

Theolinguistic Analysis Of Friday's Sermons

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Abstract

Theolinguistic research aims to clarify the connection between linguistics and religion. One of Islam's emblems is the Friday prayer, and the Friday sermon is among the most significant elements of the Jumu'ah day ritual (khutbah). This study is an investigation to find speech acts especially the illocutionary acts in the Fridays' sermons of Muslims Maulvis. The data was collected from ten different masjids of Khyber Pakhtunkhwa. The Islamic speeches delivered on Friday were recorded through a recording device. The data includes the sermons of ten ulema/clergies from different masjids. The total time of the recorded sermons was 184 minutes. The qualitative research design was used for the analysis of the collected data. For the linguistics analysis, Austin's and Searle's speech act theory—illocutionary act—was used to analyze the religious language. The findings suggest that Muslim Maulvis use language that contains illocutionary acts in their Friday sermons. It further states that religious sermons of Muslim communities are effective and workable for the performance of acts through language.

Keywords: Friday Sermon, Illocutionary acts, Islamic, Theolinguistics.

Introduction

In the 1960s, I certainly wasn't the only linguist with an interest in religious language. If it had been any different, it would have been unexpected because throughout that decade, language had emerged as a major topic of conversation (Crystal, 1966). The astonishing repercussions of Vatican II (1962–1965) were being integrated, including a change in liturgical language and a fresh understanding of the function of the vernacular. In book, *Honest to God* (1963), Woolwich Bishop John Robinson made news for his suggestions on the need for a new God-language. With his stylometric analyses of the Pauline Epistles, A. Q. Morton was garnering media attention. The logical positivists and A. J. Ayer were still advocating a language-centered philosophy. Dead Sea Scrolls and other recent literary finds were made public. The Jerusalem Bible also came in 1966. According to the works that began to appear during the 1970s, linguists apparently started seriously considering how their field may help with the study of religion. For instance, William J. Samarin

published his study on glossolalia in *Tongues of Men and Angels* (1972). In work (1972), Felicitas D. Goodman's cross-cultural treatment of the same subject, combined the fields of linguistics and anthropology. The result of this conference, which Samarin organised, was the anthology *Language in Religious Practice*, which was published in 1972 as part of one of Georgetown University's annual linguistics meetings (Samarin, 1976).

Early in that decade, linguistic approaches were also being discussed at other conferences. One such conference was the session on "A Sociolinguistic Examination of Religious Behaviour" at the annual meeting of the Society for the Scientific Study of Religion, which was held in Chicago in 1971. Those with philological backgrounds who started to investigate religious language in novel ways include Old Testament scholar James Barr, author of *The Semantics of Biblical Language* (1961), who must also not be forgotten. The Belgian linguist Jean Pierre van Noppen coined the term theolinguistics in 1981, influenced by John Robinson's previous usage of theology, and it served as the title of a book of papers titled simply "Theolinguistics". The new label is introduced in van Noppen's preamble from 1981 (Crystal, 1966).

The study of religious language will always have two sides from a linguistic perspective (Crystal, 1966):

1. within a given language, the formal identification of those features that set this variety apart from all other varieties in that language;
2. the functional identification of the contexts in which the variety is used, and which encourage diversity in its use. A comparative dimension is present at a more sophisticated level, where one would analyse and contrast the formal and functional aspects of how religious experience is presented across various languages.

The Friday khutbah was first employed by the Islamic prophet Hazrat Muhammad (S.A.W), who would provide words of encouragement, direction, or order during congregations for prayer at the mosque. The Friday sermon has evolved past its initial function and become a significant social institution by acting as a tool for bringing the Muslim community together, teaching its members, and strengthening it. The khubah's content might be seen as a social commentary on the issues that the Muslim community as a whole is dealing with (Wardoyo, 2016).

The sermon on Friday is divided into two discourses, starts and finishes with a salaam. The following elements make up the sermon's structure (Syam 2003; Saddhono, 2012):

- a call for the congregation to increase their taqwa (God-consciousness)
- the mukadimah (opening), which includes hamdallah (admiration to Allah), the two verses of the syahadat (confession), and shalawat Nabi (blessing for the Prophet)
- the sermon's content or subject, which is supported by data, facts, analysis, quotation from the Qur'anic texts or Hadith (a compilation of the Prophet's sayings and acts)
- a conclusion

- a conclusion that includes prayers and invocations.

The second discourse has the same elements as the first sermon:

- hamdallah, the two syahadat, and shalawat Nabi
- a call for more taqwa
- a recap of the previous sermon
- a concluding invocation for Muslims

The understanding of the concepts of context sociolinguistics must be coupled to a study of the Friday sermon. Although pure linguistics has defined the terminology for context, their definitions are distinct from how sociolinguistics views context. In pure linguistics, the term "context" refers to the relationship between the language components in a given situation (Saddhono, 2012; Usdiyanto, 2004).

In English, speech acts are frequently referred to by more specific names like "apology," "invitation," "request," or "promise." According to Yule (1996), speech acts are actions carried out through utterances. Speech act theory was essentially developed into its current form by Searle, an Austin student. His most significant works in this field are Searle (1969,1979) and Searle and Van Veken (1985). Austin made a distinction between locutionary, illocutionary, and perlocutionary acts, whereas Searle worked on illocutionary acts (Smith, 1991).

There are three types of locutionary acts: phonetic, phatic, and rhetic. The opposite of perlocutionary acts are actions that mimic the impact of speaking. Austin demonstrates that illocutionary acts, in contrast to locutionary acts, have a force, and that, in contrast to perlocutionary acts, illocutionary acts are valid and complete without being reduced to its impact. Illocutionary acts are divided into five categories by Austin (Oishi, 2006; Searle, 1969; Searle & Vanderveken, 1985; Schiffer, 1972; Wardoyo, 2016):

- assertive
- directive
- commissive
- expressive
- declarative

The current research is limited to speech act theory. It is further delimited to Searle's illocutionary acts. However, the analysis is based on qualitative research design and within the domain of pragmatics.

Data Collection

In order to better understand how the preacher uses directive speech actions during Friday sermons, this article tried a linguistic analysis. These sermons were recorded during. In this study, the researchers adopted a qualitative approach. Creswell (1994) claims that qualitative is a method for comprehending social or human issues through the creation of a comprehensive, multifaceted image using verbal languages. The data are analysed using Searle's Theory of speech acts. Researches from different fields frequently employ discourse analysis as an analytical technique because of its emphasis on linguistic analysis (Wardoyo, 2016).

Transcription, as used in linguistics, is the presentation of an utterance in any language symbolically and methodically. Transcribing verbal language into written form is a process known as transcription (Bird, 2005; Saleem, 2018). The purpose of the data transcription is to ascertain whether or not others may use the transcription as source material for analysis of the recording. Pirie (1996) emphasizes that transcription may be used to interpret the recorded material's true facts. The recorded content was manually transcribed. Details of Friday sermons are presented in table 1.

Table 1. Details of Friday and Sermons

Masjid	Theme	Time	Friday
Masjid 1	Death, eternal life	20 minutes	June 7, 2019
Masjid 2	Women's right, children, family system	14 minutes	June 14, 2019
Masjid 3	Zakat, Nimaz (prayer)	30 minutes	June 21, 2019
Masjid 4	Modern world, technology and Muslims	25 minutes	June 28, 2019
Masjid 5	Life of Holy Prophet (S.A.W)	10 minutes	July 5, 2019
Masjid 6	Quran, Hifaz, and importance of tafseer	15 minutes	July 12, 2019
Masjid 7	Rights of parents	23 minutes	July 19, 2019
Masjid 8	Pre-Islamic life, and importance of Islam	18 minutes	July 26, 2019
Masjid 9	Momin, Muslim and Sahaba (companion of the Holy Prophets)	15 minutes	August 2, 2019
Masjid 10	Preaching, right of Muslims and neighbors	28 minutes	August 9, 2019
Total		184 minutes	Ten Sermons

Table 1 shows the details of data collection from ten different masjids of Khyber Pakhtunkhwa. It presents the themes of Fridays' sermons and a total time of recorded speeches of the Mawlawi [Ulema or clergies].

Analysis

Since the time of the prophets in Medina, the khutbah has been the main official occasion for public preaching in Islamic history. In Islamic doctrine, Friday prayers are a requirement for all

Muslim men of legal age (Wardoyo, 2016). The recorded Friday sermons are analyzed through the lens of speech act theory. The relevant sentences are presented in tabulation to show the illocutionary acts within the speeches. Transliteration [Pashto language] is adopted to make reading easy. Also, the sentences of Pashto Friday sermons are translated into English. The five illocutionary acts are discussed here.

Assertive

Assertive statements give facts, draw conclusions, or convey the speaker's beliefs. Examples of assertive speech acts include “Islamabad is the capital of Pakistan” and “Sky is blue”. Further, the assertive sentences from the collected data are shown in table 2.

Table 2. Assertive Sentences from Sermons

Transliteration	Translation
Allah yaw dy	Allah is one.
Mong tool ba mrakigo	Everyone has to taste the death
Da donya Allah paida kari	Allah is the creator of this universe
Jannat aw dozakh shta	Heaven and hell exist
Gunahgar ta ba saza milawigi	Sinner will receive punishment
Rizaq wada Allah kari	Allah promised to give food
Hazrat Muhammad (S.A.W) da Allah peshambar dy	Muhammad (S.A.W) is the Messenger of Allah (S.W.T)
Mong da Muhammad (S.A.W) ummatyan yu	We are the ummah of Muhammad (S.A.W)

Directive

This kind of communication aims to influence the listener to take an action. When the speaker wants the audience to do something, this is what Searle refers to as a directive speech act. According to Huang (2007), directed speech actions can be used to a variety of speech kinds, including recommendations, instructions, demands, inquiries, and requests. Additionally, Leech (2016) outlines the attitudes present in directive discourse. First of all, the speaker wants the listener to take action by informing, demanding, ordering, or requesting. Second, speakers make requests, pleas, and recommendations that they hope the listener will heed. Third, speakers think that their ideas and proposals, for example, will benefit the listeners. While making an invitation, speakers are willing for the recipient to accept. Moreover, table 3 displays the assertive statements derived from the recorded data.

Table 3. Directive Sentences from Sermons

Transliteration	Translation
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Sadqah gunahuna dasi wajni laka sanga cho oba oor wajni	Sadaqah purifies our soul from sins like water does with fire
Che sok zakat warkai nu maal ba ye safa kigi da badoona	The one who give zakat, his/her property will be clean/safe from evils
Che sok jumat ki paisi kharch kri, nu da marg na pass ba om warta sawab milawigi	The one who spend wealth on the construction of Masjid will receive aajar and benefit even after death
Rishta cut kawal azeema gunah da	Relation breakup is a sin

Commissive

Commissive is the use of verbs that bind the speaker to future action, such as making a commitment or an offer, “We shall come tomorrow.” He swears to finish this book”. Table 4 shows the commissive claims produced from the data that were recorded.

Table 4. Commissive Sentences from Sermons

Transliteration	Translation
Nan na baad che mong da aahad oko chi da kar ban a kaw	We must promise that we shall not do this act in future
Monzona ban a qaza kaw	Prayer will not be missed
Pa rujo ki ba da gunah kar na kaw	Will not do anything wrong in Ramzan (fasting)
Da mor aw plar hayal ba saa tuu	Will be taking extra care of father and mother
Zananawo ba parda kai chi kala hom bahar zi	Women will observe Hijab outside home
Chi mong da wadi sara zaka pabandi kawo	That we promise to give zakat
Mong ba Allah aw da Allah rasool na hafa kawo	We shall not disobey Allah and His Prophet
Mong ba pa zimawarai sara da gawandiyanu hayal sato	We shall give due rights of neighbors

Expressive

Expressive speech conveys an emotion or sentiment. An example of an expressive speech act is “she apologies for being late”. “I congratulate you for getting this high rank in your professional career”. Table 5 also displays the expressive claims derived from the recorded data.

Table 5. Expressive Sentences from Sermons

Transliteration	Translation
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Hafa kigo ban a khu mong pa pabandai sara monzona na kaw	Sorry to say but we don't offer prayer regularly
Deer da afsoos moqam dy chi zwanan da khat aw tarawoo pa time ki cricket kai	It is really bad that youth play cricket in time of Isha prayer and during Taraweeh time
Da hafgan khbra da chi mong khpal loryanu la haq na warkaw pa jaidada ki	Indeed, it is a matter of great concern that we don't give share to our daughters in property
Allah di maafi oki khu halat deer kharab di	May Allah forgive us, situations are worse
Zra mi dard oki chi alakan pa mobile winam	My heart feels sorry to see youth while using mobile
Da Allah pa mong aw taso deer ghat raham dy chi musulmanan ye paida kari yu	It's a great blessing upon me and you that we are born Muslims
Da taqadar dapara mubarak da	Congratulations and good news to pious
Neekamala insan ta qabar mubarak warki	Grave congratulates the righteous human

Declarative

These verbal actions bring about change or bring about an event. For example, "I swear to come". "They declare him an honest man". The declarative statements obtained from the sermons are shown in Table 6.

Table 6. Declarative Sentences from Sermons

Transliteration	Translation
Da Allah pa nom mi di qasam wi ko sam nashwai nu da Allah aazab ba rashi	Swear by the name of Allah if you don't become virtuous, nearly Allah's torment will come
Nikah yaw aahad dy	Marriage is a promise
Pa di kalmi sara mo da wada okra	By saying this kalma we promised
Allah safa safa wyli di Quran ki	Allah clearly declares in the Holy Quran
Mashoman Allah bi gunah paida kari aw hesab om warsa na kai	Allah created children innocent and Allah doesn't ask them regarding their deeds
Pa quran ki da marg bara ki waziha hukam dy	Allah declares death with clear words in the Holy Quran

Conclusion

Theolinguistics helps the community to explore religious scripts through the lens of linguistics. In this study, the data were studied to explore the Friday sermon. The researchers analyzed the recorded Friday sermons with the help of speech act theory. The illocutionary acts were the targeted domain of this research. The sentences are presented through tabulation [table 2, 3, 4, 5

& 6] to show the results. However, table 7 presents five illocutionary acts, sermons used these acts, total time, and total Friday sermons.

Table 7. Declarative Sentences from Sermons

Illocutionary acts	Used	Total Time	Total Sermons
Assertive	Masjid 1,2,3 4, 5,6,7,8 9, 10	184 minute	10
Directive	Masjid 1,2,3 4, 5,6,7,8 9, 10		
Commissive	Masjid 2, 4,5,7,8,9		
Expressive	Masjid 1, 4, 5, 9, 10		
Declarative	Masjid 3, 4, 5,6,7, 8		

The results of this research suggest that majority of the clergies/maulvis use assertive, directive, commissive, expressive, and declarative [illocutionary acts]. The use of these acts makes the sermon effective and goal-oriented. The audience could easily be trapped in the performance of action(s) through speech. Moreover, the religious speeches on Friday help [through language use] the Muslims to live life according to the teachings of Islam.

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