابرا من ألمي،
وقطعه الرحم" السورة الصالحة، من وصليها وصله الله، ومن قطعها قلعته الله، فحن
أبي هريرة، عن النبي صلى الله عليه وسلم قال: "إن الله خلق الخلق، حتى إذا فرع من
خلقه، قال: "قلت الرحم: هذا مقام العابد بيك من القطعية، قال: "نعم، أما ترضين أن أصل من
وصلك، وأقطع من قطوك؟" قال: "لئن يا ربي، قال: "فهو نعم" قال رسول الله صلى الله
عليه وسلم: "فاقتؤوا إن بستتم: فهناك يعيثون أن يظلؤم أن تقطنوا في الأرض وتقضموا
أرحامكم" (هدى: 22). أعربت الأحبه الفائزون: ففرح بالعيد عندما يكونون أصدحا ذات بيننا
وها هي أيام العيد مناسبة لإصلاح ذات الهدوء: فحن أبي النبي، رضي الله عنه، قال: "قل رسول الله
صلى الله عليه وسلم: "لا أخبركم بأفضل من ذرجة الصدق والصلاة والصアナقة" قلوا:
لبنى، يا رسول الله قال: "إصلاح ذات الهدوء، وفندص ذات الهدوء الجانبة" (ابو داوود). أصلح
ما يянك وبين الله بالثرية النصوح، والطاعة النضام، وبالتزام إليه بموافقة العادات وصالح
الأعمال، واصلح ما يبنك وبين الآخرين بالمسامحة، أو الاعتبار، أو أداء ما قصرت في
آدائه، ثم أصلح بين المؤمنين: فاقتؤوا الله وماتظموا ذات الهدوء أخيركم وأطيعوا الله ورستوا إن
"كلهم مؤمنين" (الأفلاق/1). العيد فرصة لإصلاح العلاقات الاجتماعية، بين الروض
وزوجته، وبين الجار وجاره، وبين كل طوائف وشركاء المجتمع، لتنعم السعادة أرجلاء
مصنانا بحبك، وأمانة الإسلام. أحبابنا يا من تحترمو بعيد الفطر السعيد أحرازو على
الطاعات كالطيب، وحضور صلاة العيد، أحرازو على إدخال السرور على قلوب أهليك
والهادئ والأولاد والآخرين، حتى يكون لنا فرحة في الأرض وفرحة في
السماء، قال صلى الله عليه وسلم: "لا يحق لسلم أن يهجر أخاه فوق ثلاث يلتقيان
فيعرض هذا ويعبر هذا، وخبرهما الذي يبدأ بالسلام" (سلم)....، وإن لم يبلغ العيد في
تَليِينَ صَلاةَ هَذِهِ الْقُلُوبُ، فَعِبَادُ اللَّهِ - تَعالَى - غَيْرَ بَعْدِ هَنَّاءِ قَالُ فِي كِتَابِهِ الكَرِيمِ: "فَهَلِنَّ عَسِيمَانُ أَنْ تَوَلِّيْنَ أَنْ تَفْسَدُوا فِي الْأَرْضِ وَتَغْطُّوا أَرْهَامِكُمْ، أُولِيْلْكَ الَّذِينَ لَعْبَهُمُ اللَّهُ فَأَصْحَبَهُمُ وَأَعْمَلَ أَيْضَارَهُمْ؟ (22/72-23). وَقُومٌ أَصْبَابُهُمْ لِعَلَيْهِ - تَعالَى - فِي أَنفسِهِمْ، وَعَاشَتْ مَعْمِهِمْ فِي حَيَاتِهِمْ أَنَّى يَجَدُونَ طَعَمَ الْرَّاحَةِ وَالْعَلَّاقَ؟ أُبَّيِّ النَّافِزُونَ: نَفَرَحُ بِالْعَيْدِ عِنْدَمَا يَرْسِمُ عِبَادَنَا عَلَى الْشَّفَاءِ مَعَانَى الْحَبِّ وَيَكِبُ فِي حَيَاةِ الْمُسْلِمِينَ حَيَاَةً مِنَ الإِخْوَانِ الصَّالِحِينَ، فَعِنْ يَأْيُوبُ الْأَلْصَارِيْنِ، أَنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "لَا يَجِلُّ لَمَسِيلٌ أَنْ يُهْجَرُ أَخْاً فَوْقُ ثَلَاثِ، يُقِيِّنُ فِي غَرْضِهِ هَذَا وَيُغَرَضُ هَذَا وَخِيْزُهُمَا أَلْذِي يَبْدَأُ بِالْشَّلاَمِ" (الْبُخَارِي)。

"مَتَى نَفَرَحُ بِالْعَيْدِ؟ عِنْدَمَا تَجِمَعُ كَلِمَتَانَا وَتَنَبَّدُ فَرْقَتَانَا وَاحِلَافَانَا وَتَعْصِبَانَا"،

فُوَحُدَتْ هُمْ سَرُّ فَوْنَتَانِ، وَعَمَّادُ نَجَاحُهُمْ، وَالْفَرْقَةُ أَعَانَانِ اللَّهِ مِنْها هِيْ طَرِيقُ القُسُولِ فِي كُلِّ مَجَالَاتِ الْحَيَاةِ: "وَأَطْبَغُوا اللَّهَ وَزَسُوْلُهُ وَلَا تَتَسَرَّعُوا فَتْغَشُوا وَتَذْهَبُ بِجِيْحَكُمْ وَتَضْرِيْرُوا إِنَّ اللَّهَ مَعَ الصَّالِحِينَ" (الأَنْفَالِ: 46). وَقُدْ كَانَ بَعْضُ الْسَّلِيفِ يُقِولُونَ: بَسُ الْقُوْمُ قُومٌ لَّا يَعْرِفُونَ اللَّهَ إِلَّا فِي رَمَضَانِ، كَانُ رَبِّيْنِا وَلَا كَانُ رَمَضَانِيَّ، لَّا كَانُ إِنِسَانًا مَوْسِمِيًا يُعَرِفُ اللَّهَ شَهْرًا فِي الْعَامِ، ثُمْ بَعْدَ ذَلِكْ يَقْطَعُ عَنْ طَعَائِهِ اللَّهُ وَعَنْ عِبَادَةِ اللَّهِ، وَمِنْ عَلَامَاتِ قِبْولِ الْحَسَنَةِ، الْحَسَنَةُ بَعْدَهَا، الْفَرْحَةُ الْحَقِيقِيَّةُ: أَنْ مَا حَقَّقَاهَا فِي رَمَضَانِ مِنْ مَلِيَاتِ الْحَسَنَاتِ يَنْتَبِعُ أَنْ نَسْتَمِرَّ عَلَيْهِ بَعْدَ رَمَضَانِ، أَنْ نُسْتَقِيمُ جَوْرَحَنَا عَلَى طَعَائِهِ اللَّهُ، فَإِذَا لَمْ يَكُن عَمَلُ الصَّالِحِ فَلا يَقْبِلُ مِنْهُ اللَّهُ الْقَلْبُ الطَّيِّبُ، وَمِنْ لَمْ نُسْتَقِيمَ مِلْكَهُ وَيَقْسَمُ خَلْقُهُ فَلا يَفْعَلُهُ صَلَاةٌ وَلَا صَيْبَةٌ وَلَا كَثِيرٌ عَمَلٌ وَقِيلٌ: وَالْعَمَلُ الصَّالِحُ يُرْفَعُ الْعَمَلُ الْعَامُ وَيُشَفِّرُهُ، أَيْ: مِنْ آرَادَ الْعَرْزَةَ وَالْرَفْقَةِ فَيُعْلِمُ الْعَمَلَ الصَّالِحِ، فَإِنَّهُ هُوَ الَّذِي يَرْفَعُ الْعَيْدَ.