

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

belief and faith. This study is concerned with the directive speech act which is adopted from Bach and Harnish (1979).

Arabic sermon, on the other hand, refers to purely religious acts. For instance, commending the good and prohibiting the evil, explaining a legal ruling, calling to base the pillars of religion, prayer, pilgrimage, resolve the disputes, reciting Quran, reminding with existence of death and life after life...etc. In brief, the sermon is inclusive all aspect of life (Al Shalabi,1981: 198).

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. (As-siyouti,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".

(8): *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. Sbisá (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.

Syntactic aspects of Asking

Subject	Tense	voice	sentence type	type of asking
implicit first-person singular	Present Simple	active	interrogative	Explicit

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.

Syntactic aspects of inviting

Subject	Tense	voice	Sentence type	Type of inviting
Implicit first person singular.	Present Simple	active	imperative	explicit

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

Subject	Tense	voice	Sentence Type	type of questioning
Implicit first person singular.	Present Simple	active	interrogative	implicit

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

Subject	The tense	Voice	Sentence Type	Commanding Type
implicit first-person singular	present Simple	active	declarative	explicit

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

Subject	Tense	voice	type of sentence	type of ordering
implicit first-person singular	Present Simple	active	imperative	explicit

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.

Syntactic aspects of Forbidding

Subject	Tense	voice	Sentence type	Forbidding Type
implicit first person singular.	Present Simple	active	declarative	Explicit

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.

Syntactic Aspects of allowing

Subject	The tense	voice	Sentence Type	type of allowing
implicit first person singular.	Present Simple	active	declarative	explicit

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.

Syntactic Aspects of suggestion

Subject	tense	voice	sentence type	suggesting type
implicit first-person plural.	Present Simple	active	declarative	explicit

Table (1.1) the directive speech acts of English sermon (Happy Easter):

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

* 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

خطبة العيد فرحة

عبد الناصر بليح 6 / 7 / 2016 <https://www.Doaah.com>.

(The Eid is delightful)

Requestives acts

i: Praying

-May Allah accept your obedience

- تقبل الله طاعتكم.

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) followed by the utterance which has the illocutionary force of pray (طاعتكم) *taeatukum* (your obedience). The hearer can infer the illocutionary force of praying implicitly.

Syntactic Aspects of Praying

Subject	tense	voice	sentence type	praying type
Implicit first-person singular	Present Simple	active	Declarative	Implicit.

ii: insisting

-ونحن في صباح هذا اليوم يوم العيد نؤكد على كلمة (فرحة)، لان 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 (نؤكد) *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.

Syntactic Aspects of insisting

Subject	Tense	voice	sentence type	insisting type
explicit first-person plural	Present Simple	active	Declarative	Explicit

Questions acts**i:Question**

- "قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ" (الأعراف ٣٢).

- " 'Say' O Muhammad ﷺ 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 (للذين امنوا *qul hi liladhin amanuu* (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

Subject	tense	voice	sentence type	questioning type
implicit first-person singular	Present Simple	active	imperative	Implicit

Requirements acts

i: Command

" قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ" (يونس ٥٨)

- " 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 act. The illocutionary point is expressed directly by using some of command devices as using the imperative verb (قل) *qul* (say), and also by using (المضارع البسيط) (المقترن بلام الامر) as in (فليفرحوا) *faliyafrahuu* (let them rejoice). 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

Subject	tense	voice	sentence type	commanding type
implicit first person singular	Present Simple	active	imperative	Explicit

ii: Order

-احرصوا على التكافل الاجتماعي مع الفقراء واليتامى والارامل.

-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 (احرصوا) *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

Subject	tense	voice	sentence type	ordering type
implicit first person singular	Present Simple	active	imperative	Explicit

Prohibitive acts

i: Prohibiting

- "قال النبي محمد (ﷺ): لا يحل لمسلم أن يهجر اخاه فوق ثلاث ليال، يلتقيان: فيعرض هذا، ويعرض هذا، وخيرهما الذي يبدأ 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" as in, "لا النافية + فعل مضارع" *la 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

Subject	tense	voice	sentence type	prohibiting type
implicit first person singular	Present Simple	active	Declarative	Implicit

Advisories acts

i: Advice

1- *إن عيدكم هذا يوم فرح وسرور وتهان لمن صلحت نيته وقبل صيامه وقيامه وصدقته*

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 subsection of advisories, in this Arabic sermon is expressed indirectly. That is, the phrase (*إن عيدكم هذا يوم فرح وسرور*) *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 (*لمن صلحت نيته وقبل صيامه وقيامه وصدقته*) *liman*

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

Subject	tense	voice	sentence type	advising type
Implicit first person singular	Present Simple	Active	Declarative	Implicit.

ii: Recommending

- عندما تجتمع كلمتنا وننبذ فرقتنا واختلافنا وتعصبنا، فوحدتنا هي سر قوتنا، وعماد نجاحنا والفرقة أعاننا الله منها هي طريق الفشل في كل مجالات الحياة.

- 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

- فأطاعة تمضي مشقتها، ويبقى اجرها، والمعصية تمضي لذتها، ويبقى وزرها.

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

iv: Warning

- " وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ " (الأنفال (٤٦)).

- "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 (العيد فرحة) (The Eid is delightful)

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

* 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.

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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/العيد فرحة

لفضيلة الشيخ عبد الناصر بليح

الحمد لله رب العالمين. الله أكبر الله أكبر لا إله إلا الله، الله أكبر الله أكبر والله الحمد. أما بعد فيا جماعة الإسلام. إن عيدكم هذا يوم فرح وسرور وتهان لمن صلحت نيته وقبل صيامه وقيامه وصدقته .. إن عيدكم هذا يوم من أيام الله المباركة، يوم عيد الفطر، جمعكم الله في صباحه المبارك على طهارة وتقوى، بعد أن أديتم فريضة الصيام بحمد الله وعونه، وها أنتم أولاء تفوزون بجائزة الصيام والقيام والطاعة، والصلح مع الله بالتوبة والعمل الصالح فهنيئاً لكم وتقبل الله طاعتكم. عن أنس رضي الله عنه قال: قدم النبي صلى الله عليه وسلم المدينة ولهم يومان يلعبون فيهما، فقال رسول الله: "قد أبدلكم الله تعالى بهما خيراً منهما يوم الفطر ويوم الأضحى"، وقوله لأبي بكر رضي الله عنه وقد انتهر جاريتين في بيت عائشة تتشدان الشعر يوم العيد: "يا أبا بكر إن لكل قوم عيداً وإن اليوم عيدنا". (أبو داود وغيره).

أخوة الإيمان والإسلام : 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-: - لِلصَّائِمِ فَرَحَتَانِ يَفْرَحُهُمَا؛ إِذَا أَفْطَرَ فَرِحَ، وَإِذَا لَقِيَ رَبَّهُ فَرِحَ بِصَوْمِهِ" (مسلم وأحمد). ونحن في صباح هذا اليوم يوم العيد نؤكد على كلمة (فرحة)؛ لأن العيد في الإسلام هو اليوم الذي يعود، ويفرح به المسلمون، وما سمي عيداً إلا لعوده فها هو العيد قد عاد، فينبغي للمسلمين أن يفرحوا؛ لأنهم أدوا ما عليهم من طاعة لله رب العالمين.

والسؤال الذي نطرحه على مائدة اليوم: يا ترى، ما حقيقة هذا الفرح الذي يُعَلِّقُه النبي - صلى الله عليه وسلم؟ ولأي شيء يكون؟ وبماذا يفرح المسلم؟ وما هي العوامل التي تجعل المسلم فرحاً مبهجاً في حياته؟ والجواب على هذا السؤال هو: أننا واتقون بأننا نقنّب فرحنا من فرح الله - تعالى - ومن فرح نبيه - صلى الله عليه وسلم - ومن فرح الصحابة - رضي الله عنهم أجمعين. المؤمن حينما يأتيه ملك الموت، لكرامته عند الله: يريه الله مقامه في الآخرة فيقول: لم أر شراً قط، قد يكون عانى في الدنيا ما عانى، وقد ساق الله إليه أكثر أنواع البلاء؛ من مرض، ومن فقر، ومن ضيق، ومن شدة، ومن تحمل متاعب، فإذا رأى مقامه في الجنة يقول: لم أر شراً قط، وهذا الكافر الذي أمضى حياته في المتع الرخيصة وفي اللذائذ، وكان منغمساً إلى قمة رأسه، نسي المعاصي والآثام حينما يرى مكانه في النار يقول: لم أر خيراً قط، فالطاعة تمضي، والمعصية تمضي، لكن الطاعة تمضي متاعبها، ويبقى أجرها وثوابها، والمعصية تمضي لذتها، ويبقى وزرها وشقاءها. الله عز وجل مكننا بفضلته تعالى من صيام هذا الشهر، ومن قيامه، ونرجو الله أن يكون هذا الصيام وهذا القيام مقبولاً عند الله عز وجل، فالعبرة بالقبول، وقبول العمل الصالح عند الله عز وجل له قاعدة. وأما فرحه عند لقاء ربه: فيما يجده عند الله من ثواب

الصيام مدخرًا، فيجده أحوج ما كان إليه، كما قال تعالى: "وَمَا تَقْدَمُوا لِأَنْفُسِكُمْ مِّنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرٌ وَأَعْظَمَ أَجْرًا" (المزمل/٢٠). وقوله تعالى: "يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا" (ال عمران/٣٠)، وقوله تعالى: "فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ" (الزلزلة/٧). وتذكّر ما قاله الإمام عليّ بن أبي طالب - رضي الله عنه - عندما دخل رجلٌ عليه في يوم عيد الفطر، فوجده يأكل طعامًا خشنًا، فقال له: يا أمير المؤمنين، تأكل طعامًا خشنًا في يوم العيد!! فقال له الإمام عليّ - كرم الله وجهه -: اعلم يا أخي، أنّ العيد لمن قبل الله صومه، وغفر ذنبه، ثم قال له: اليوم لنا عيد، وغدًا لنا عيد، وكل يوم لا نعصي الله فيه فهو عندنا عيد، وقال الحسن: كل يوم لا يعصى الله فيه فهو عيد، وكل يوم يقطعه المؤمن في طاعة مولاه وذكّره وشكره فهو له عيد.

أحبائي في الله: والأعياد في الإسلام تأتي عقب عبادات كبرى، والفرح الحقيقي في العيد هو فرح بالهداية، فرح بالصلح مع الله، فرح بالإنابة إليه، فرح بالتوبة له، فرح بالسعادة بقربه، كل يوم يمر بغير معصية لله فهو فرحة كبرى، العيد العودة للدين: "قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ" (يونس/٥٨). العيد فرحة بالنعمة: "قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ" (الأعراف/٣٢). يحتفل المسلمون بعيد الفطر السعيد بعد أن أدوا ركن صيام شهر رمضان فلا أوحش الله منك يا شهر رمضان، يا شهر الصيام والقيام والتراويح، ويا شهر التوبة والغفران، ويا شهر الجود والإحسان.. ويا شهر المغفرة والرحمة والعتق من النيران .. أخوة الإيمان والإسلام: إن عيد الفطر يسمى يوم الجائزة ويوم الجوائز حيث يفوز فيه أقوام ويحرم آخرون لقوله تعالى: "ولكل درجات مما عملوا وما ربك بغافل عما يفعلون"، جائزة للمسلمين الذين صاموا شهر رمضان وقاموا لياليه وأكثروا من تلاوة كتاب الله عز وجل، فأكثروا من الدعاء، وأخرجوا زكاة أموالهم وخاصة صدقة الفطر، وحافظوا على صلاة الجماعة في المساجد وحرصوا على دروس العلم والفقهاء التي ألقاها العلماء والدعاة، وأحيوا ليلة القدر، فهنيئًا للمسلمين جميعًا الذين صاموا شهر رمضان. قال صلى الله عليه وسلم: "من صام رمضان إيمانًا واحتسابًا غفر له ما تقدم من ذنبه"، "ومن قام رمضان إيمانًا واحتسابًا غفر له ما تقدم من ذنبه"، "ومن قام ليلة القدر إيمانًا واحتسابًا غفر له ما تقدم من ذنبه". (البخاري ومسلم). وورد أن الملائكة تنزل في صبيحة يوم عيد الفطر تقف في أبواب الطرق وتتنادي يا أمة محمد: اخرجوا إلى رب عظيم يعطي الجزيل.. ويتميز عيد الفطر بأنه آخر يوم يمكن قبله دفع زكاة الفطر الواجبة على المسلمين، ويؤدى المسلمون في صباح العيد بعد شروق الشمس بثلاث ساعة تقريبًا صلاة العيد ويلتقي المسلمون في العيد ويتبادلون التهاني ويزورون أهلهم وأقرباءهم، وهذا ما يعرف بصلة الرحم. كما يزور المسلم أصدقاءه ويستقبل أصحابه وجيرانه، ويعطف على الفقراء. فالعيد في معناه

الإيماني شكر الله على تمام العبادة، لا يقولها المؤمن بلسانه فحسب، ولكنها تعتلج في سرائره رضا واطمئنانًا، وتتبلج في علانيته فرحًا وابتهاجًا، وتُسفر بين نفوس المؤمنين بالبشر والأنس والطلاقة، وتمسح ما بين الفقراء والأغنياء من جفوة. والعيد في معناه الإنساني يومٌ تلتقي فيه قوة الغني، وضعف الفقير على محبة ورحمة وعدالة من وحي السماء، غنائها الزكاه، والإحسان، والتوسعة. ويتجلى العيد على الفقير المُترب فيطرح همومه، ويسمو من أفق كانت تصوره له أحلامه، وينسى مكاره العام ومتاعبه، وتمحو بشاشة العيد آثار الحقد والتبرم من نفسه، وتتهرم لديه دواعي اليأس على حين تنتصر بواعث الرجاء. متي أفرح بالعيد؟ عندما أشعر بالقبول وإن من أعظم علامات قبول العمل في رمضان، التوبة النصوح من جميع الذنوب الماضية والعزيمة الصادقة على الاستقامة على الطاعة في الأيام القادمة، فما أحسن الحسنة بعد السيئة تمحها، وأحسن منها الحسنة بعد الحسنة تتلوها.

يقول الله تعالى: "وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ" (النور: من الآية ٣١)، ويقول النبي صلى الله عليه وسلم: "إن الله عز وجل يبسط يده بالليل ليتوب مسيء النهار، ويبسط يده بالنهار ليتوب مسيء الليل، حتى تطلع الشمس من مغربها". العيد الحقيقي: إن عيدنا الحقيقي يوم أن نظهر أنفسنا من الذنوب بتوبة صادقة وعودة ربانية إلى تعاليم ديننا. إن عيدنا الحقيقي يوم أن تحرر مقدساتنا وتكون أنت وأنت ممن تربوا أو ربوا جيل النصر المنشود، أو تكون أنت أيها الشاب ممن يرفعون لواء الإسلام على سطح المسجد الأقصى.. أسأل الله تعالى أن يجعلنا من المقبولين، وأن يختم لنا بخير وأن يجمعنا على خير، ثم صلوا وسلموا على خير الوري، فقد أمركم بذلك ربكم تبارك وتعالى: "إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا" (الأحزاب/٥٦).

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

أما بعد فيا أيها الأحباب. إن عيدكم هذا، يوم عظيم، وعيد كريم، في هذا اليوم الذي توج الله به شهر الصيام؛ تعلن النتائج وتوزع الجوائز، في هذا اليوم يفرح الذين جدوا واجتهدوا في رمضان سبق قوم ففازوا، وتأخر آخرون فخابوا، في هذا اليوم يفرح المصلون، ويندم الكسالى النائمون واللاهون العابثون اللاعبون.

إن الجوائز الإلهية والمنح الربانية التي توزع اليوم ما هي إلا جزء من الجوائز العظيمة والمنح الكريمة والعطايا الجليلة التي يخصصها الله بها عباده الصائمين يوم القيامة، روى البخاري ومسلم من حديث أبي هريرة رضي الله عنه، قال: قال رسول الله - صلى الله

عليه وسلم-: "للصائم فرحتان يفرحهما: إذا أفطر فرح، وإذا لقي ربه فرح بصومه". سؤال يكرر نفسه .. العيد فرحة فمتي نفرح بالعيد؟**

أيها الأحبة الفائزون نفرح بالعيد عندما يكون عيدنا .. تعاطف وتراحم: لأن عماد العيد التعاطف والتراحم والحنان، والتآخي والبذل والسخاء، فعن النُّعْمَانِ بْنِ بَشِيرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ، وَتَرَاحُمِهِمْ، وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى " مسلم.

** أيها الأحبة الفائزون نفرح بالعيد عندما يكون عيدنا صلة لأرحامنا: فصلة الأرحام دليل على كمال الإيمان، وبسطة في الرزق والعمر، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ: " مَنْ سَرَّهُ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ، أَوْ يُنْسَأَ لَهُ فِي أَثَرِهِ، فَلْيَصِلْ رَجْمَهُ " البخاري، وهذه الصلة عبادة جليلة، فما من خطوة بعد الفريضة أعظم أجراً من خطوة إلى ذي رحم، وثوابها معجل في الدنيا ونعيم في الآخرة، فعن أَبِي هُرَيْرَةَ - رضي الله عنه - قَالَ: قَالَ رَسُولُ اللَّهِ - صلى الله عليه وسلم - : " لَيْسَ شَيْءٌ أَطْيَعُ لِلَّهِ فِيهِ أَعْجَلَ ثَوَابًا مِنْ صَلَاةِ الرَّجْمِ، وَلَيْسَ شَيْءٌ أَعْجَلَ عِقَابًا مِنَ الْبُغْيِ، وَقَطِيعَةَ الرَّجْمِ " السلسلة الصحيحة"، من وصلها وصله الله، ومن قطعها قطعها الله، فعن أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: " إِنَّ اللَّهَ خَلَقَ الْخُلُقَ، حَتَّى إِذَا فَرَعَ مِنْ خَلْقِهِ، قَالَتِ الرَّجْمُ: هَذَا مَقَامُ الْعَائِدِ بِكَ مِنَ الْقَطِيعَةِ، قَالَ: نَعَمْ، أَمَا تَرْضَيْنَ أَنْ أَصِلَ مَنْ وَصَلَكَ، وَأَقْطَعَ مَنْ قَطَعَكَ؟ قَالَتْ: بَلَى يَا رَبِّ، قَالَ: فَهُوَ لَكَ " قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " فَاقْرَأُوا إِنْ شِئْتُمْ: "فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقْطِعُوا أَرْحَامَكُمْ" (محمد: ٢٢). أيها الأحبة الفائزون :نفرح بالعيد عندما نكون قد أصلحنا ذات بيننا وها هي أيام العيد مناسبة لإصلاح ذات البين :فعن أَبِي الدَّرْدَاءِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَلَا أُخْبِرُكُمْ بِأَفْضَلِ مِنْ دَرَجَةِ الصِّيَامِ وَالصَّلَاةِ وَالصَّدَقَةِ؟" قَالُوا: بَلَى، يَا رَسُولَ اللَّهِ قَالَ: «إِضْلَاحُ ذَاتِ الْبَيْنِ، وَفَسَادُ ذَاتِ الْبَيْنِ الْخَالِقَةُ» (أبو داود). أصلح ما بينك وبين الله بالتوبة النصوح، وبالطاعة التامة، وبالتقرب إليه بنوافل العبادات وصالح الأعمال، وأصلح ما بينك وبين الآخرين بالمسامحة، أو الاعتذار، أو أداء ما قصرت في أداءه، ثم أصلح بين المؤمنين " : فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِنْ كُنْتُمْ مُؤْمِنِينَ" (الأنفال/١). العيد فرصة لإصلاح العلاقات الاجتماعية، بين الزوج وزوجته، وبين الجار وجاره، وبين كل طوائف وشرائح المجتمع، لتعم السعادة أرجاء مصرنا الحبيبة، وأمتنا الإسلامية. أحبابي يا من تحتفلون بعيد الفطر السعيد احرصوا على الطاعات كالتكبير وحضور صلاة العيد، احرصوا على إدخال السرور على قلوب أهليكم "الوالدين والزوجات والأولاد والأقارب" ، حتى يكون لنا فرحة في الأرض وفرحة في السماء. قال صلى الله عليه وسلم: " لا يحق لمسلم أن يهجر أخاه فوق ثلاث يلتقيان فيعرض هذا ويعرض هذا، وخيرهما الذي يبدأ بالسلام" (مسلم).. وإن لم يُفْلِح العيد في

تليين صلابة هذه القلوب، فوعيدُ الله - تعالى - غير بعيد حين قال في كتابه الكريم: ﴿ فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ * أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَارَهُمْ ﴾ (محمد/ ٢٢-٢٣). وقوم أصابتهم لعنةُ الله - تعالى - في أنفسهم، وعاشت معهم في حياتهم أتى يجدون طعمَ الراحة والاستقرار؟! أيها الفائزون: نفرح بالعيد عندما يرسم عيدنا على الشفاه معاني الحب ويكتب في حياة المسلمين حياة من الإخاء الصادق، فعن أبي أيوب الأنصاري، أن رسولَ الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: " لَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثٍ، يُلْتَقِيَانِ فَيُعْرِضُ هَذَا وَيُعْرِضُ هَذَا وَخَيْرُهُمَا الَّذِي يَبْدَأُ بِالسَّلَامِ " (الْبَحَارِيُّ).

**متي نفرح بالعيد ؟ عندما تجتمع كلمتنا ونبذ فرقتنا واختلافنا وتعصبنا ، فوحدتنا هي سر قوتنا، وعماد نجاحنا، والفرقة أعاننا الله منها هي طريق الفشل في كل مجالات الحياة: " وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ " (الأنفال: ٤٦). وقد كان بعض السلف يقولون: بنس القوم قوم لا يعرفون الله إلا في رمضان، كن ربانياً ولا تكن رمضانياً، لا تكن إنساناً موسميّاً يعرف الله شهراً في العام، ثم بعد ذلك ينقطع عن طاعة الله، وعن عبادة الله ، ومن علامات قبول الحسنة، الحسنة بعدها. الفرحة الحقيقية: أن ما حققناه في رمضان من مليارات الحسنات ينبغي أن نستمر عليه بعد رمضان، وأن تستقيم جوارحنا على طاعة الله، فإذا لم يكن عمل صالح فلا يقبل منه الكلم الطيب. ومن لم تستقيم سلوكه ويحسن خلقه فلا ينفعه صلاة ولا صيام ولا كثير عمل وقيل: والعمل الصالح يرفعُ العامل ويشرفه، أي: مَنْ أَرَادَ الْعِزَّةَ وَالرَّفْعَةَ فَلْيَعْمَلِ الْعَمَلَ الصَّالِحَ، فَإِنَّهُ هُوَ الَّذِي يَرْفَعُ الْعَبْدَ.