

## Power and Solidarity in Muslim Eid and Christian Easter Sermons: A Sociolinguistic Study

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### **ABSTRACT:**

The purpose of the present study is to demonstrate that sermon as a form of religious discourse, and that study is deals with Socio-linguistic angle. The problem is raised in this study, whether the most common lexical linguistic expressions of power and solidarity, presented by Brown and Gilman (1960), are existed in both languages (Arabic and English) of selected sermons, with specifying their rates of frequency occurrences.

The current study aims at specifying the widely used of lexical linguistic expressions which indicated the power and the solidarity in these selected sermons [Easter Hope Sermon and شعائر الامة واملأها (Omens and hopes of the nation)].

In order to achieve this aim, the following hypotheses must be conducted:

1- Every language has particular language markers of lexical expressions to reflect power and solidarity. The power of lexical linguistic expressions is the most frequency of occurrences in Arabic selected sermon, while the Solidarity of the lexical linguistic expressions is the most frequency of occurrences in English selected sermon.

2- The lexical linguistic expressions are used to maximize or minimize the distance between the addresser and the addressee.

**Keywords:** Power, solidarity, sermons.

### **1. INTRODUCTION (Overview)**

This study is concerned with religious sermon, which has a clear picture is depicted by Qutbuddin (2008:180), which is "an official discourse (for various purposes and containing diverse themes) which was extemporaneously composed and orally delivered in formal language to a large , live public audience , with the orator standing on a high place (later named as the pulpit) and facing the audience". The religious sermons (especially Eid and Easter sermons) deal with social issues since they care with ethical, beliefs, faith, and all things which related to social situations.

As this study is involved in analyzing Eid and Easter sermons under the model is adopted from Brown and Gilman (1960) of the linguistic lexical markers of power and solidarity.

## **2.THEORETICAL FRAMEWORK**

### **a. The Sociolinguistic Level**

Bucholtz and Hall (2008: 404) give the term 'sociocultural linguistics'. As a result, the term 'Socio-linguistics' becomes more common. There are multiple topics covered in this field which include: dialect, age, gender, professional jargon, distance, power...etc. Coupland and Jaworski (2006b:2) involve that " Sociolinguistics is now a broad and variant interdisciplinary project working across the different disciplines that were its origins". In sum, Sociolinguistics deals with language and society, i.e., it handles the language inside the society in respect to social context.

### **b. The concept of Power**

Brown and Gilman (1960) stress that Power (henceforth P) is an asymmetrical dimension of authority by one person over another even if he / she able to control the behavior of the counterpart. At least two people who have a relationship of P although they cannot have the concept of P in the same way of behavior, i.e., one of the interlocutors is superior upon the other one in physical strength, rank, sex, age, and in many institutionalized roles, such as; in the church, the army, the state, or even with the family. Meanwhile, Ryan et al (1982), calls the P dimension as ' Status dimension '.

### **c.The Concept of Solidarity**

Solidarity (henceforth Sol) indicates that there is close (intimate) relationship between interlocutors who participate some common qualities, for example: membership in the same family, the same religion, same age etc.

Sol, unlike P, identifies intimate from distance relations, i.e., Sol is a symmetrical relationship (Brown and Gilman, 1960). Furthermore, Sol can also stem from the contact, whether the contact "results in the discovery or creation of the like-mindedness" (ibid.).

Most notably, that the concept of Sol is not created from every shared personal quality, for instance, having the same size of shoes or the same color of eye does not involve intimate relationship between such people (Brown and Gilman, 1960).

In this view, Sol is a kind of symmetrical relations which created by using reciprocal linguistic forms. Eventually, these linguistic forms manifest familiarity and intimacy.

### **d.Lexical Choices**

Lexical choice (henceforth LC) expresses the kind of marker which determines the relationship between the interlocutors. The lexical choices which manifest the relationship of the use of language and interpersonal rapport in English and Arabic, which are: (1) Pronominal choice, (2) honorific expression, (3) kinship terms, and (4) terms of address.

## **3. METHOD**

This research focuses on the contrastive analysis of power and solidarity of lexical linguistic expressions in both English and Arabic

religious sermons, the data have been chosen of Muslim Eid and Christian Easter sermons. The data are selected to deal with one theme which related to human social situations and religious issues, i.e., the data are deal with the people's communication with each other and their relationship with Allah (Kasper, 1990: 205).

This analysis of this study is used the qualitative and quantitative approaches.

The data of the current study are picked up from multiple websites; <https://www.sermoncentral.com/sermons> and <http://www.Alminbar.Net>.

The model of this study is adopted from Brown and Gilman(1960)who investigate the semantics of pronouns of address to indicate the existence of various objective relationship in the use of pronouns between the speaker(addresser) and the listener(addressee). This level focus on the study of Sociolinguistic markers of Power and Solidarity in linguistic choices of lexical items or expressions to clarify the relationship between the participants. In this view, the notion of Power (P) represents the state of being superior to the counterpart (an asymmetrical dimension of dominance), while Solidarity (Sol) represents the equal position (status) for both of the counterparts (a symmetrical dimension of dominance), i.e., which reflects an ordinary communication.

The lexical linguistic expressions are involved: (Pronominal Choice, Kinship terms, Honorific expressions, and Terms of addresses).

#### **4. FINDING AND DISCUSSION**

Here in this present study, the focus is projected on the lexical linguistic markers which are helpful for addressing people those who have a higher status, the lower status, or even those people of the same status.

Bold font will be the mark of any word or phrase in the selected extract which indicates the required lexical linguistic expression which carries power or solidarity.

##### **a.ANALYSIS OF ENGLISH DATA**

###### **Easter Hope Sermon**

<b>Easter</b>	<b>Andy</b>	<b>2 / 4 /</b>	<a href="https://www.sermoncentral.com/sermons"><b>https://www.sermoncentral.com/sermons.</b></a>
<b>Hope</b>	<b>Grossman</b>	<b>2017</b>	

###### **(1)The pronominal Choices**

###### **i –The first- person pronoun:**

1-"What **we** preach... **We** are then found ...for **we** have... **we** serve

-The addresser (the priest) uses the exclusive **we** as in the excerpts above, (marker of P.) referring to himself and the other priests, excluding the addressees.

2- **We** have hope...**we** are of all people... **we** would be pitiful... **we** say...

- The addresser (the priest) uses the inclusive **we** in the sentences above, (marker of Sol.) referring to the priest himself, the audience, and the Christian people.

3- **we** claim ...**we** deceive **ourselves**.

- The addresser (the scripture of John 1:8) uses the inclusive **we** as in the sentences above, (marker of Sol.) referring to the addresser himself, the audience, and the Christian people.

4- **We** will not all sleep...**we** will be changed... **we** are of all people.

- The addresser (Paul) uses the inclusive **we** as in the sentences above, (marker of Sol.) referring to the addresser himself, the audience, and the Christian people.

5-' **we** deceive **ourselves**'.

-The addresser (the scripture of John 1: 8) uses the first- person plural possessive pronoun **our** as in the sentence above, (marker of Sol.) referring to the addresser himself, the audience, and the Christian people.

6-' **our Lord Jesus'**

-The addresser (Paul in the scripture Corinthians 15:55-57) uses the first- person plural possessive pronoun **our** as in the sentence, (marker of Sol.) referring to the addresser himself, the audience, and the Christian people.

7- **Our drab... Our Savior ...**, and for **our earnest**

-The addresser (the priest) uses the first- person plural possessive pronoun **our** as in the excerpts above, (marker of Sol.) referring to the priest himself, the audience, and the Christian people.

8-'Take **our sins** away'

-The addresser (the priest) uses the first- person plural possessive pronoun **our** as in the sentence above, (marker of Sol.) referring to the addresser himself, the audience, and the Christian.

9- **Our Lord Jesus**

-The addresser (Paul) uses the first- person plural possessive pronoun **our** as in the sentence, (marker of Sol.) referring to the addresser himself, the audience, and the Christian people.

10- I consider that **our present** ...

-The addresser (Words of God, the scripture of Roman 8:18) uses the first- person plural possessive pronoun **our** as in the sentence above, (marker of P.) referring to Jesus and the holy spirit (in Christian religion).

11- ...for **our light**.

-The addresser (Word of God, the scripture of Corinthians 4:17) uses the first- person plural possessive pronoun **our** as in the excerpts, (marker of p.) referring to God (in Christian religion).

12-... **our preaching**

-The addresser (the priest) uses the first- person plural possessive pronoun **our** in the utterance, (marker of P.) referring to the priest himself and the other priests.

13- " the truth is not in **us**... **forgive us** our sins and **purify us**".

-The addresser (John 1:8) uses the first- person plural objective pronoun **us** as in the excerpts above, (marker of Sol.) referring to the addresser himself, the audience, and the Christian people.

14- " Easter bring **to us**... God **loved us..** God will **bless us** ".

-The addresser (the priest) uses the first- person plural objective pronoun **us** in the sentences above, (marker of Sol.) referring to the addresser himself, the audience, and the Christian people.

15- " He **give us**... love **for us** ...life **for us** ..".

-The addresser (Paul) uses the first- person plural objective pronoun **us** as in the excerpts, (marker of Sol.) referring to the addresser himself, the audience, and the Christian people.

16- " will be revealed **in us**...are achieving **for us** ...".

-The addresser (word of God, Romans 8:18) uses the first- person plural objective pronoun **us** as in the sentences above, (marker of p.) referring to Jesus Christ.

17- " There is a resurrection **for us**".

-The addresser (the priest) uses the first- person plural objective pronoun **us** as in the sentence above, (marker of P.) referring to the priest himself and the other priests.

## ii –The second personal pronoun

18- I want to remind **you** ... I preached to **you**... **you** received... **you** get down...

-The addresser (the priest) uses the second- person plural pronoun **you** as in the sentences, (marker of P.) referring to the audience, and the Christian people in general.

19-' **you** must...for when **you** eat from it **you** will certainly die'.

-The addresser (the scripture in the Bible) uses the second- person plural pronoun **you** as in the sentences above,(marker of P.) referring to Adam (p.b.u.H).

20- I declare **to you**...listen I **tell you** a mystery.

- The addresser (Paul) uses the second- person plural pronoun **you** in the sentences above,(marker of P.) referring to the audience, and the Christian people.

21- " truly I **tell you**".

-The addresser (Jesus) uses the second- person plural pronoun **you** in the sentence above, (marker of P.) referring to the audience, and the Christian people.

22- "**you** will receive".

-The addresser (word of God, Romans 8:18) uses the second- person plural pronoun **you** in the sentence above, (marker of P.) referring to the audience, and the Christian people.

23- I need **you** in my life ... **Thank you** ... My hope is in **you** ...for **you**.

-The addresser (the priest) uses the second- person plural pronoun **you** in the sentences above , (marker of P.) referring to Jesus Christ during their (Christian prayer).

24- have taken **your** stand... confess **your sin** ... hope in **your life**.

-The addresser (the priest) uses the second- person possessive pronoun **your** in the sentences above, (marker of P.) referring to the audience , and the Christian people.

25- for **your dying** ... I believe **your offer** ....

-The addresser (the priest) uses the second- person possessive pronoun **your** in the sentences above, (marker of P.) referring to Jesus Christ during their (Christian) prayer.

26-"**Your victory** ? where, O death , is **your sting?**"

- The addresser (Paul) uses the second- person plural pronoun **you** in the utterances above, (marker of P.) referring to death.

### **(2) The Kinship Terms (KT):**

27- "Brothers and sisters".

-The addresser (the priest) uses the **KT** in the utterance above, (marker of Sol.) referring to the audience, and the Christian people in general.

28- " The guilt of **the parent**".

-The addresser (in the scripture of Ezekiel 18:20) uses the **KT** in the utterance above, (marker of P.) referring to the people who give birth to us and take care of us.

29- " He gave his one and only **son**".

-The addresser (in the scripture of John 3: 16- 17) uses the **KT** in the sentence above, (marker of Sol.) referring to Jesus Christ (according to Christian's belief).

### **(3) Honorific Expressions (HE)**

30- "**the glory of God**".

-The addresser (priest) uses **HE** in the utterance, (marker of P.) referring to power of 'The Lord of The World'.

31- " the hope of being loved by **Almighty God**".

-The addresser (priest) uses **HE** in the sentence above, (marker of P.) referring to the power of 'The Lord of The World'.

32- **Father's glory**.

-The addresser (Mathew) uses **HE** in the utterance above, (marker of P.) referring to the power of God.

33- **a chief shepherd**.

-The addresser (Peter 5:4) uses **HE** in the utterance above, (marker of P.) referring to Jesus Christ.

### **(4) Terms of address (T o A)**

34- " The next day **John** saw Jesus coming"

- The addresser (John) uses the **FN** "John" in the sentence above, (marker of P.) referring to himself as The Baptist, The Gospel is written by st. John.

35- "**Jesus** I need you in my life".

- The addresser (the priest) uses the **FN** "Jesus" in the sentence above, (marker of P.) referring to the Prophet of Christianity (Al- Messiah) (p.b.u.H).

**Table (4-12)Power and Solidarity of the lexical linguistic expressions in English sermon (Easter hope)**

<b>Lexical linguistic expressions.</b>	<b>Power (P.)</b>		<b>Solidarity (Sol.)</b>		<b>Total</b>	
	<b>F.</b>	<b>%</b>	<b>F.</b>	<b>%</b>	<b>F.</b>	<b>%</b>
<b>Pronominal Choices</b>	<b>First-person Pronoun(1<sup>st</sup>) (We- our-us)</b>	<b>12</b>	<b>17.14 %</b>	<b>62</b>	<b>91.176 %</b>	<b>74</b>
	<b>Second-Person</b>	<b>49</b>	<b>70%</b>	/		<b>49</b>

	<b>pronoun (2<sup>nd</sup>) (you- your)</b>						
<b>Kinship Terms</b>	<b>3</b>	<b>4.285 %</b>	<b>6</b>	<b>8.82%</b>	<b>9</b>	<b>6.52%</b>	
<b>Honorific Expressions</b>	<b>4</b>	<b>5.71%</b>	/		<b>4</b>	<b>2.89%</b>	
<b>Terms of addresses (First name- Middle name- Last name-Nick name- Surname).</b>	<b>2</b>	<b>2.857 %</b>	/		<b>2</b>	<b>1.44%</b>	
<b>Total</b>	<b>70</b>	<b>100%</b>	<b>68</b>	<b>100%</b>	<b>13 8</b>	<b>100%</b>	

\* F = frequency

% = Percentage

The table above depicts English sermon (Easter hope) which displays the number of the lexical linguistic expressions with their Power and Solidarity which are extracted from this sermon.

It is important to know that "First- person pronouns of pronominal choices" have the highest number of frequency (74) occurrences, out of the total number (138), and the ratio of (53.62%), followed by "Second- person pronouns of pronominal choices" with (49) occurrences, forming (35.50%), "Kinship Terms" with (9) occurrences, making up (6. 52%), "Honorific Expressions" with (4) occurrences, and the ratio of (2.89%), and finally "Terms of Addresses" which stand last for having only (2) occurrences, constituting (1.44%).

This area of research focus on the main issues in the subjects of Sociolinguistics, which are Power and Solidarity of the lexical linguistic expressions as exhibit in the table above.

Accordingly, Power is considered the superior and more dominant than Solidarity by the virtue of having the greatest number of frequencies (70)occurrences, out of the whole number (138) occurrences, while Solidarity has the frequency of (68)occurrences.

In regard with Power, on the other hand, " Second- person pronouns of pronominal choices" have the most commonly used of the number of frequency (49)occurrences from the total number (70)occurrences, making up (70%), followed by " First- person pronouns of pronominal choices" with frequency of (12)occurrences, and the ratio of (17.14%), " Honorific Expressions" with (4)occurrences, making up (5.71%), "kinship Terms" with (3) occurrences, forming (4.285%), whereas " Terms of Addresses" stand last at the bottom scale of frequency since they have only (2) occurrences, and the ratio of (2. 857%)of the total number.

In the sense of Solidarity, "First- person pronouns of pronominal choices" have the greatest number of frequencies (62)occurrences from the whole number(68), forming (91.176%), followed by "Kinship Terms" with (6) occurrences, making up (8.82%), whereas "Second- person pronouns of pronominal choices", "Honorific Terms", and "Terms of Addresses" stand last for failing to have any single occurrence of frequency.

**b. ANALYSIS OF ARABIC DATA**(بشائر الامة وامالها)

(Omens and hopes of the nation)

<b>بشائر الامة وامالها</b>	صالح بن عبد الله بن حميد	9 / 5 / 1995	<a href="http://www.Alminbar.Net">http://www.Alminbar.Net</a>
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**(1)The pronominal Choices****i –The First- Person Pronoun:**

... تحدث ونحن - ١

1-we are talking...

-The addresser (the preacher) uses the isolated form of the first- person plural pronoun **نَحْنُ nahnu** (we are) in the utterance above (marker of Sol.) referring to himself(the preacher), the audience, and the Muslims.

٢ - "فَانظُرْ فِي أوضاعِ أمتنا، وَلَنَتَدَبَّرْ مُوَاطِنْ ضعْفَنَا وَقُوَّتَنَا، وَلَنَرَاجِعْ عَلَاقَتَنَا مَعَ دِينَنَا وَأَعْدَانَنَا".

2-Let's look at the conditions of our nation under our weakness and our strength, we consider our relationship with our religion and our enemies.

٣ - أبناء قومنا.

3- Our Peoples' Sons.

ونحن نتحدث ... ونستأتم ... ٤ -

4-we are talking... we are inspiring.

-The addresser (The preacher)uses the inclusive **we** .i.e.,the suffixed form of the first- person plural pronoun **نَّا n** or **لَنَا la na** in the sentence No.(2) **نَنْظُرْ nanzur** (we look), **أَمْتَانَا amtana** (our nation), **نَتَدَبَّرْ natadabar**(we consider), **ضَعْفَنَا daefuna** (our weakness), **قُوَّتَنَا quatuna** (our strength), **نَرَاجِعْ nurajie**(we consider), **عَلَاقَتَنَا ealaqatuna** (our relationship), **دِينَنَا dinuna** (our religion), **أَعْدَانَنَا aeidayina** (our enemies), in the utterance No. (3) **قَوْمَنَا qawmuna**(our people), and in the sentence No. (4) **نَتَهَادَثْ natahadath** (we talk) and **نَسْتَأْتِمْ nastalhim**(we inspiring), (marker of Sol.) referring to himself(the preacher), the audience, and the Muslims.

٥ - "سَنَقْتُلْ أَبْنَائِهِمْ وَنَسْتَحْيِي نِسَاءِهِمْ وَإِنَّا فَوْقَهُمْ قَهْرُونَ" (الاعراف ١٢٧)

5- "We will kill their sons, and let live their women, and we have indeed irresistible power over them" (Al-A'raf 127) (Al-Hilali and Khan, 1404:127).

- The addressers (The disbelievers) uses the exclusive **we** .i.e.,the suffixed form of the first- person plural pronoun **نَّا n** or **لَنَا la na** in the verse No.(5) **نَقْتُلُ naqtul** (we kill), (marker of P.) referring to the Muslim believers.

٦ - "إِنَّ فِرْعَوْنَ عَلَى الْأَرْضِ وَجَعَلَ أَهْلَهَا شَيْئًا يَسْتَضْعِفُ طَائِفَةً مِّنْهُمْ بِذِبْحِ أَبْنَاءِهِمْ، وَنَرِيدُ أَنْ نَمْنَنَ عَلَى الَّذِينَ اسْتَضْعَفُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ وَيَسْتَحِي نِسَاءُهُمْ وَيَسْتَحِي نِسَاءُهُمْ إِنْهُ كَانَ مِنَ الْمُفْسِدِينَ، وَنَمْكِنُ لَهُمْ فِي الْأَرْضِ وَنَرِي فِرْعَوْنَ وَهُنَّ مَنْ جَنَودُهُمْ مَمْنُوهُمْ مَا كَانُوا أَئْمَةً وَنَجْعَلُهُمْ الْوَارِثِينَ الْقَصْصَ ٦-٥." يَحْذِرُونَ

6-"*Verily, Firaun (Pharaoh) exalted himself in the land and made its people sects, weakening (oppressing) a group (i.e. Children of Israel) among them: killing their sons, and letting their females live. Verily, he was of the Mufsidun (i.e. those who commit great sins and crimes, oppressors, tyrants ☺ And We wished to do a favour to those who were weak (and oppressed)*

*in the land, and to make them rulers and to make them the inheritors, ☺ And to establish them in the land, and We let Firaun (Pharaoh) and Haman and their hosts receive from them that which they feared" (Al-Qasas/4-6). (Al-Hilali and Khan, 1404:4-6 ).*

- The addresser (Allah Almighty) uses the exclusive we i.e., the suffixed form of the first- person plural pronoun نِ *n* or لَنَا in some words of His verses, such as: نريد *nurid* (we want), نمن *numin* (We do a favour), جعلهم *najaluhum* (make them), نمكنا *numakin*(we establish), (marker of P)referring to those who were weak(and oppressed) in the land.

وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَنُفْسِدَنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَنَعْلُمَنَّ عَلَّوْا كَبِيرًا (٤) " ٧-

{الإسراء ٨-٩} 7- "And We decreed for the children of Israel in the Scripture: indeed you would do mischief in the land twice and you will become tyrants and extremely arrogant (4)" (AL-Isra/4-8). (Al-Hilali and Khan, 1404:4-8 ).

- The addresser (Allah Almighty) uses the exclusive we i.e., the suffixed form of the first- person plural pronoun نِ *n* or لَنَا in some words of His verses, in the verse No.(7) نريده *nuri* (we let receive), قضينا *qadayna*(we decreed),(marker of P) referring to the children of Israel.

## ii –The second- person pronoun

٨- " حاج بيت الله ، ها انتم تخطون خطواتكم المباركة في يوم الحج الأكبر... تقبل الله حکم وشكر سعيكم وأعطاكتم سؤالكم واتم لكم نسکكم"

8-Pilgrims of the House of God, here you are taking your blessed steps on the day of the Great Hajj... God accepts your pilgrimage and thanks your quest and gives you your questions and you have your rites.

الله

٩- رحکم

## 9- Allah blesses you.

١٠- اتاكـم اـمرـکـم ... قـلـوبـکـم ... والـدـیـکـم ... اـرـحـامـکـم ...

10-Bestowed you...your ties of kinship ...your parents...your hearts... ordered you.

- The addresser (the preacher) uses the suffixed form of second- person masculine plural pronoun كم *kum* in the sentence No.(8) خطواتكم *khutuatikum* (your steps), حکم *hujukum*(your pilgrimage), اعطاكـم *aietakum*(give you), سعيـکـم *saeyukum*(your quest), نـسـکـکـم *nsukukm* (your rites), in the sentence No.(9) رحـکـم *rahimakum* (bless you) , and in the sentence No.(10) اـنـاتـکـم *atakum* (give you), اـرـحـامـکـم *airhamukum*(your ties of kinship), اـمـرـکـم *amrukum* (ordered you), والـدـیـکـم *walidikum*( your parents), قـلـوبـکـم *qulubukum* (your hearts),and اـمـارـکـم *amarukum* (ordered you), (marker of P.)referring to the the audience and the Muslims.

١١- "وَنَالَّكَ الْأَيَّامُ نَدَاوِلُهَا بَيْنَ النَّاسِ وَلِيُعَلِّمَ اللَّهُ الَّذِينَ آمَنُوا وَيَتَخَذَ مِنْكُمْ شَهَادَةً وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ" (آل عمران ٤٠)

11- "And so are the days (good and not so good), We give to men by turns, that Allah may test those who believe, and that He may take martyrs from among you. And Allah likes not the Zalimun (polytheists and wrong-doers" (AL-Imran/140). (Al-Hilali and Khan, 1404:140 ).

12-Read in your news.

١٢- في خبركم فاقرعوا ...

١٣ - "وَأُورِثْتُمُ أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَمْ تَطْلُوْهَا وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا" (الأحزاب ٢٦-٢٧)

13-"And He caused you to inherit their lands, and their houses, and their riches, and a land which you had not trodden(before). And Allah is Able to do all things"(AL-Ahzab 26-27). (Al-Hilali and Khan, 1404:26-27).

- The addresser (Allah Almighty) uses the suffixed form of second- person masculine plural pronoun كم kum in the verse above No.(11) منكم minkum(from among you), in the sentenceNo(12) خبركم khabirukum(your news), and in the sentenceNo.(13) اورثكم awrithakum(caused you to inherit), (marker of P.)referring to the people in general and to the children of Israel in particular.

٤- نبيكم .

14- Your prophet.

- The addresser (the preacher) uses the suffixed form of the second- person masculine plural pronoun كم kum in the word No. (14) نبيكم nabikum (your Prophet)(marker of Sol.) referring to the messenger of Allah (Muhammad (p.b.u.H) ).

## (2) The Kinship Terms (KT) :

١٥- أبناء المسلمين...الابناء والازواج...ابنائهم...ابناء الاسلام...اخوة الاسلام... اهل الاسلام...ابناء قومنا...الاخوة... اهل الایمان... ابناء.

15- Muslim's sons... sons and husbands... their sons... Sons of Islam... Brothers of Islam... People of Islam... Our Peoples' Sons...brothers... people of faith...his sons.

-The addresser (the preacher) uses the **KT** in the utterances No.(15) أبناء aibna'almuslimin ( Muslim's sons), الأبناء والازواج alaibna wa alazawaj (sons and husbands ), ابنائهم aibnayihim (their sons), أبناء alaibna'alaislam (Sons of Islam ), اخوة الاسلام akhuat alaislam (Brothers of Islam), أبناء قومنا ahl alaislam (People of Islam), اهل الاسلام aibna'qawmana(Our Peoples' Sons ), اهل الایمان ahl alayman (people of faith), and ابناء aibnayih(his sons) (marker of Sol.) referring to the audience and the Muslims.

١٦- أهليها .

16- it's people.

- The addresser (Allah Almighty)) uses the **KT** in His verse in the sentence No.(16) أهليها ahiliha (it's people) (marker of P.) referring to the people who were persecuted by Pharaoh.

١٧- "وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَائِيلَ" {الإِسْرَاء٤٤}

17- " And We decreed for the children of Israel". ( AL-Isra/4). (Al-Hilali and Khan, 1404:4 ).

- The addresser (Allah Almighty)) uses the **KT** in His verse in the sentence No.(17) بنى إسرائيل buni asrayiyl (the children of Israel)( marker of P.)referring to the people of the descendants of the Prophet Jacob Ibn Ishaq Ibn Ibrahim.

١٨- "وَأَنْزَلَ اللَّذِينَ ظَاهَرُوْهُم مِنْ أَهْلِ الْكِتَابِ مِنْ صَيَاصِيهِمْ (الأحزاب ٢٦).

18- "And those of the people of the Scripture who backed them (the disbelievers), Allah brought them down from their forts and cast terror into their hearts, " (AL-Ahzab 26). (Al-Hilali and Khan, 1404:26).

- The addresser (Allah Almighty)) uses the **KT** in His verse in the sentence No.(18) اهل الكتاب *ahl al kitab*(the people of the Scripture),(marker of P.) referring to the disbelievers who were tormented by Allah and tossed horror in their hearts.

١٩... ام القرى

19- *The mother of the sacred House... Um al-Qura.*

-The addresser (the preacher) uses the **KT** in the utterances No.(19) ام البيت الحرام *am ablaut alharam* (The mother of the sacred House), and ام القرى *am alquraa* (Um al-Qura), (marker of P.) referring to Al- Ka'bah and Mecca respectively.

٢٠... ام المؤمنين

20- *Mother of believers.*

- The addresser (the preacher) uses **KT** in the utterance No.(20) ام المؤمنين *am almuminin* (Mother of believers) (marker of P.) referring to the Prophet's wife 'Aishah'.

٢١- ابنة ادم

21- *Son of Adam.*

- The addresser (the prophet Muhammad (p.b.u.H)) uses **KT** in the utterance No.(21) ابن ادم *abn adam* (Son of Adam),(marker of P.) referring to mankind.

### (3)Honorific Expressions (HE)

٢٢- حجاج بيت الله

22- *Pilgrims of the House of God.*

٢٣- امة الاسلام ... ضيوف الرحمن ... عباد الله

23-*The nation of Islam... Guest of the Merciful (Rahman) ...The slaves of Allah.*

- The addresser (the preacher) uses **HE** in the utterances No.(22) حجاج بيت الله *hujaj bayt allah*(Pilgrims of the House of God), and in the utterances No.(23) امة الاسلام *amat alislam* (the nation of Islam), ضيوف الرحمن *duyuf alrahman* (Guest of the Merciful (Rahman)), and عباد الله *eibad allah* (The slaves of Allah), (marker of P.) referring to the audience and the Muslims who performed the fifth pillar in Islam which is the pilgrimage.

٢٤- "الاقبال على رب الرحيم"

24- *Turn out for the merciful Lord.*

- The addresser (the preacher) uses **HE** in the sentence No. (24) رب الرحيم *alrabu alrahim* (the merciful Lord) , (marker of P.) referring to the lord of the world Allah(Almighty).

٢٥- شهداء

25- *martyrs.*

- The addresser (the preacher) uses **HE** in the sentence No. (25) شهداء *shuhada* (martyrs), (marker of P.) referring to the Muslims who sacrificed themselves for Allah's sake.

٢٦- "يا أولي الألباب" (الحشر:٢)

26- "*O you with eyes (to see)"* (AL-Hashr:2). (Al-Hilali and Khan, 1404:2 ).

27-The guardians of Muslim matters - Islamic scholars – People of intellectuals and opinion-media men and pens.

- The addresser (the preacher) uses HE by using the verse above, No.(26) اولى الابصار awly alabisar(you with eyes (to see)),and in the utterances No. (27) ولاة أمر المسلمين wulat amur al muslim(the guardians of Muslim matters ),and علماء الإسلام eulama al aislam (Islamic scholars), أصحاب الفكر والرأي ashab alfikr wa alraay (People of intellectuals and opinion ), and رجال الاعلام والآقلم rijal al aelam walaqlam (media men and pens),(marker of P.) referring to religious scholars, rulers, and officials.

#### (4) Terms of addresses (T o A)

Not found any terms of addresses (FN- MN-LN- Surname- Nick name) in this Arabic sermon.

**Table (4-16)Power and Solidarity of the lexical linguistic expressions in Arabic sermon ( بشائر الامة و امالها ) ( Omens and hopes of the nation)**

Lexical linguistic expressions		Power (P.)		Solidarity (Sol.)		Total	
		F.	%	F.	%	F.	%
Pronominal Choices	First -person Pronouns(1 <sup>st</sup> ) (we- our- us)	24	32.43 %	1	6.25 %	2	27.77 %
	Second- Person pronouns (2 <sup>nd</sup> ) (you- yours).	27	36.48 %	2	12.5 %	2	32.22 %
Kinship Terms		8	10.81 %	12	75%	2	22.22 %
Honorific Expressions		15	20.27 %	1	6.25 %	1	17.77 %
Terms of Addresses (First name- middle name- last name-nick name – surname).		/		/		/	
<b>Total</b>		<b>74</b>	<b>100%</b>	<b>16</b>	<b>100%</b>	<b>9</b>	<b>100%</b>

\* F = frequency

% = Percentage

The table above depicts Arabic sermon ( بشائر الامة و امالها ) ( Omens and hopes of the nation)Its aim is to show the lexical linguistic expressions in this sermon with their Power and Solidarity which are included.

Most notably, 'Second- person pronouns of pronominal choices' win the first place in having the highest number of frequency with (29)occurrences, out of the total number of frequency with (90) occurrences, and the ratio of (32.22%), followed by ' First- person

pronouns of pronominal choices' with frequency of (25), constituting (27.77%), 'Kinship Terms' with (20) and the ratio of (22. 22%), 'Honorific Expressions' with (16)occurrences making up (17.77%), whereas 'Terms of Addresses' rank last at the bottom scale of frequency since they have not got any single frequency of occurrence.

In this aspect, the main focus is on the Power and Solidarity of lexical linguistic expressions, that Power has the more prominent than Solidarity by the virtue of getting highest number of frequency (74) occurrences, while Solidarity has (16)occurrences of frequency, out of the whole number (90) occurrences.

In the sense of Power, 'Second- person pronouns of pronominal choices' occupy the first position among the other lexical linguistic expressions by the virtue of having frequency of (27)occurrences, out of the total number (74), constituting (36. 48%), following by 'First- person pronouns of pronominal choices' with (24), and the ratio of (32.43%), 'Honorific Expressions' with (15)occurrences forming (20.27%), 'Kinship Expressions' with (8) occurrences constituting (10. 81%), while ' Terms of Addresses' stand last without any single frequency of occurrence.

In the field of Solidarity of lexical linguistic expression, on the other direction, 'Kinship Expressions' capture the first rank in this field by having the highest number of frequency about (12)occurrences, out of the whole number (16), and the ratio of (75%), followed by 'Second- person pronouns of pronominal choices' with (2) occurrences forming (12.5%), both of 'First- person pronouns of pronominal choices' and ' Honorific Expressions' with (2) occurrences for each set of expressions, making up (12.5%), and finally ' Terms of Addresses' fail to get any single frequency of occurrence at all.

### **The Contrastive analysis**

In order to obtain the suitable results in this comparison, the researcher will begin with Power of lexical linguistic expressions, then with Solidarity of lexical linguistic expressions of two languages (Arabic and English).

#### **i: Power of lexical linguistic expressions**

Power of lexical linguistic expressions have the highest frequency of (74) occurrences in Arabic sermon, whereas English sermon has frequency of (70) occurrences.

- **Second Personal Pronouns** of Pronominal Choices are used in English sermon more than in Arabic sermon. English sermon has (49) occurrences and the ratio of (70%) of the whole occurrences, while English sermon has (27) occurrences, forming (36.48%).

-**First personal pronouns** of Pronominal Choices capture the first place in Arabic sermon with a frequency of (24) occurrences, forming (32.43%) of the total occurrences, whereas English sermon with a frequency of (12)occurrences and the ratio of (17.14%).

- **Honorific expressions** stand first in Arabic sermon with a frequency of (15) occurrences and the ratio of (20.27%) of the total occurrences, whereas English sermon has a frequency of (4)occurrences, making up (5.857%).

**- Kinship Terms** occupy the first rank in Arabic sermon with a frequency of (8) occurrences, forming (10.81%) of the whole occurrences, whereas English sermon comes later since it has a frequency of (3) occurrences, constituting (4.285%).

**-Terms of addresses** take a lead in English sermon by the virtue of having a frequency of (2) occurrences and the ratio of (2.857%), whereas Arabic sermon has no occurrence at all.

### ii: Solidarity of lexical linguistic expressions

Solidarity of lexical linguistic expressions have the highest frequency of (68) occurrences in English sermon, whereas Arabic sermon has a frequency of (16) occurrences.

**-First personal pronouns** of Pronominal Choices capture the first place in English sermon with a frequency of (62) occurrences, forming (91.176%) of the total occurrences, whereas Arabic sermon with a frequency of (1)occurrences and the ratio of (6.25%).

**-Kinship Terms** have the first place in Arabic sermon with a frequency of (12) occurrences, forming (75%) of the total occurrences, whereas English sermon with a frequency of (6)occurrences and the ratio of (8.82%).

**-Second Personal Pronouns** of Pronominal Choices are used in Arabic sermon more than in English sermon. Arabic sermon has (2) occurrences and the ratio of (12.5%) of the whole occurrences, while English sermon fails to have any occurrences at all.

**-Honorific expressions** stand first in Arabic sermon with a frequency of (1) occurrences and the ratio of (6.25%) of the total occurrences, whereas English sermon fails to get any occurrence of a frequency in honorific expressions.

**-Terms of addresses** has not got any occurrence of frequency in both sermons (Arabic and English).

To understand them more clearly, the following frequency tables clarify the sermons analyses above according to power and solidarity of lexical linguistic expressions.

## 5. THE CONCLUSIONS

The conclusions of this study include Sociolinguistic aspect

1- In this area of research, the selected Arabic sermon has the highest power of lexical linguistic expressions of frequency over the English sermon, while the English selected sermon takes a lead in the solidarity of the lexical linguistic expressions over the Arabic one, since Arabic sermon consists of the words of Allah and His prophet as well as the religious teachings, so it is characterized by using the power expressions which are superior and more respectable than the solidarity one. Whereas, English sermon is characterized by using Solidarity expressions which tends to use the intimacy words or expressions in its speech.

2- Honorific expressions mark those P holders in both Arabic and English, while kinship terms are used to refer to either P or Sol.

3- Speakers use these lexical linguistic expressions to 'maximize' or 'minimize' the distance between the addresser and the addressee. These

expressions play a vital role to remark the P/Sol which reflect the social relationship between the participants (the addresser and the addressee).

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## Appendix

### "Easter Hope" April 2, 2017

Now, brothers and sisters, I want to remind you of the gospel I preached to you, which you received and on which you have taken your stand. 2 By this gospel you are saved, if you hold firmly to the word I preached to you. Otherwise, you have believed in vain.

9 For I am the least of the apostles and do not even deserve to be called an apostle, because I persecuted the church of God. 10 But by the grace of God I am what I am, and his grace to me was not without effect. No, I worked harder than all of them—yet not I, but the grace of God that was with me. 11 Whether, then, it is I or they, this is what we preach, and this is what you believed.

12 But if it is preached that Christ has been raised from the dead, how can some of you say that there is no resurrection of the dead? 13 If there is no resurrection of the dead, then not even Christ has been raised.14 And if Christ has not been raised, our preaching is useless and so is your faith. 15 More than that, we are then found to be false witnesses about God, for we have testified about God that he raised Christ from the dead. But he did not raise him if in fact the dead are not raised.16 For if the dead are not raised, then Christ has not been raised either.17 And if Christ has not been raised, your faith is futile; you are still in your sins. 18 Then those also who have fallen asleep in Christ are lost.19 If only for this life we have hope in Christ, we are of all people most to be pitied.

20 But Christ has indeed been raised from the dead, the firstfruits of those who have fallen asleep. 21 For since death came through a man, the resurrection of the dead comes also through a man. 22 For as in Adam all

die, so in Christ all will be made alive. 23 But each in turn: Christ, the firstfruits; then, when he comes, those who belong to him.”

Do you see that if Jesus didn’t come back to life we would be hopeless? We would be pitiful. The world would be a very unhappy and unwelcoming place. But it isn’t! It is a happy, joyful, hopeful place because Jesus is alive! He came back from the dead. He lives! We serve a RISEN Savior!

This morning I want to talk to you about Easter Hope. Hope, at least Biblical Hope, is more than a wish. We say things like, “I hope it doesn’t rain.” Biblical hope is an expectation that God will keep His Word. Hope is a trusting expectation of whatever God promises will happen. So hope of eternal life is not a “I sure wish it happens”. It is an absolute expectation of the certainty of the promise.

For many people Easter is about Easter Bunnies and Easter eggs and Easter egg hunts and Easter baskets. And those things are okay. They are a part of the celebration. I enjoy the colors and the sights and the tastes of Easter. But it is so important to remember and to celebrate what Easter is all about. It is about HOPE. Let me share four hopeful things that Easter brings to us. First, there is HOPE of forgiveness. The Bible says,

“The one who sins is the one who will die. The child will not share the guilt of the parent, nor will the parent share the guilt of the child. The righteousness of the righteous will be credited to them, and the wickedness of the wicked will be charged against them.” Ezekiel 18:20

Do you see that death came into the world through sin? The result of sinning is death. The truth of the matter is that we are all guilty. We have all sinned. Who can dispute Romans 3:23 that says, “for all have sinned and fall short of the glory of God”? John wrote, “If we claim to be without sin, we deceive ourselves and the truth is not in us.” 1 John 1:8

That is pretty bad news. We all have sinned – therefore we all are deserving of death. But there is Good News! Jesus came to earth to pay the price for sin. Listen to what John the Baptist said when he saw Jesus.

“The next day John saw Jesus coming toward him and said, “Look, the Lamb of God, who takes away the sin of the world!” John 1:29

Those who were Spirit filled in Jesus’ day knew even before it happened that Jesus had come to be the sacrificial Lamb that takes our sins away. Now we have hope of forgiveness. Peter said it best when he was sharing the Good News with a Roman soldier. He said,

John said, “If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness.” 1 John 1:9

Jesus brought us hope of forgiveness. All we need to do is believe. Believe, come to Jesus and confess your sin to Him. The hope; the expectation; the promise; is that we will be forgiven. Believe it!

There is something even better! We have the 2)HOPE of being loved by Almighty God, Creator of heaven and earth. Jesus said,

“For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. For God did

not send his Son into the world to condemn the world, but to save the world through him.” John 3:16-17

Paul’s response was, “If there is no resurrection of the dead, then not even Christ has been raised. And if Christ has not been raised, our preaching is useless and so is your faith. More than that, we are then found to be false witnesses about God, for we have testified about God that he raised Christ from the dead. But he did not raise him if in fact the dead are not raised. For if the dead are not raised, then Christ has not been raised either. And if Christ has not been raised, your faith is futile; you are still in your sins. Then those also who have fallen asleep in Christ are lost. If only for this life we have hope in Christ, we are of all people most to be pitied.” 1 Corinthians 15:13-19

He said, “I declare to you, brothers and sisters, that flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable. Listen, I tell you a mystery: We will not all sleep, but we will all be changed—in a flash, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised imperishable, and we will be changed.” 1 Corinthians 15:50-52

He continued, “Where, O death, is your victory? Where, O death, is your sting?” The sting of death is sin, and the power of sin is the law. But thanks be to God! He gives us the victory through our Lord Jesus Christ.”

We have the hope of eternal life through our Savior Jesus Christ. He provided forgiveness for us. He declared His love for us. He provided eternal life for us through His meritorious death on the cross. Can it get any better? Can the Good News get any better than that?

“And if anyone gives even a cup of cold water to one of these little ones who is my disciple, truly I tell you, that person will certainly not lose their reward.” Matthew 10:42

“For the Son of Man is going to come in his Father’s glory with his angels, and then he will reward each person according to what they have done.” Matthew 16:27

“For our light and momentary troubles are achieving for us an eternal glory that far outweighs them all.” 2 Corinthians 4:17

“And when the Chief Shepherd appears, you will receive the crown of glory that will never fade away.” 1 Peter I would recommend you memorize these Scripture as I have done. They will help you to endure difficult times. They will encourage you when you get down. They will help you remember there is an eternal reward waiting ahead for you. Here is another favorite.

Earlier I quoted Paul when he said,

“If only for this life we have hope in Christ, we are of all people most to be pitied.” 1 Corinthians 15:19

Well, we do have hope in Christ for eternity.

The ones to be pitied are those hopeless and faithless. I pity them. They are missing out on a rich, full, wonderful life right now and they will miss out on eternal life and eternal rewards if they continue in their

unbelief. But God is good. God is love. He is merciful and forgiving. He is willing and even eager to come and forgive. Jesus said,

Do you have hope? Easter is about hope. Hope of forgiveness and love and eternal life and eternal reward. If you want hope in your life you simply need to pray a prayer like this:

Jesus, I need you in my life. Please forgive me for my sin. Thank you for dying for me and paying the price for me. Thank you for loving me. I believe your offer of eternal life and eternal reward. I expect it. My hope is in You. Give me the grace to live the rest of my life for You .

خطبة عيد الأضحى (بشائر الأمة وأمالها)	عنوان الخطبة
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١٤١٥/١٢/١٠ تاريخ الخطبة

أما بعد: أيها المسلمين، حجاج بيت الله، ها أنتم تخطون خطواتكم المباركة في يوم الحج الأكبر في يوم النحر، تقبل الله حكم وشكر سعيكم وأعطيكم سؤلکم وأتم لكم نسککم. ها أنتم تدرجون على ثرى هذه الأرض الطيبة المباركة الآمنة بأمان الله المحفوظة بحفظ الله، ثم هي بمن الله وكرمه محفوظة بيقظة قادتها ورعاية مسئوليتها أعادهم الله وبارك في جهودهم وأجزل مثوبتهم وسدد خطاهم. أيها المسلمين، حجاج بيت الله، تمر الأمم في تقلبات بين الجزر والمد، وتعمل سنن الله عملها في الناس والأحداث والأشياء، ومن ثم تكون الآثار والنتائج والجزاء العادل، ﴿إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ﴾ [الرعد: ١١]، ﴿وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقَرَىٰ بِظُلْمٍ وَآهَلُهَا مُضْلِلُونَ﴾ [هود: ١١٧]، والأيام بين الناس دول والزمن في أهله قلب والحياة بإذن الله أدوار وأطوار، فالقوى فيها لا يستمر أبد الدهر قوياً، والضعف فيها لا يدوم مدى الحياة ضعيفاً، وما هذه المداولة والأدوار وما تلك التقلبات والأطوار إلا ليجري الله حكمته ليبلوا وليمحص وليرميزل ويتحقق ﴿وَتُلَكَ الْأَلْيَامُ نُذَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ ءامَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ وَاللَّهُ لَا يُحِبُّ الظَّلَمِينَ وَلِيَمَحَصَ اللَّهُ الَّذِينَ ءامَنُوا وَيَمْحَقَ الْكُفَّارِينَ﴾ [آل عمران: ١٤٠].

أمة الإسلام، حجاج بيت الله، وعلى ضوء سنن الله على هدي كتاب الله، فلننظر في أوضاع أمتنا، ولنتبر مواطن ضعفنا وقوتنا، ولنراجع علاقتنا مع ديننا وأعدائنا.

قد نال ذلك دولاً مسلمة وأقليات مسلمة في الشيشان والبوسنة وكشمير وطاجيك وبورما وتايلند، وإياك أن تنسى فلسطين الحبيبة وأرضها السليبة وقدسها الشريفة، استولى اليهود وعبثوا واقتحموا وأحرقوا بل لقد داسوا المساجد والمقدسات وقتلوا الصائمين والمتعبدين والركع السجود، عدوان على الجميع غاشم وظلم عليهم جاثم، إحراق الأرضي والقلوب، صار فيها الأخضر يبسأ، والأمل يأسأ، يقتلون ويعذبون على الطريقة الفرعونية ﴿سَنَقْتَلُ أَبْنَاءَهُمْ وَسَنَسْتَحْيِي نِسَاءَهُمْ وَإِنَّا فَوْقُهُمْ قَهْرُونَ﴾ [الأعراف: ١٢٧]، لقد أصبح العدو يولوا بلا مواربة، ويصرخ بالعداء من غير دبلوماسية، لم تعد الأخبار ولا وسائل الإعلام تحمل إلا أبناء الإسلام والمصارع مع الإسلام ولو غيرها بالمصطلحات عبثاً وشوهدوا الحقائق غبشاً، نفوس مسورة، وأقلام مأجورة دعایات مظللة، ترفع الباطل وتقرق الكلمة وتمزق الشمل أمة مستضعفة تلتصق بها التهم وهي بريئة وينزل عليها العقاب وهي غير

مجرمة وتلصق بها الرزايا وهي بعيدة، هذا شيء من حالها مع أعدائها. أيها الإخوة، ضيوف الرحمن، إنما توالى على الأجيال المتأخرة من رزايا وما ألم بها من آلام جعلهم لا يفرحون بما يفرح ولا يشعرون بنصرٍ ذي أثر، وكأنهم يرون الزمن لا يحمل لهم إلا مؤشرات حزن ومعالم خيبة وكل فجر يبغض، فهو عندهم فجرٌ كاذب، حقاً . أيها الإخوة . إنها ظلمات حالكة ومشكلات متراكمة ليس لها من دون الله كاشفة.

أيها الإخوة، إن أمل المؤمن بربة متصلٌ غير منقطع، وأمل المؤمن ليس مبنياً على سراب، وليس أمني عجزة ولا تسالي يائسين، ولكنه حرص على ما ينفع واستعانة بالله، وبراءة من العجز والكسل وبعد عن اللوم والتلاوم، إن الفأل الجميل والأمل العريق جُزٌ من عقيدة المؤمن حتى إن نبيكم محمد ﷺ حينما يخرج ل حاجته ويسمع أسماء مثل: نجح وراشد، يسر ويعظم أمله في ربه لينجح في مقصده، ويرشد في أمره، وكان يعجبه الفأل، ويكره الطيرة والتشائم، وهذا التفاؤل الذي يؤمن به المؤمن ويدعو إليه المخلص ليس تفاؤل التغافل، ولكنه تفاؤل مع إدراك واقع الأمة في ضعفها الحقيقي في نفسها وقوتها واقتصادها والتصارع الداخلي فيما بينها ليملؤوا صدورهم على أمة الإسلام غيضاً وحقداً، إن تفاؤل المؤمن منطلق من عقیدته بأن الإسلام لا ينام وليس له أن ينام فهو دين الله الخالد، وهو دين الله المحفوظ، وإذا قصر فيه أقوام استبدل الله غيرهم ﴿وَإِن تَتَوَلُوا يَسْتَبِدُّونَ قَوْمًا غَيْرُكُمْ ثُمَّ لَا يَكُونُوا أَمْلَكُم﴾ [محمد: ٣٨]. يا أهل الإيمان، يا حاج بيت الله الحرام، يا ضيوف الرحمن يا أمة الإسلام، أما الفرج والنصر فاسمعوا إلى حديث القرآن عن خبركم وخبر من قبلكم، اقرزوا في حال فرعون وملوه: ﴿إِنَّ فِرْعَوْنَ عَلَىٰ الْأَرْضِ وَجَعَلَ أَهْلَهَا شَيْعَاً يَسْتَضْعِفُ طَائِفَةً مِّنْهُمْ يُدَبِّحُ أَبْنَاءَهُمْ وَيَسْتَخْرِي نِسَاءَهُمْ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ وَتُرِيدُ أَنْ تَمُّنَ عَلَى الَّذِينَ أَسْتُضْعِفُوْا فِي الْأَرْضِ وَأَجْعَلُهُمْ أَئِمَّةً وَتَجْعَلُهُمُ الْوَارِثِينَ وَتُنْكِنَ لَهُمْ فِي الْأَرْضِ وَتُرِيدُ فِرْعَوْنَ وَهُمْ مَنْ وَجْهُوْهُمْ مِّنْهُمْ مَا كَانُوا يَحْذَرُونَ﴾ [القصص: ٤-٦]، واقرءوا ما جاء في خبربني إسرائيل ﴿وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لِتُقْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُمَ عُلُوًّا كَبِيرًا﴾ [الإسراء: ٤-٨]، أما في خبركم فاقرءوا هذه الأعجوبة لنبيكم محمد ﷺ ولأتبع محمد ﷺ انظروا، بشري المؤمن وعواجل الخير له وتوارد المسرات عليه تصل إليه بيسير لا يحتسبه وبسهولة لا يقدرها، وبعجلة لا ينتظراها، ولكنه الله العلي الحكيم يبني ما بعد ويهول ما صعب، فهو سبحانه إن شاء جعل الحزن سهلاً اقرعوا ﴿هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيْرِهِمْ لَأَوْلَى الْحَشْرِ مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا﴾ [الحشر: ٢]، سبحان الله لم تكونوا تتوقعون خروجهم فقد كانوا من القوة والمنعة في حصنهم بحيث لا تظنون خروجهم، وغرتهم المنعة فنسوا قوة الله التي لا تردها حصنون ﴿وَنَظُرُوا أَنَّهُمْ مَانِعُهُمْ حُصُونُهُمْ مَنْ أَللَّهُ فَأَتَهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا﴾ [الحشر: ٢]، أتاهم من داخل نفوسهم لا من داخل حصنهم ﴿وَقَذَفَ فِي قُلُوبِهِمْ أَرْغَبَ يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَأَعْتَرُوا يَأْوِلِي الْأَبْصَرِ﴾ [الحشر: ٢]، واقرءوا إن شئت خبر الأحزاب حين زاغت الأ بصار وبلغت القلوب الحناجر وامتلئ بالقلوب الظنون وتحرك المرجفون وتخاذل المناقرون وزلزل المؤمنون زلزاً شديداً وحين بلغ البلاء ذروته والامتحان قمته ﴿وَرَدَ اللَّهُ الَّذِينَ كَفَرُوا بِعَيْنِهِمْ لَمْ

يَئَالُوا حَيْرًا وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا» [الأحزاب: ٢٥]، وماذا بعد «وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُم مِنْ أَهْلِ الْكِتَابِ مِنْ صَيَاصِيهِمْ وَقَذَفَ فِي قُلُوبِهِمُ الْرُّغْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا وَأَوْرِثُكُمْ أَرْضَهُمْ وَدِيَرَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَمْ تَطْنُوهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا» [الأحزاب: ٢٦، ٢٧]، ألا فانتقوا الله رحمة الله، اقرعوا وتأملوا واعتبروا وبشروا واستمسدوا، فهم ما تشبت أهل الغواية بغاياتهم وأصر أهل الباطل على باطلهم فإن أهل الحق أطول نفسا وأمضى عزيمة وأهنى بالا وأفضل حالا، وخير عقبى وأحسن مآلًا والعاقبة للمنقين، ولا عدون إلا على الظالمين، وأهل الكفر لن تغرنى عنهم فنتهم شيئاً ولو كثرة وإن الله مع المؤمنين.

الحمد لله دعا عباده إلى أشرف بيت وأعظم مزار، دعاهم إلى أم القرى ليجزل لهم الضيافة والقرى، ويحيط بهم الذنب والأوزار فأجابوا دعوته ولبوا ندائها ومن طلب المعالي تحمل الأخطار. ألمد سبحانه وأشكره وأتوب إليه وأستغفره وهو العزيز الغفار، وأشهد أن لا إله إلا الله وحده لا شريك له وأشهد أن سيدنا ونبينا محمد عبد الله ورسوله

أيها المسلمون، ضيوف الرحمن، كم من أمة نهضت من بعد قعود من الوجود، وكم من قرية أصبح الله عليها نعمة فكترت وما شكرت فذاقت عاقبة ذلك الفكر والجحود، يا ولادة أمور المسلمين، يا علماء الإسلام، يا أصحاب الفكر والرأي يا رجال الإعلام، والأقلام، ليس طريق في الخلاص، وليس طريق للخلاص إلا العودة إلى دين الله عز جل، فهو القرار المكين، وهو مولى الحق ومصدر القوة وسبيل العزة بإذن الله، ومن أول المراجعة وأولى المراجعة يجب أن ينصب على رسوله ونبيه، إيمان بالكتاب الذي أنزل، العقيدة، عقيدة الرضى بالله ربنا وبالإسلام دينا وبمحمد وبالنبي الذي أرسل، وبالدين الذي أكمل، تحقيق العبادة لله وحده، ونبذ التعلق بما سواه، والاعتماد عليه وحده والتوكيل عليه وحده، أيها المسلمون، اتقوا الله جميماً، أيها المؤمنون: اتقوا الله ربكم، ضيوف الرحمن، اتقوا الله وتعاونوا على البر والتقوى، ولا تعاونوا على الإثم والعدوان، جاء في أنه قال: ((ما عمل ابن آدم يوم النحر الحديث عن أم المؤمنين عائشة رضي الله عنها أن النبي من عمل أحب إلى الله من إرادة دم، وإنها لتأتي يوم القيمة بقرونها وأضلافها وأشعارها وإن الدم ليقع مع الله بمكان قبل أن يقع على الأرض فطبيوا بها نفسها)). صلوا وسلموا على المبعوث رحمة إن الله وملائكته يصلون على النبي يائياها للعالمين، فقد أمركم بذلك ربكم فقال عز من قائل: [الأحزاب: ٥٦]. «الَّذِينَ إِمْتُوا صَلُوا عَلَيْهِ وَسَلَّمُوا شَسِيلِيًّا