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Ahmad Alenezi
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A SYSTEMIC FUNCTIONAL LINGUISTICS ANALYSIS OF THE DISCOURSE OF

ENGLISH FRIDAY SERMONS

BY

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DISSERTATION

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Requirements for the Degree of

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DEDICATION

I dedicate this work to my mother, for her endless support.

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A SYSTEMIC FUNCTIONAL LINGUISTICS ANALYSIS OF THE DISCOURSE OF
ENGLISH FRIDAY SERMONS

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ABSTRACT

On every Friday, in every mosque in the world, Muslims gather for Friday sermons in answer to the call: “O you, who have believed, when [the adhan] is called for the prayer on the day of Jumu’ah [Friday], then proceed to the remembrance of Allah and leave trade. That is better for you, if you only knew” (Quran, 62:9). Typically, the Friday prayer is shortened by half to accommodate the presentation of the Friday sermon; this emphasizes the importance of the sermons. The present study is a discourse analysis that examined 12 sermons delivered on the first Friday of every month in 2016 in the United Arab Emirates (UAE). The sermons are unified throughout the nation, which means that this study covers the whole nation for the entire year of 2016.

The study was conducted utilizing Appraisal, Periodicity, and Identification theories as proposed by Halliday’s systemic functional linguistics (SFL), which was first proposed in the 1950s. More specifically, the study focuses on the Attitude System of Appraisal theory to

investigate how meanings are constructed in the sermons. The application of these theories revealed correlations between the 12 sermons in terms of goals, distribution of Attitude System, and main topic referents. The 12 sermon were also categorized into five groups based on factors such as: (a) attitude system; (b) goal of the sermon; (c) Hyper-Theme; and (d) main topic entities. These groups or genres were related to: (a) description of an appropriate behavior, (b) ethical principles emphasized in Islam, (c) challenging issues in current events, (d) religious practices and teachings, and (e) national speech and the role of congregants in their community, society, and position as citizens of their countries.

Keywords: systemic functional linguistics (SFL), appraisal theory, periodicity theory, attitude system, identification theory, Islamic Friday sermons, discourse analysis, religious speech, interpersonal meta-function, textual meta-function, United Arab Emirates

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Chapter 1

Introduction

Introduction

Durkheim (1912) argued that religion is primarily “collective” (p. 47), and that it underlies all “laws, morals, and even scientific thought” (p. 70). It is thus a central locus for examining the relationships between discourse and ideologies, institutions, social identities, and power relations. This work will examine how power relations and ideologies are, as Van Dijk (1993, p. 249) put it, “enacted, legitimated or otherwise reproduced” by the speech of religious leaders. This research examined how the discourse of Islamic religious leaders, in particular, both aligns with and acts to construct social attitudes and values. The focus here is on language as a social semiotic (Halliday, 1978), exploring how the meanings of language are situated in their social and cultural context, and how these, in turn, reconstruct society and culture.

This linguistic study analyzed religious discourse by applying the discourse analysis approach proposed by systemic function linguistics (SFL). In what follows, the discourse patterns and structure of Islamic Friday sermons that are presented nationwide in the United Arabs Emirates (UAE) will be described and analyzed. More specifically, to better understand the persuasive strategies used in the sermons, the objectives of this study were: (a) to identify the linguistic patterns in the structure of the sermons delivered by the *khatibs* (priests); and, (b) to evaluate the lexical selections in the sermons according to Martin and Rose’s (2003) Appraisal theory. to better understand the persuasive strategies used in the sermons. Appraisal theory centers on the evaluative resources that speakers use to negotiate

social relationships and express their stance. Utilizing this theory for this work will create a test of its effectiveness.

The use of Appraisal theory provides a valuable new methodology for exploring the evaluative resources that speakers use to negotiate social relationships and express stance. The choice of Islamic Friday sermons in the UAE allows us to see how this very influential, and government controlled, genre is used to influence attitudes and behavior across the nation. This study represents the first linguistic exploration of Islamic religious speech across a whole nation, and the first detailed use of Appraisal theory in this genre of discourse.

The results of the study indicate that SFL's Appraisal theory is a very useful tool in discourse analysis, allowing us to discern the patterns of attitude expression that serve to negotiate social relationships and community norms of behavior and values, and how those patterns correlate with lexical choice, topic, and theme.

Background

Although Friday sermons are the most influential speeches in the Muslim world and have been so throughout Islamic history, they are the least critically inspected in the field of discourse analysis. As suggested by the name, Friday sermons are presented each Friday in every mosque around the world: The *khatib* preaches to the congregation and follows this with Friday prayers. The sermon topics vary, but always touch upon different and pressing issues in religious, economic, political, and social affairs. With these sermons, the *khatib* can religiously reinforce or challenge ideas or actions in the community. Thus, *khatibs* usually rely on persuasive tactics to convey messages.

However, governments are sometimes involved in choosing the topics for the sermon in cases where political leaders wish to reinforce certain subjects on a national level as well

as control what knowledge or ideas are disseminated to Muslims citizens. Therefore, sermon topics are unified in mosques in Egypt, the UAE, and some other Arab countries. The governmental justification for this unification is to reduce personal differences between *khatibs* and to guarantee that all Muslims are exposed to the same subjects and issues. However, some believe that the unification of the sermons eliminates the ability of religious authorities to speak freely and thus serves to neutralize speech. Noticeably, the unification of the sermons was introduced concurrent with the Arab Spring revolution, during which people protested in the streets after the Friday sermons. Thus, the sermons were perceived as powerful speeches that encouraged people to interact and speak out. More importantly, the sermons had the same impact across nations in which protests emerged during the Arab Spring. Consequently, governments were moved to attempt to control the media and keep an eye on the *khatibs* by moving to put some limitations on the sermon topics through unification.

Purpose of the Study

The main purpose of this study is to evaluate the Islamic Friday sermons from a linguistic perspective to recognize the patterns of attitude and evaluative strategies used to negotiate social relationships. This negotiation is conducted within the sermons, which inform audiences about feelings toward things and people. As the sermons are of interest to both the government and the general public, it is essential to analyze them linguistically in order to grasp their key elements. More importantly, analyzing the Islamic Friday sermons will equip researchers with data for future study of religious discourse, as the sermons are a common discourse occurring throughout the Islamic world. Many Islamic scholars have

studied how to conduct a sermon from a religious perspective; less attention has been directed toward the language of the sermons, a central aspect of these discourses.

The main arena in which Muslims interact with their scholars is the mosque, and Friday sermons are a formal way to conduct a speech in every mosque. Thus, the sermons can have a significant influence on people's thoughts and beliefs and — ultimately — actions. Religiously, the sermon is given the highest value as it is considered the other half of the Friday prayer. Data were collected from sermons in the UAE because the sermons are unified throughout the nation. In this context, the individual priest's influence on the text can be omitted.

The Islamic Friday sermon is the oldest type of public speech practiced in every mosque, yet it has not been examined linguistically. Some studies have examined certain aspects of a number of speeches; however, these were examinations of one *khatib* in one mosque. No study has been conducted on sermons at the nationwide level in the Islamic world.

Each week, audiences pack the mosques during the sermons, indicating the significant influence they wield, especially as they are repeatedly attended. As a result, Friday sermons are the main channel for Islamic discourse that can help address many problems at the local, national, and global levels. Muslims are a swiftly growing population worldwide, making it important to study the Friday sermons and observe the persuasive strategies used in these speeches from a linguistic perspective. This study examines the sermons using the Appraisal theory of discourse analysis to identify the persuasive techniques used in the speeches through the application of the Attitude System. Therefore, this research is the first linguistic study of Friday sermons, one the oldest forms of public

discourse that is still practiced today as it was 1,500 years ago, on a nationwide level in certain Arab countries.

Significance of the Study

The significance of this study is three-fold. First, the research examines how Appraisal theory can be employed as a tool of discourse analysis. Next, it uses this theory to examine the persuasive linguistic approaches used in the sermons, which elevate them to the level of influential speeches. Third, the work focuses on the patterns that repeatedly occur in the sermons to provide recommendations for either maintaining or avoiding these patterns to make the sermons as effective as possible.

As previously mentioned, this study presents an evaluation of the interpersonal meanings presented in Islamic Friday sermons to contribute to a better understanding of future sermons by applying a linguistic approach. In addition, it aims to examine the present data to provide a linguistic evaluation of the messages shared in these sermons. Furthermore, the research is significant in that it supports policymakers in developing a comprehensive understanding of the construction of interpersonal meanings in the discourse of the Friday sermons. More specifically, this study presents a clearer image of how the sermons incorporate interpersonal meaning resources to build a relationship with the audience. The greater demand in the Muslim world for such studies is based on a desire to enhance the influential speech used in the sermons.

Muslim scholars can have great influence on the tension that exists in the Islamic world, and may either increase or decrease it, through their decisions regarding the content and delivery of the sermons. This ultimately has a huge influence on the whole Muslim world, and by extension, the entire world. The language used in the sermons is the main

channel through which important messages are shared. For example, sermons can lead to clashes if they are used to motivate a certain type of discourse. Linguistically, this study will help uncover a type of discourse that should be analyzed to decode the patterns for future recommendations from a linguistic perspective.

Scope of the Study

This research applies the Attitude System to Appraisal theory proposed by SFL scholars to analyze the Islamic Friday sermons conducted in UAE mosques during 2016. The author selected the most recent data from the targeted sermons while ensuring the distribution of the data throughout the year. The UAE was selected as the location because the sermons there are unified throughout the nation, resulting in a larger scale for the study. In addition, some mosques in the UAE conduct the sermons in English for foreigners, making it possible to compare the discourse of Arabic sermons with those of the English ones. Furthermore, the texts of the sermons used for this research are exactly the same as those delivered by the *khatibs*, making them more appropriate for analysis.

The current study is discourse analysis research; thus, it is limited to the sermons, without considering the audience. As the focus of the study is the text, other participants in this speech will be omitted, such as the *khatib*, the audience, and the audience's feedback and impressions. For linguistic purposes, the focus of the study is the text because it is a vital tool for conducting messages. However, other linguistic criteria are not considered in this study, such as intonation and body language during the speech.

Research Questions

The study aims to analyze the language of the sermons by focusing on the following questions:

1. How are attitude and evaluation communicated in the Friday sermons?
2. How are the sermons structured and what lexical patterns are associated with the expression of social values and evaluative stance?

Organization of the Study

Chapter 1 provides an overview of the study and offers an entry to the research. It includes subsections that describe it, such as purpose, scope, significance, and the research questions. The chapter presents a general background of the work.

The second chapter will describe the theoretical framework that was applied to the research topic, namely systemic functional linguistics. It will also provide a description of the historical development of SFL in relation to other discourse analysis approaches, such as critical discourse analysis (CDA) and critical linguistics (CL). Additionally, the chapter will review previous studies using appraisal theory as well as those related to the linguistics of the Friday sermons. The focus of Chapter 2 is to present the theoretical framework and to thoroughly discuss SFL theory to relate to the reader a clear understanding of the approach this study took.

Chapter 3 will present a detailed account of the method of discourse analysis developed by Martin and Rose (2003), known as Appraisal theory. This work applies the Attitude System as part of Appraisal theory, which will also be discussed in detail. The data and coding for the current study will be thoroughly explained in the third chapter, and the research questions will be presented as well.

The next chapter, Chapter 4, will present the results of the current study and will report on the analysis of the data using the Attitude System. It will also present the main findings to prepare for the discussion section of the paper. The findings will involve analysis

of 12 sermons in English and six sermons in Arabic from the same year (2016), in the United Arab Emirates. This chapter will examine each sermon separately and will also explore the commonality of the Attitude System subcategories among the 12 sermons.

The fifth chapter will offer a discussion of the findings that were summarized in the fourth chapter. It will also present the linguistic patterns of the sermons as well as the major outcomes of the current study. The discussion chapter groups similar sermons based on the findings and offers a discussion on each group of sermons. Chapter 5 will also provide a discussion of this linguistic study. The final chapter, Chapter 6, will provide the conclusion of the research and a summary for the whole study.

Summary

This first chapter has presented an overview of the research. It introduced specific concepts related to the current study, such as the importance of this study, the research questions, and the significance of the study. As explained in this chapter, the current study analyzes the importance of Islamic Friday sermons across the UAE; it is the first study conducted on the topic of such a large scale. The research decoded the speech patterns used in the sermons. The main general points covered in relation to the sermons were to identify their linguistic structure, to recognize their linguistic features, and to evaluate the kinds of linguistic choices that were made. The Attitude System was applied to analyze the data gathered for this study (see Chapter 3 for more details). Finally, this chapter presented the organization of the current study.

Chapter 2

Theoretical Framework

Introduction

The current study employed a research method utilizing a qualitative approach based in systemic functional linguistics (SFL). This approach provides a methodology for discourse analysis that allowed the researcher to investigate how sermons are patterned in a wider range of public Islamic speeches. The focus of the analysis is on the expression of stance. Speakers of a language use evaluative resources to negotiate social relationships by informing their readers or listeners about feelings towards things and people. The lexicogrammatical choices that speakers make, referred to by Martin (2000) as “appraisal,” are “the semantic resources used to negotiate emotions, judgments and valuations, alongside resources for amplifying and engaging with these evaluations” (p. 145). According to Martin and Rose (2003), one of the meta-functions of language that SFL describes is the interpersonal function. Within this meta-function, Martin and Rose (2003) further proposed a framework of analysis called Appraisal, which focuses on the negotiation of attitude. The goal of this theory is to examine the text to identify the ways that intersubjective stance is expressed (White, 2003).

More specifically, Attitude System is employed as a tool for discourse analysis. This chapter presents SFL in relation to critical discourse analysis (CDA) and critical linguistics (CL) in order to orient the reader to an understanding of how SFL has historically developed and is viewed compared to other linguistics discourse analysis approaches. The chapter will discuss how SFL conceptualizes language to conceptualize the theoretical framework behind the theory applied in this research. The chapter is divided into three parts: (a) a discussion of

how language is conceptualized in the view of SFL; (b) an explanation of how discourse is viewed according to SFL; and, (c) a review of previous relevant studies.

Furthermore, the concept of language according to SFL will be used to shed light on discourse analysis and how, ultimately, SFL theory can help when analyzing language. First, the foundation of SFL theory by M. A. K. Halliday will be presented. Then, the chapter will move on to focus on the functions of language in discourse as a concept of meaning. Finally, the chapter ends with a discussion of literature investigating the relationship between language and culture.

Systemic Functional Linguistics: Background

This section presents an overview of the development of systemic functional linguistics (SFL) theory in relation to critical linguistics (CL) and critical discourse analysis (CDA). By tracing the development of these theories, we can develop an awareness of how SFL is oriented with relation to other approaches. The section has two parts: first, an overview of the relationships between the three theories, with special focus on the principles of CDA; and second, a look at the contributions of the field of discourse analysis to these theories. The following section provides a closer look at the current framework of SFL, including an overview of three important elements of the theory: stratification, register variables (field, tenor, and mode), and genre.

SFL in relation to critical discourse analysis and critical linguistics. The CL view shares a common theoretical stance with SFL, which is that human experiences are constructed through language. This means that language usage is a result of social organization. Critical linguistics began as a way of analyzing public discourse to uncover the ideologies that discourse encodes. Fowler, Hodge, Kress, and Trew (1979) used categories

proposed by Halliday (1973; 1978) to theorize language as social practice (Fowler, 1996). Critical linguistics uses Hallidayan concepts to illustrate patterns in the construal of experience in a discourse (Matthiessen, 2012, p. 440).

The research in CL eventually led to the proposal of CDA by Fairclough (2003), who noted some weaknesses in critical linguistics. According to Fairclough (2003), CDA is a “powerful framework(s) that is developed ‘within the tradition of ‘critical social science’. Indeed, social science is motivated by the aim of providing a scientific basis for a critical questioning of social life in moral and political terms, e.g. in terms of social justice and power” (p. 15). CDA is often used in relation to:

Rhetoric, Text linguistics, Anthropology, Philosophy, Socio-Psychology, Cognitive Science, Literary Studies and Sociolinguistics, as well as in Applied Linguistics and Pragmatics. CDA has been used alternatively with CL, but recently and currently many scholars prefer to rely on the term Critical Discourse Studies (CDS). (Wodak & Meyer, 2015, p. 1)

CDA is applied to several disciplines of the humanities that share a number of properties, such as: (a) language in natural occurrence instead of examining abstract language systems; (b) attention to the larger segments of language instead of phrases and linguistic items; (c) a non-verbal stance on communication, focusing on the context of language use; and, (d) language usage such as “topics, macrostructures, speech acts, interactions, turn-taking, signs, politeness, argumentation, rhetoric, mental models, and many other aspects of text and discourse” (Wodak & Meyer, 2015, p. 2).

What separates discourse studies (DS) in general from CDS (or CDA), is that CDA, according to Wodak and Meyer (2015), does not investigate “a linguistic unit per se” but

instead studies “social phenomena which are necessarily complex and thus require a multi-disciplinary and multi-methodical approach” (p. 5). Both DS and CDA use discourse that can be spoken, written, or even interpreted visually as a common ground for analysis.

Language, according to CDA, is social practice. CDA sees discourse, language use in speech and writing, as an activity contextually linked to social situations and sociocultural norms and values. Describing discourse as social practice implies a dialectical relationship between a particular discursive event and the situation(s), institution(s) and social structure(s), which frame it: The discursive event is shaped by them, but it also shapes them. That is, discourse is socially constitutive as well as socially conditioned – it constitutes situations, objects of knowledge, and the social identities of and relationships between people and groups of people (Fairclough & Wodak, 1997, p. 258).

CDA is an open resource system that includes several transdisciplinary approaches. Many well-known scholars have relied on SFL theory when working with CDA. For example, Martin (1986) explained ideology in a text, outlining a hierarchy of planes, or levels in it, seeing ideology as the highest of those planes. Below ideology is genre, and below genre is register, and register, in turn, can be broken up into three contextual parameters: field, tenor, and mode. The field of discourse refers to what participants and processes are present in the discourse, to the nature of the action that is taking place. The tenor of discourse includes study of the status and role of each participant and of the familiarity and attitude among participants. The mode of discourse involves describing a continuum of lexical density and grammatical strategies from spoken to written, and includes the study of such elements as theme/rheme, repetition, and conjunction. Martin (1986) asserted that this made it easier for him to indicate the semiotic resources in a society: “One

of the things an ideology plane needs to explain is the fact that not everyone in our culture makes use of the same genres” (Martin, 1986, p. 250). The diagram in Table 1 shows the development of the three types of discourse analysis.

Table 1

Types of Discourse Analysis Viewed in Terms of the Three Primary Contextual Parameters

CONTEXTUAL PARAMETER	CONTEXTUAL SYSTEM IN FOCUS	EXAMPLE OF SPECIAL-PURPOSE APPROACHES TO DA
Tenor	Power (status): control, dominance, inequality	Critical Linguistics (CL); Critical Discourse Analysis (CDA)
	Familiarity: inclusion, solidarity	Positive Discourse Analysis (PDA)
	Institutional roles: professional roles	Professional Discourse Analysis
Mode	Turn: dialogic	Conversation Analysis (CA)
	“Modality”: multimodality	Multimodal Discourse Analysis (MDA)
Field	Socio-semiotic process: recreating	Stylistics, literary analysis, narrative analysis
	Socio-semiotic process: (various)	Media discourse analysis, medical discourse analysis, academic discourse analysis

Note. Adapted from “Systemic functional linguistics as applicable linguistics: Social accountability and critical approaches,” by C.M.I.M. Matthiessen, 2012, *DELTA*, 28, pp. 435-471.

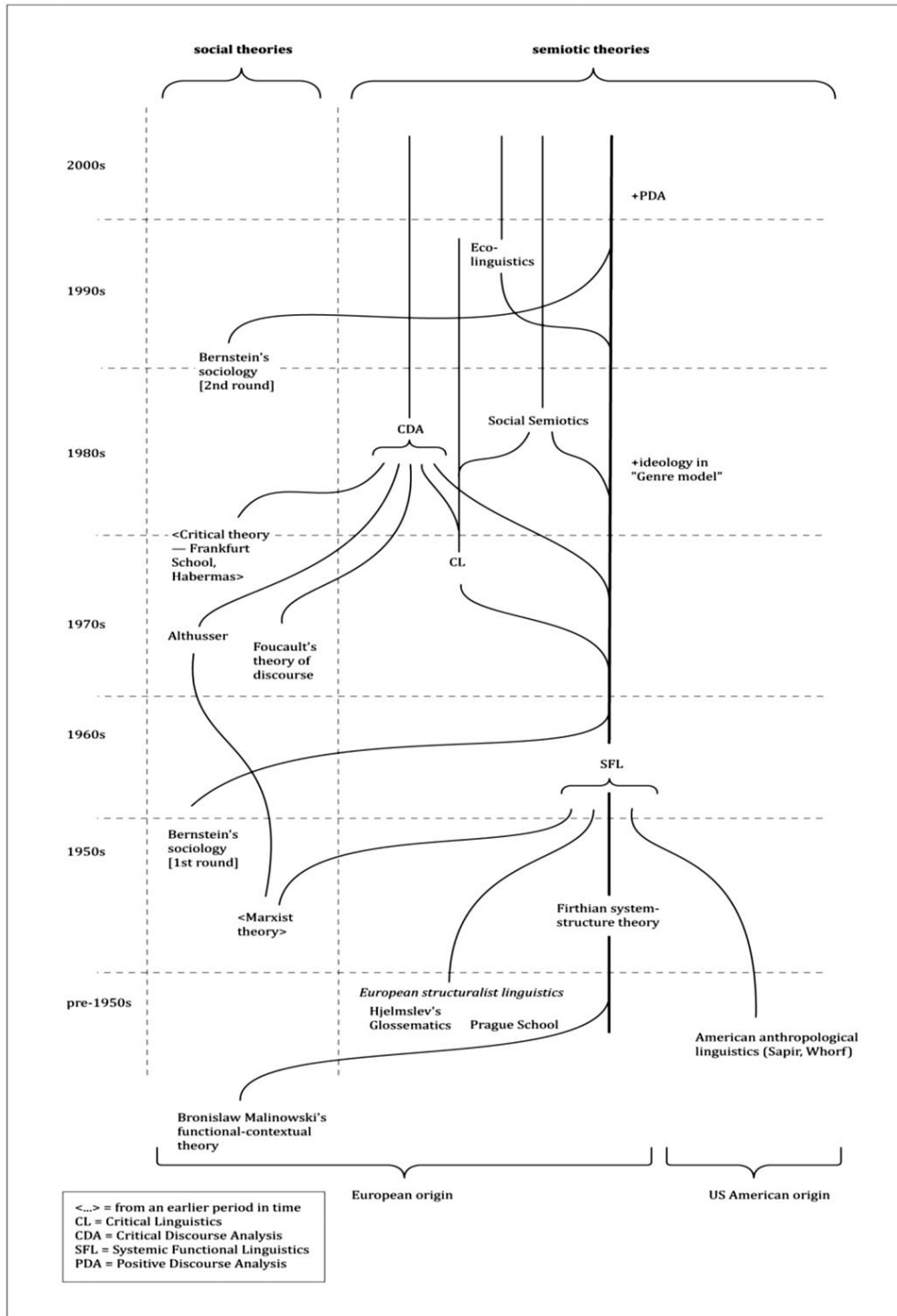
Table 1 shows the contextual parameters and presents examples of approaches to discourse analysis. In terms of “systems of power” in the contextual parameter of tenor, van Dijk (2001) said, “CDA focuses on the ways discourse structures enact, confirm, legitimate, reproduce or challenge relations of power and dominance in society” (p. 353). On the other hand, Martin (2004) stated that “we need a complementary focus on community, taking into account how people get together and make room for themselves in the world — in ways that redistribute power without necessarily struggling against it” (p. 186). This indicates a common goal that CDA and SFL both aim to achieve.

According to Martin (2004), positive discourse analysis (PDA) facilitates the exploration of the complementary focus. PDA, according to Matthiessen (2012), can overlap with any of the three contextual parameters of meta-function; however, discourse analysts have given special consideration to the interpersonal resources of Appraisal theory. As Matthiessen (2012) noted regarding the overlap between PDA and SFL theories, in PDA, texts are examined with consideration given to issues relating to the tenor parameter of context, which makes Appraisal theory of greater import to the discourse analyst. Socio-semiotic change is among several discourse types commonly investigated. It comprises discourse of reconciliation (which seeks restorative justice) and discourses of hope (which seek to improve the conditions of humanity in the world) (Martin, 2008).

As seen in the foregoing paragraph that draws from Table 1, CDA and PDA are fixated on the tenor plane of context, which indicates how SFL approaches are viewed according to CDA and PDA. Several discourse analysis approaches have been created to serve special purposes or special contexts. As such, SFL scholars have attempted to construct a general approach that can serve as a discourse analysis tool for different contexts. According to Matthiessen (2012), this general approach is called applicable discourse analysis (ADA). There is a need for a general approach because many of the analyses have been influenced by one angle (e.g., racism, which indicates a one-sided attitude), which leads the analysis according to the determined angle of the study, and this should not be the case in an objective analysis. Thus, the SFL approach is designed to conduct a study from different perspectives and angles in order to include many variables in a text to avoid biased results (Matthiessen, 2012). As a result, a framework that offers multi-dimensional perspectives of a language will enable a discourse analyst to conduct a study with more validity.

As we have seen, SFL and CDA share common ground historically, and currently they continue to share certain similar traits. Figure 1 shows the development of CL, CDA, and SFL (Matthiessen, 2012). Fairclough (2003) pointed out that in textual analyses, many studies apply both SFL and CDA. Many discourse analysis approaches, including CDA, rely on a semiotic resources environment, where a discourse takes a place that is mirrored in the SFL approach of the three aspects of language: field, tenor, and mode (see the following section for more details on these three aspects).

Figure 1. The Development of SFL, CL, CDA According to Matthiessen (2012)



Discourse analysis dimension. During the second half of the 20th century, a challenge arose for discourse analysts related to how to link the micro-pattern-finding analysis of their studies (i.e., of a text or a discourse) to the macro patterns that constitute the culture or society in which a text is addressed. The issue of relatedness between the micro and macro levels was addressed by van Dijk (2001):

Language use, discourse, verbal interaction, and communication belong to the micro level of the social order. Power, dominance, and inequality between social groups are typically terms that belong to a macro level of analysis. This means that CDA has to theoretically bridge the well-known “gap” between micro and macro approaches. (p. 354)

On the other hand, Fairclough (1992) introduced the “social theory of discourse” (pp. 71-73), which divides a discourse into three conceptual spheres which are text, discursive practice, and social practice. The social theory of discourse proposes that text is the “tradition of close textual and linguistic analysis within linguistics” (Fairclough, 1992, p. 72). The macro sociological approach involving the use of information about social structure to break down the elements of social practice is discursive practice; and, social structure is the interpretivist or micro sociological approach involving the use of commonsense procedures to arrive at logical inferences. These three approaches constitute the main framework of CDA that has been used broadly.

However, Fairclough (2003) felt the need for further division between the social and semiotic aspects of language. This elaboration schematizes a language into three divisions that range from more abstract to more concrete entities. The distribution of this network of social practice is illustrated by Figure 2, below.

Figure 2. Distribution of Semiotic Aspects of Language According to CDA

Social structures:	Languages
Social practices: discourse	Orders of discourse
Social events:	Texts

Figure 2. Adapted from “Systemic functional linguistics as applicable linguistics: Social accountability and critical approaches,” by C.M.I.M. Matthiessen, 2012, *DELTA*, 28, p. 448.

Clearly Fairclough was working to more closely align CDA with systemic functional theory. Thus, there are similarities in the layering system and many other aspects. However, there are differences in the general approaches of SFL, such as that it is an applicable theory of language in context: “it [SFL] is a holistic theory of such systems within a hierarchy of systems of all kinds” (Matthiessen, 2012, p. 451). As a result, SFL has proposed the answer to the problem on how to relate the micro-level analysis to the macro-level analysis of discourse through relating a text to other domains.

The following section clarifies SFL theory and methods for language study. It is essential to emphasize that the following discussion represents the core of the theoretical framework for the study to be presented here. Thus, the concepts of SFL that are most relevant to this study will be central, including a focus on the stratification of language into meta-functions and on Appraisal theory.

Systemic Functional Linguistics: Current Research

In the 1950s, Halliday established his work in functional, anthropological, and social linguistics to develop an applicable approach to language that is now known as systemic functional linguistics theory: “Applicable linguistics is a kind of linguistics where theory is designed to have the potential to be applied to solve problems that arise in communities

around the world, involving both reflection and action” (Matthiessen, 2012). As such, it synthesizes the theory along with its applications to rely on the theory as a valuable tool for solving problems.

Unlike theoretical approaches to languages, applicable theory must be well-rounded in order to address questions raised by researchers. Systemic functional linguistics is a holistic theory meant to equip researchers with the right tools to conduct comprehensively descriptive analysis. A holistic theory should be a well-detailed one that provides well-detailed analysis tools, and is not too specific to certain contexts. Halliday (1985) noted that, as “a salient feature in the evolution of systemic theory,” which is “permeability from outside... systemic theory has never been walled in by disciplinary boundaries” (p. 191). Since the 1970s, SFL theory has gone through many developments to ensure the maintenance of a holistic view of the theory to approach discourse analysis as part of linguistics systems by adding several stages to the analysis such as contextual staging of text. Then, the work of semantics is included in the theory to improve discourse analysis.

As Hao (2015) observed, SFL theory proposes that language has social semiotic resources that are developed into a context that eventually shapes the culture. In that sense, SFL theory focuses on those meanings of language that do not occur randomly. The use of language in a community shapes the culture. Thus, in SFL, meaning is the main source constituting a system of language Following Kress and van Leeuwen (2006) and Painter, Martin, and Unsworth (2012), Hao (2015) noted that language is just one of many systems that use semiotics. Language, furthermore, has several functions, including the major function of communication, which language cannot realize without making meaning. Accordingly, Hao (2015) continues in the traditional view as developed by Halliday (1985),

Matthiessen (1995), and Halliday and Matthiessen (1999; 2014), that SFL establishes an all-encompassing paradigmatic framework (Hao, 2015, p. 11). The following sections discuss the stratification of language according to SFL theory into meta-functions, register, and genre to indicate how meaning may be created. The present work culminates with a comparison between cognitive, functional, and SFL approaches to language.

Stratification. SFL theory conceptualizes language as a layered, semiotic system (Halliday, 1985; Halliday, 1994; Hao, 2015; Hjelmslev, 1961), with the layers representing a continuum with real-world instantiations at one end and complete abstractions at the other. One main aspect of SFL is the reciprocal relationship between language and context, which is understood to exist because language is used to construe our understanding of social reality (Halliday & Matthiessen, 1999, p. 3). As Hao (2015) mentioned, Hjelmslev (1961) understood that semiotics should be analyzed as concerning two separate areas: (a) denotative, which refers to language; and (b) connotative, which refers to context. Figure 3 represents the intersection of the elements of language and context, with the denotative semiotic appearing as a subset of the connotative semiotic, thus producing hierarchical layers of meaning.

Figure 3. The Relationship Between Language and Context

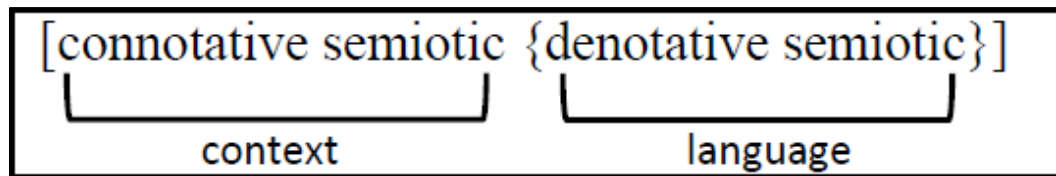


Figure 3. From “Text and context in functional linguistics,” by J. R. Martin, In *“Modelling context: A crooked path of progress in contextual linguistics,”* p. 36, In M. Ghadessy (Ed.), pp. 25-61. © John Benjamins.

With regard to the denotative aspect, language has two categories: (a) content and (b) expression. Expression represents the concrete part of language, such as phonology (speech)

and graphology (writing). Unlike content, expression is arbitrary in its occurrences, which differ between languages, since languages vary in their phonological inputs and writing systems.

Content, on the other hand, is divided into types of meaning making: (a) lexicogrammatical (Halliday, 1985; Halliday, 1994); and (b) discourse semantics (Martin, 1992). According to Hao (2015), lexicogrammatical resources demonstrate meaning at a clausal level. Unlike the lexicogrammatical, discourse semantic resources demonstrate meaning at a textual level (Hao, 2015, p. 12). Discourse semantics is a higher level of language than lexicogrammatical; however, it is constructed through lexicogrammatical. Hao (2015) described this hierarchy by referring to the Saussurian concept that the signified is represented by arbitrary signifiers across languages. Figure 4 represents the intersections of the various elements of language and the element of context as embedded subsets, thus producing layers of hierarchical meaning. Note that the arbitrary relationship between lexicogrammar and phonology/ graphology is represented by outer circles that enclose both (Martin, 1992; Martin, 1999).

Figure 4. Stratification of Language

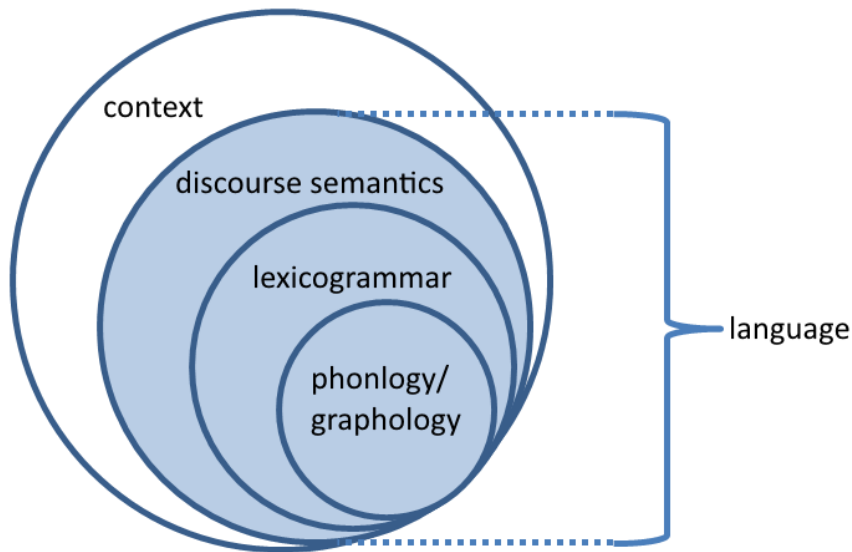


Figure 4. Taken from J. R. Martin, “*English text: System and structure*,” 1992, p. 21. © John Benjamins.

In Figure 4, the outer circle represents the level of context, which is divided further into two strata, as is also shown in Figure 3 (Hao, 2015; Martin, 1986; Martin, 1992). Connotative semiotics is represented by context strata that contain both genre and register. Genre presents language at the highest level of SFL, indicating the orientation of discourse that construes social culture (Martin, 1986; Martin, 1992). Genre, on the other hand, is blended with the lower level of context, a register that is further divided into field, tenor, and mode. Hao (2015) mentioned that register variables serve to link genre and language (p. 13). In Figure 5 below, the intersections of various elements of language and various elements of context are represented by embedded subsets, thus producing hierarchical layers of meaning. The figure includes the denotative and connotative semiotic resources of language.

Figure 5. Stratification of Language and Context

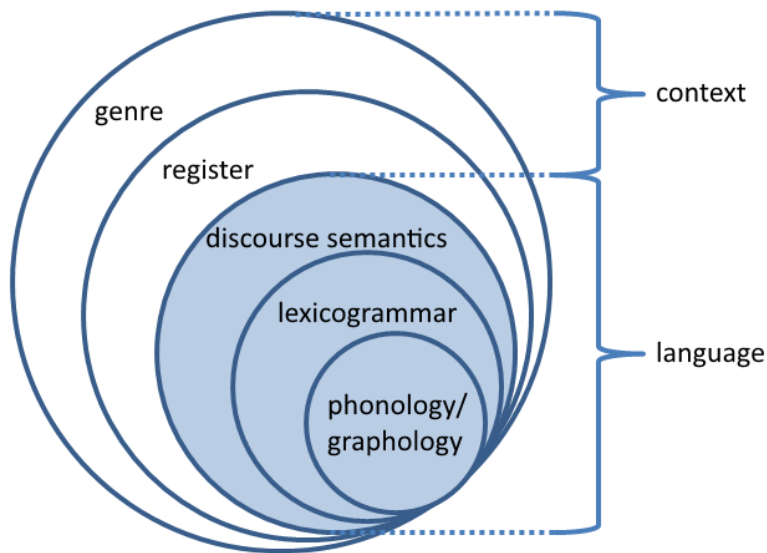


Figure 5. Taken from J. R. Martin, “*English text: System and structure*,” 1992, p. 495. © John Benjamins.

Since the lower levels of the hierarchy are subsets of the higher levels of the hierarchy, they are not mutually exclusive. Instead, they are realized simultaneously but only when a superset overlaps with its subset. Because of this, the relationships between the layers reveal connections between levels of meaning, even though they do not always correspond in a one-on-one fashion. Supersets make use of generalizations of their subsets. For example, genre makes use of generalizations of register, although it is not limited to making use of this. Similarly, context (containing both genre and register) makes use of generalizations of language, although it is not limited to making use of this (Caffarel, Martin, & Matthiessen, 2004; Lemke 1984). Both register and genre are central to our understanding of context. The next sections will focus on register and register variables, as well as address genre.

Register variables. Register is defined by Halliday and Hasan (1985) as “language according to use” (p. 41). The three variables of register (field, tenor, and mode) construe

what is presented throughout a text, who participated in it, and how it is presented (Eggins, 2004; Ghadessy, 1993; Halliday, 1978; Martin, 2002; Martin & Rose, 2008). In text analysis, register is examined to reveal how language is featured as meaning made to reflect the social situation and context. The register variables, which are discussed below, are field, tenor, and mode.

Field. Schulze (2013) follows the definition of *field* developed by Christie (2012) as the “nature of the social activity” (p. 8), which was originally established by Halliday (1985) as follows: “The field of discourse refers to what is happening, to the nature of the social action that is taking place: What is it that the participants are engaged in, in which the language figures as some essential component?” (p. 12). Schulze (2013) stated that circumstances, processes, and clause participants are the main elements that construe field (p. 68). The field is construed at the level of clause, which includes processes, participants, and circumstances. The processes illustrate what is happening in a text, the participants tell what or who is engaged in these events, and the circumstances indicate how or when the occurrence takes place through certain linguistic choices. Notably, despite the correspondence between these terms and grammatical categories, there is not always a one-to-one correlation between them, since the idea of an adjective in one language can be expressed as a verb in another language (Schulze, 2013). To demonstrate how the elements of field donate to the construction of the clause, Table 2 below includes a clause with an SFL term for each part of the clause that describes its function (Javitch, 2014, p. 10).

Table 2

Elements of Field

Clause	Petrarch's Canzoniere	appeared	in 33 editions	between 1550 and 1560
SFL Term	Participants	Processes	Circumstances	Circumstances
Function	Names who or what is involved.	Specifies participant actions.	Describes the location of the action	Situates the action in time

In SFL theory, participants of a sentence are involved in an action or state, so the clause is a product of processes, not a product of grammatical categories (Schulze, 2013). In this way, the SFL analysis of the field is mainly centered on transitivity, or the type of processes that link participants and or circumstances in a clause (p. 69). Schulze (2013), like Halliday (1994), outlines, the types of processes in English where experience is construed, describing them as a transitivity system divided between experiences that are either internal or external. He similarly describes them as processes used for classification or identification.

Figure 6. SFL Representation of Processes

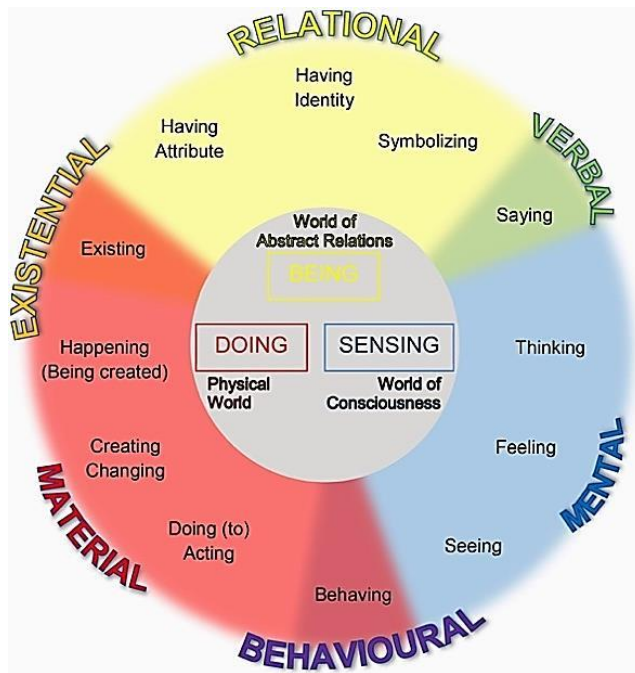


Figure 6. From M. A. K. Halliday, C. Matthiessen, and M. Halliday, “An introduction to functional grammar,” 2014, p. 172. © Routledge.

According to Schulze (2013), the above Figure 6 that Halliday (1994) proposed, demonstrates the types of processes of the transitive system of English grammar, separated according to their meanings. There are six types around the outer circle, showing varying processes (verbs). The inner circle represents their function. Crucially, context shapes the meaning of processes, and they can therefore be labelled differently according to their context. Thus, processes are ranked not according to their forms but rather could be interpreted in several ways based on context. For examples of types of processes, see Table 3 below.

Table 3

Examples of Process Types Appearing in Unit Instructional Materials

Process Type	Function	Examples
Material	Construct visible experience in the world	Now He that <i>made</i> me knows I see thee ill. (<i>Richard II</i> , 2.1.92)
Verbal	Express what participants are saying.	You <i>say</i> , that you'll have Phebe (<i>As You Like It</i> , 5.4.11)
Behavioral	Between mental and material; express intentional mental	I <i>looked upon</i> him o' Wednesday (<i>Coriolanus</i> , 1.3.58-59)
Mental	Represent inner workings of the mind such as feelings and beliefs.	His sorrows have so <i>overwhelm'd</i> his wits (<i>Titus Andronicus</i> , 4.4.10)
Existential	Represents existence	There <i>are</i> more things in heaven and earth, Horatio, Than are dreamt of in your philosophy. (<i>Hamlet</i> , 1.5.185-186)
Relational	Establish relationships between two concepts	you <i>seem to be</i> honest plain men (<i>Winter's Tale</i> , 4.4.885-886)

Tenor. The tenor of discourse is another important aspect of register. As Schulze (2013) pointed out, the degree of familiarity or attitude among participants and also the degree of status equality among participants can be illustrated as equal or unequal (p. 71).

Halliday (1985) clarified that tenor is realized through several aspects:

Tenor of discourse refers to who is taking part, to the nature of the participants, their statuses and roles: what kinds of role relationship are obtained among the participants, including permanent and temporary relationships of one kind or another, both in the types of speech roles that they are taking on in the dialogue and the whole cluster of socially significant relationships in which they are involved. (p. 12)

According to Schulze (2013), there are certain institutionalized differences in status that are routinely observed (pp. 71-72). For example, interaction between a primary-school teacher and a student is a recognizable encounter around the world, where status differences are reinforced by age differences. Acknowledgement of the status variation between a teacher and student is most apparent in terms of the way a child student typically addresses

an adult teacher, who is not only considered to have higher status but to actually have more rights to mobility and is thus generally referred to by students with “Mr.” or “Ms.” followed by the last name. In contrast, teachers normally address child students by their first names.

As Schulze (2013) observed, the status and solidarity are manifested in conversations that indicate differences among speaker and listener. For example, in a court, a judge can direct a series of questions to a suspect, controls the turns-at-talk, and also directs the topic of conversation, so in this sense the judge demonstrates a higher status in the conversation. Solidarity, on the other hand, demonstrates the social gap between speaker and listener. Classmates usually possess an equal social status since they are expected to have more frequent conversations during their studies unlike the judge conversation with a suspect (p. 72). Schulze (2013) adds that SFL refers to the higher potential of meaning exchange among people as *proliferation* while *contraction* references the limited conversations that occur between those of unequal status, such as a judge and a suspect. As the examples show tenor in spoken form, linguistic resources can be utilized to construct relationships within written discourse. By analyzing the tenor of written text, elements of language are investigated to discover the language role that is establishing the interpersonal relationships within a text.

The degree between “yes and no,” which indicates the certainty vs. uncertainty, is the main job modality that was illustrated by Halliday and Matthiessen (2004, p. 147). Therefore, modality is represented as a continuum that sets apart probability from obligation (Schulze, 2013, p. 73). According to Halliday and Matthiessen (2004) modality values are scaled extending from high, to median and low. Table 4 presents examples from *The Shining* (King, 1977) and illustrates the modal classification recognized by Thompson (2004).

Table 4

Modal Values in Text with Degrees

Degree	Modalization (Probability)	Modulation (Obligation)
High	The KMTX Fearless Forecaster says high pressure <i>will</i> give way by one o'clock this afternoon. (p. 254)	You <i>must</i> show them the error of their ways, Mr. Torrance. (p. 444)
Median	All of us <i>might</i> be all right. I think there's still a chance for that. (p. 472)	... you <i>ought to</i> at least be allowed the pleasure of a few drinks to balance it off. (p. 227)
Low	How long is far in the future, Jack? For you it <i>may</i> be two years, maybe five. (p. 239)	... but you <i>could</i> also sting back. (p. 150)

Modality is further divided into modalization, which is concerned with probability and modulation, which is concerned with obligation (Halliday & Mathiessen, 2004; Schulze, 2013). Table 4 shows examples on modalization and modulation in relation to the degree of probability and obligation. For example, the expression, “For you it may be two years, maybe five” shows a relatively low level of probability through the use of the modal auxiliary *may*. On the other hand, the first expression increased probability by choosing the modal auxiliary *will* as exemplified in the clause, “The KMTX Fearless Forecaster says high pressure *will* give way by one o'clock this afternoon.” In the modulation column, one can see the significant differences in meaning that modulation choices can realize. For instance, the choice of the modal auxiliary *must* in the clause, “You must show them the error of their ways” signs urgency and high level of obligation, whereas the modal *could* in the sentence “you could also sting back.” shows an option lower level of obligation (Schulze, 2013, pp. 73-74).

Mode. The flow of information either in spoken or written discourse are studied according to mode. Christie (2012) pointed out that mode is “the role language plays in a situation” (p. 9). Schulze (2013) added to this that ideas or thoughts are presented in written

or spoken forms, and that some differences are found in different forms of discourse. Texts are located through a mode continuum with spoken or written discourse that are positioned at the opposite ends of a continuum. Thus, written texts contain high lexical density by increased presence of nominalizations, grammatical metaphor, and specialized lexis (Schulze, 2013, p. 76). Schulze (2013) continued by claiming that language is structured in a discourse to build arguments or ideas (pp. 76-77). As a result, mode tells how a text stands together to carry a message. Relying on the mode variable, SFL linguists investigate elements such as theme/rheme, repetition, and conjunction (Halliday & Hasan, 1976; Martin, 1992; Thompson, 2004). In the following paragraphs, theme/rheme, repetition, and conjunction will be discussed.

In mode, a clause can be labeled as theme and rheme. Theme is defined by Thompson (2004) as, the “first constituent of the clause” (p. 143). Halliday and Matthiessen (2004) added that “the point of departure of the message” (p. 64). On the other hand, rheme is explained as what remains in a clause but the theme. Therefore, theme is associated with or around the subject of a clause, but it does not have to take this role. Since several clauses can serve as a theme in a longer text.

During the learning process of writing, writers use thematic elements to maintain their ideas throughout a text. Thus, writers control the use of the “given” and “new” information (Halliday & Matthiessen, 2004, p. 92). In a text, usually new information is concluded at the end of a clause, which also can act as a theme for the next sentence since thoughts are presented as a chain in a text (Christie, 2012). Through manipulation of theme and rheme, a writer can control the flow of information in a text, the excitement in a narrative text, or the length of the text. Hasan (2009) described the chains of referents illustrated

within this text as co-referential. In co-referencing, different lexical terms for the same concept appear throughout the text as anaphoric (referring to something within the text) and exophoric (outside of the text) referents.

Another part of mode is repetition. The frequency of the lexicon is considered a resource to link the text together. Writers may repeat certain terms or ideas. Through repetition, an argument can be built to keep “lexical strings relatively simple, while complex lexical relations are constructed around them” (Martin & Rose, 2003, p. 81).

In mode, conjunctive elements are considered as well for linking ideas to gather in a text. Conjunction can connect processes as well as throughout a text. For contrastive relation, “but” or “however” can indicate this condition and for equality or additive relation “and” or “or” can construe meaning. Also, tracing a writer’s development shows that s/he demonstrates the correct usage of these linguistics elements in a text to indicate development in writing.

This section discussed register variables essential in meaning making within a text according to SFL. It also explains how language is viewed and analyzed at register strata in SFL. The following section will explain how register interacts with genre to construe meaning.

Genre and social processes. The register variables are combined to encode a context. Another layer in which language can be considered is genres where text can determine the culture as well. Martin, Christie, and Rothery (1987) defined genre as a “staged, goal-oriented social process” with “structural forms that cultures use in certain contexts to achieve various purposes” (p. 59). In genre, the stages play the main role to achieve their goals because the intended purpose of a text is to build through its stages moves, linguistics

features, and lexical choices. Therefore, genre is considered goal oriented of a discourse. Also, genre is viewed as social process because participants can interact according to the achieved goals of texts that are structured within social context. In addition, social processes (genres) are considered purposeful by participants who are culture's members.

The need for adding a stratum over the register strata is that it offers a layer that indicates how social process is realized linguistically. Martin (1991) argued that the main advantage of genre is that it offers an explanation on how the register variables field, tenor, and mode do not exist arbitrarily in a text, instead they are linked to structure the social process in order to produce or analyze a speech (p. 131). Genre is the highest stratum of the divisions of a language and functions as the definitive point of discourse to decode its social processes and for applying systemic description of text to description of context.

Meta-Functions in SFL

SFL views language as a semiotic system that functions in social settings where different bundles of the system structure different types of meaning according to ideational, interpersonal, and textual meanings. The ideational meta-function is concerned with the content in a text which indicates the linguistic realization of the world so that ideation can offer human experience of the world (Schulze, 2013, p. 66). Kress and Leeuwen (2001) explained ideational meta-function as, "what is going on in the world and who does what, with or to whom, and where" (p. 13). The interpersonal meta-function represents the communicating nature of a discourse in which judgment and attitude determine the type of discourse in the text. Thompson (2004) clarified that the interpersonal meta-function refers to goal-oriented interactions by participants where language is used for the purpose of, for example, swaying the audience to a particular perspective (Thompson, 2004, p. 45). Textual

meta-function plays a significant role in organizing the text to make the flow of information or ideas smooth and coherent. It also assists ideational and interpersonal meta-functions to achieve their goals (Thompson, 2004, p. 67). Through textual meta-function, the sequential events in a text can be coded and unpacked to indicate each stage in the text. These three meta-functions have been labeled differently by different scholars. Schulze (2013) used: presentational, orientational, and organizational (p. 67), in accordance with the nomenclature used by Lemke (1995). On the other hand, Fairclough (2001) presented them as ways of acting, representing, and being. The meta-functions of relations with language and context are pictured in Figure 7 below, where the intersections of various elements of language and various elements of context are represented with embedded subsets, thus producing a hierarchy of layers of meaning.

Figure 7. The Meaning of Meta-Functions and Their Reflection on Language Variables

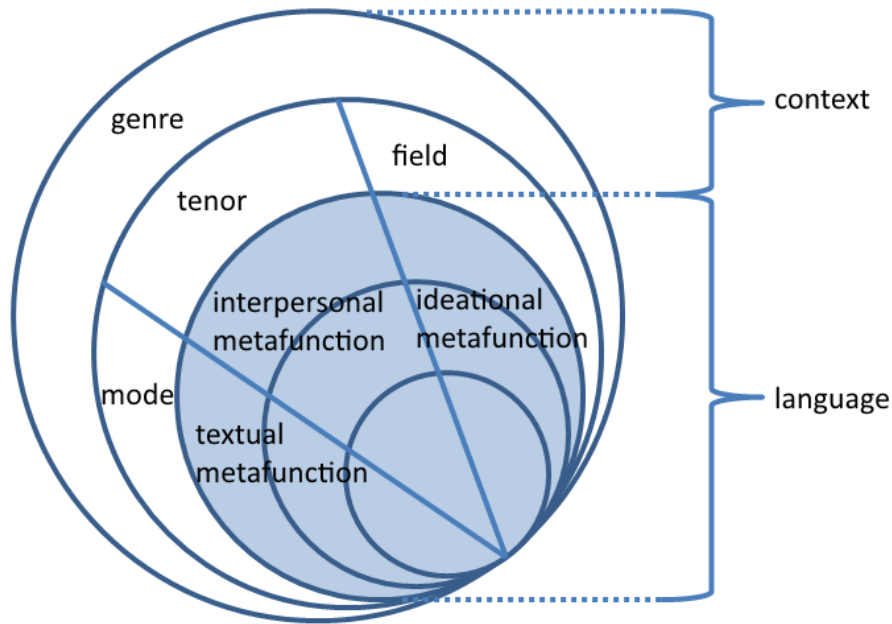


Figure 7. Taken from J. R. Martin, “*English text: System and structure*,” 1992, p. 498. © John Benjamins.

According to SFL theory, discourse is construed through the tripartite meta-functions: ideational, interpersonal, and textual resources. Ideational meta-function sustains logical and experiential resources, while interpersonal meta-function studies the exchange between speech and attitude in a conversation. Textual meta-function studies the waves of information in text in general and in clauses in particular to examine the structure of a text. Halliday and Matthiessen (1999) asserted that to be meaningful, text should be built upon the foundation of the three meta-functions. They continued, noting that the ideational domain consists of “resources which construe our experience of the world that is around us and inside us” (p. 11). Experiences can be studied in a text by analyzing clauses and relationships within the clause and with other clauses. The other domain is interpersonal meta-function, which refers to the interaction in the discourse. The social distance between speaker and listener is indicated in interpersonal meaning. The semantic tactics and implied messages can be

analyzed in this sphere. The text is introduced through the textual meta-function that deals with organizing the text to control the semiotic flow of information or argument of the language user. This tri-meta-function model is a vital approach for discourse analysts for interpreting meaning linguistically.

Meta-function is the mode of making meaning in language whose “meaning potential has evolved around three motifs —the meta-functions of ideational, interpersonal and textual” (Halliday & Matthiessen, 1999, p. 511). The following section will discuss how each meta-function makes meaning and how SFL introduces these meta-functions to discourse analysis to unfold the meanings of a text (see Figure 8, below).

Figure 8. The Meta-Functional Organization of Language

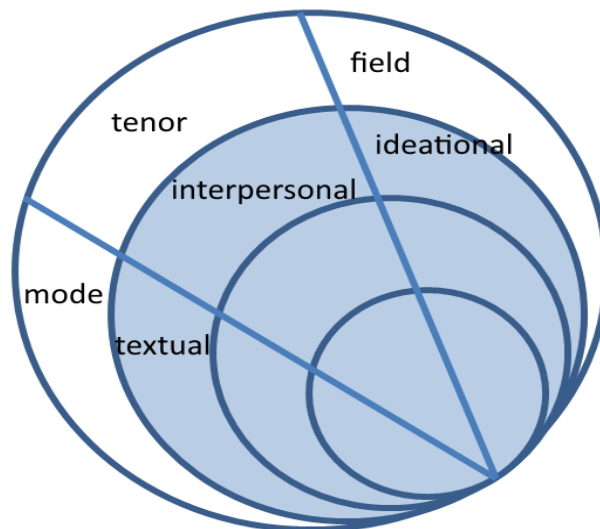


Figure 8. From J. R. Martin and D. Rose, “Working with discourse: Meaning beyond the clause,” 2003. © Continuum.

The ideational aspects of meta-function. Ideational meta-function construes the domain of people’s experiences. It interprets everything that goes on around people and also inside of them. This meta-function is divided into two main parts: transitivity system and the

relationship at the clause level (e.g., the relationship between the process type and connection between the clause in terms of simplicity or complexity to indicate the semantic meanings in the clause). These two parts can indicate how text is semantically constructed in the ideational meta-function, since a clause is the fundamental segment of meaning including in its processes and relationships to the participants and circumstances.

Human experiences are demonstrated in a clause through the clause components, participants, processes, and circumstance choices. The main components in a clause are processes and participants, which can be enhanced by circumstances (location, time, manner, etc.). These choices of lexicon make meaning, reflecting on the explicit field of lexicogrammar and implicit semantically. Thus, ideational meta-function offers realizations of language with semiotic importance in the context. The language is produced in a specific environment that is cognitively restricted, which makes language users collect certain lexical items that discourse analysis interprets. Halliday and Matthiessen (2004) named this environment a semantic space. The language user chooses the participants, processes and circumstances, and combines them in a clause to match their abstract cognitive meanings. Therefore, the text is mostly structured around processes and nominal groups, and these are supported by verbal groups and circumstances. In English, adverbs indicate manner of occurrence, and a prepositional phrase indicates the entity that relates to the process. These phrase taxonomies can complete a clause, which makes the meaning of the context.

Ideation as a domain is construed through sets of experiences of a language user in a text. Therefore, human experiences are linked through the text. As such, a type of clause and its structure can indicate the meaning beneath it, and accordingly discourse analysis views the clause components interacting with each other to make particular meanings.

There are mainly two logical ways to differentiate between meanings in ideational meta-function: one is expansion and the other is projection. Expansion processes refer to elaboration as an addition to a clause, exemplifying as clarification of a clause, and enhancing as temporalizing a clause (or expressing cause in it). On the other hand, projected processes indicate the semiotic level of thinking and speaking through the projection of ideas by using verbal or mental processes. As such, Halliday and Matthiessen (1999) mentioned that, “the grammar can project in this way, semiotic events, both those which are externalized as sayings and those which are internalized as thoughts, are brought within the overall domain of the phenomena of experience” (p. 521).

Languages might vary in their types of verbs, which makes every language unique in its macro and micro networks of the processes when they are interconnected thoroughly in a text. For example, the English language exhibits its own analytical bond of processes (Halliday & Matthiessen, 1999). The main focus of ideational meta-function analysis is to show the cognitive tendencies in structuring a text by studying each clause. As a result, it is essential to comprehend the link between a clause’s components and the distribution of processes in a whole text and meaning realization among clauses, by understanding the relationship that clauses have with each other. The ideational meta-function analysis can help to understand: (a) the distribution of processes in a text showing the type of conceptual message, (b) the link between a process and the context, such as participants or circumstances (either at the clause level or the text level), and (c) the relationships among clauses and their meanings.

The interpersonal aspects of meta-function. Language is an activity where users communicate through exchanging information and thoughts. The exchange processes indicate dual ends, one is giving (declarative) and the other is demanding (interrogative). The interpersonal meta-function refers to the resources used to study attitudinal stances in a discourse. Exchanging information is traceable in a text through the structuring of the grammar in question. However, the interpretation of their functioning is the point of discourse analysis to shape the larger functions of a text.

Language has the central function of serving an interpersonal purpose. According to Halliday (1971), speakers use language as a tool to interact with events through their language choices -- the expression of statements, behavior, and assessments -- and also through the alignment that the speaker establishes with the audience; in particular, the communication channel that a person adopts for informing, questioning, greeting, convincing, and so on.

Hu (1988) mentioned that, “The interpersonal function embodies all uses of language to express social and personal relations. This includes the various ways the speaker enters a speech situation and performs a speech act” (p. 702). Interpersonal resources are expressed through modality and mood. Mood indicates how a speaker positioned her or himself and how the addressee is positioned in a speech act. A speaker might choose an imperative mood, so the speaker assumes that s/he is giving commands and expecting the receiver of the command to obey, for example: “Give me the book.” Modality on the other hand, is the degree between positive and negative. Modality is an essential resource to indicate language user judgment toward a topic. It also indicates the social distance between the speaker and listener, the formality, and the power relationship.

By examining an interpersonal meta-function, it is apparent how the dialogue is being constructed between the language's producer and the receiver in the discourse. As Eggins (2004) pointed out:

Tenor is realized through interpersonal meanings, which are in turn realized through the grammar of the clause as exchange. Our [SFL] analysis allows us to study how choices in Mood and Modality (as well as in... Vocation and Attitude) are the realizations of tenor. (p. 187)

MOOD (giving or demanding the information) is exchanged throughout the discourse, where the *subject* and *finite* are considered part of this system. The finite is the finite proposition that indicates it takes the arguable proposition -- "They called me, didn't they?" - where the process *called* is a combination of the finite and *predicator* and *didn't* in the tag is the finite with negative polarity. Halliday and Matthiessen (2004) call this phenomenon an interpersonal deixis:

They [Finites] locate the exchange within the semantic space that is opened up between speaker and listener. With primary tense, the dimension is that of time: primary tense construes time interpersonally, as defined by what is 'present' to you and me at the time of saying. With modality the dimension is that of assessment: modality construes a region of uncertainty where I can express, or ask you to express, an assessment of validity of what is being said. (p. 116)

The key to the finite component is the nominal groups in a clause. In English, subject is the main nominal group in the clause. For example, in the sentence "They called me," the interaction occurs between the subject *They* and the finite and predictor *called*. Halliday and Matthiessen (2004) indicated that information validity is the responsibility of the subject in a

clause. If the requirement is met by the presence of the subject in a clause, then the meaning will be elaborated. Overall, the mood element conveys “the burden of the clause as an interactive event” (Halliday & Matthiessen, 2004, p. 120).

The textual aspects of meta-function. The main goal for any discourse is to convey meaning in a communicative way. The meaning though is not arbitrary. Therefore, it starts in a clause, with the GIVEN, and the NEW should come at the end. To convey a message to the addresser, a clause needs these given and new bits of information in a clause. In SFL, given/new are named THEME/RHEME. The theme is the point of departure in every clause that also connects it to the information of the previous clause, meaning the theme is responsible for the flow of the information that orients the reader or listener to the discourse. The rheme, on the other hand, contains the new information in the clause, which is usually located at the end of the clause.

Textual meta-function is ordering messages in a text to address certain meanings by nesting words in discourse with the ultimate goal of a certain discourse type by using appropriate grammar to convey the messages semantically. Through applying the appropriate ideational and interpersonal meta-functions tools, textual meta-function can accomplish its semiotic messages coherently. As a result, textual meta-function structures a text meaning in a clause and text levels by enabling the interpersonal and ideational resources to be realized by the reader or listener.

In describing the textual function of language, Halliday (1971) stated, “Language makes links between itself and the situation; and discourse becomes possible because the speaker or writer can produce a text and the listener or reader can recognize one” (p. 334). Accordingly, Hu (1988) said that speakers form sentences tailored to fit the situation. The

interaction between the arguments of a sentence can be presented in a number of ways – for example, the statements: “I received money from my parents.” vs. “My parents gave me money.” – but the arrangement chosen by the speaker reflects the situational demands for coherence (p. 315). If we don’t pay attention to the need for coherence, even the presentation of related facts can seem like a non-sequitur.

Pinker (1994) noted the coherence of the following two sentences because black holes are introduced as the object of the first sentence and then the singular “black hole” starts the next sentence as the subject:

Some astonishing questions about the nature of the universe have been raised by scientists studying the nature of black holes in space. A black hole is created by the collapse of a dead star into a point perhaps no larger than a marble. (p. 228)

Pinker (1994) then compares this to the incoherence of the following two sentences, which present the same facts but do so without any regard for maintaining topic continuity, since “black holes” is introduced as the object at the end of the first sentence, but instead of appearing as the subject of the second sentence, it appears again as an object:

Some astonishing questions about the nature of the universe have been raised by scientists studying the nature of black holes in space. The collapse of a dead star into a point perhaps no larger than a marble creates a black hole. (p. 228)

The second example might appear more correct in a composition guide, because it avoids using the passive voice. However, Pinker (1994) pointed out that real speech is more concerned with coherence than it is with taboos of style. Halliday (1971) similarly mentioned that language has to operate in a relevant way, not like the context-less sentences found in a grammar book.

Halliday (1971) also stated any decisions made that affect the order in which details are presented is done so in real-world conversation with a purpose, such as creating specific implications and emphases. Accordingly, these choices reflect both ideational functions and interpersonal functions. Ideational functions involve the expression of purpose; interpersonal functions involve forms of personal expression. As Hu (1988) found, both of these functions are dependent on textual function. Accordingly, textual function is responsible for both internal logic and contextual validity. Some researchers, like Martin and Rose (2003), break the functions into three parts (see Figure 9).

Figure 9. Meta-Functions of Variables Reflecting a Relationship of Realisation

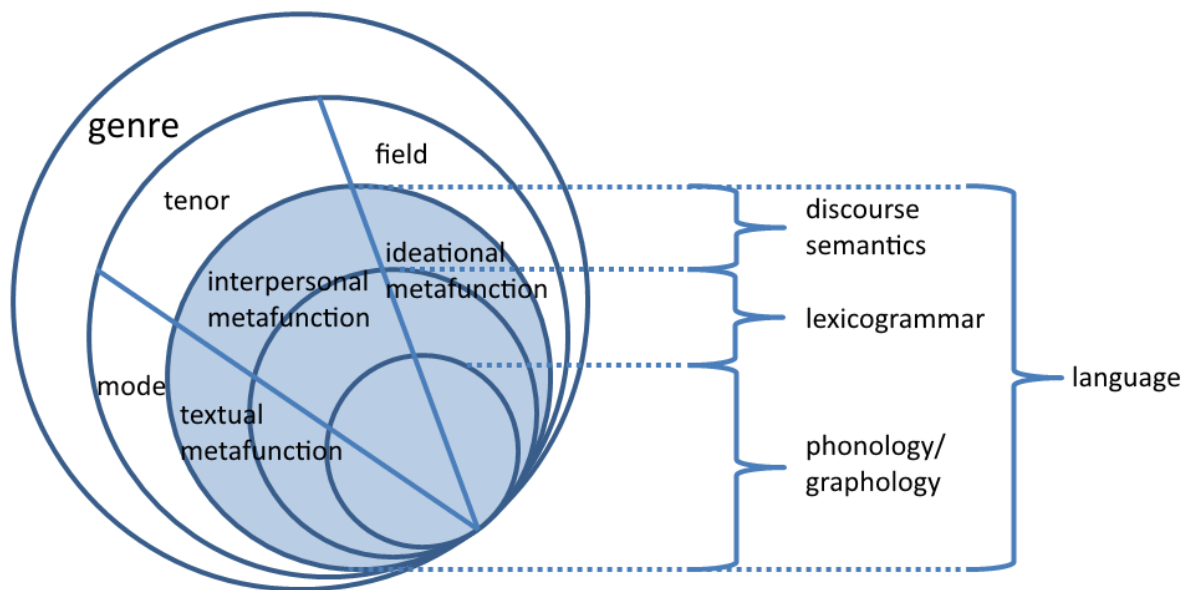


Figure 9. From J. R. Martin and D. Rose, “Working with discourse: Meaning beyond the clause,” 2003, p. 32. © Continuum.

To sum up, since SFL views language as a system of meaning that is reliant on certain resources, the meanings are divided into functions and domains, which are navigated in a context. The meta-functions are the tools for anyone to construct a text or to analyze a discourse. Therefore, for discourse analysis, analyzing a text is linguistically doable when it

is based on the three meta-functions. In the following section is an examination of the Appraisal theory concept as part of the discourse analysis approach to SFL. The following section discusses Appraisal in more detail.

Appraisal Theory

According to Martin and Rose (2003), each of the meta-functions of language has its own discourse system or framework that is considered a “tool kit” for discourse analysis. Table 5 shows the types of meta-functions that match the discourse systems with the discourse framework in which meaning unfolds. This study will focus on interpersonal realization of the text, specifically relying upon Appraisal Theory in analyzing the sermon.

Table 5

Meta-function Discourse System Frameworks

Framework	Discourse System	Meta-Function
Appraisal	Negotiating attitude	Interpersonal
Negotiation	Enacting exchange	Interpersonal
Ideation	Representing experience	Ideational
Conjunction	Connecting events	Ideational
Identification	Tracking people and things	Textual
Periodicity	Information flow	Textual

A central concept of Appraisal Theory is that speakers of a language use evaluative resources to negotiate social relationships by informing their readers or listeners about feelings towards things and people, “in a word, what our attitudes are” (Martin & Rose, 2003).

SFL has a number of advantages, including (but not limited to) the fact that it treats resources for evaluation comprehensively: within this framework, attitude and positioning

are recognized as meaningful, just as consideration is given to what they arise from (see section 2.1.1 of this chapter to compare to other approaches). An additional advantage is that it provides a theoretical framework for analyzing how lexical and grammatical choice alterations, too often written off as synonymous, communicate very different messages. Thus, the SFL approach is intended to conduct a study from different perspectives to include many variables in a text (Matthiessen, 2012). As a result, a framework that offers a multi-dimensional perspectives of language that will enable a discourse analyst to conduct a study with more validity (Matthiessen, 2012). These lexico-grammatical choices, referred to by Martin (2000) as “appraisal,” are “the semantic resources used to negotiate emotions, judgments and valuations, alongside resources for amplifying and engaging with these evaluations” (p. 145).

The importance of Appraisal theory is to break down and examine the ways to express inter-subjective stance (White, 2003). It is also important, as Martin (2000) pointed out, to comprehensively map out “appraisal resources” to use as discourse-analysis tools, in order to make sense of “the rhetorical effect of evaluative lexis as texts unfold” (p. 148), as this can help us understand how interpersonal meaning and social relations interact “in the model of language and the social [sic] we were developing, especially in the area of solidarity” (p. 148). The theory of appraisal is divided into three systems: the systems of attitude, engagement, and graduation, which are broken down along with their subdivisions in Table 6.

Table 6

Appraisal System Distribution

A P P R A I S A L	ENGAGEMENT	Monogloss		
		Heterogloss		
	ATTITUDE	Affect	Happiness	Positive or negative feelings
			Security	
			Satisfaction	
		Judgment	Social sanction: <i>veracity, propriety</i>	Positive or negative feelings
			Social esteem: <i>normality, capacity, tenacity</i>	
			Appreciation	
	GRADUATION	Force	Raise	Positive or negative feelings
			Low	
			Valuation	
	Focus	Sharpen		
Soften				

Note. From J. R. Martin and P. R. White, “*Language of evaluation: Appraisal in English*,” 2005. © Palgrave Macmillan.

White (2003) claimed that the subdivisions of Appraisal Theory make it a comprehensive system since it comprises a complete array of resources for speakers to communicate their positioning with each other, going beyond traditional linguistic labels, such as “modality” and “evidentiality,” as well as discourse related terms like “hedging.” White (2003) determined that the Engagement system in Appraisal theory helps to see “modality as a semantics by which the textual voice maps out in relationships with the various value positions brought into communicative play by the text” (pp. 280-281).

Stance and attitude. The system of attitude refers to “our feelings, including emotional reactions, judgments of behavior and evaluation of things” (Martin & White, 2005, p. 35), and is further divided into three categories: *affect, judgement, and appreciation.*

Affect is defined in terms of “resources for expressing feelings,” whereas judgement refers to

“resources for judging character,” and appreciation for “resources for valuing the worth of things” (Martin & Rose, 2003, p. 24).

For the purposes of evaluating stance, the system of attitude provides a crucial resource, just as it does for adopting stance. Likewise, it serves in the construction of textual personas, the management of interpersonal relationships, and the positioning that plays a dynamic role in shaping them. The proposed study will apply the Attitude System and utilize Appraisal theory as a framework to answer the research questions.

Affect. As mentioned earlier, affect is considered to be a resource for emotions. It can be realized through the mental processes, attributive relational, nominalization, or nouns (see Table 7). The values of affect, whether positive or negative, provide a straightforward way to evaluate emotional stance toward an experience or point of view (Martin & White, 2005). Also, it indicates how a phenomenon affects people’s attitudes. To see how affect plays its role in a text, please review the following extract from U.S. President Barack Obama’s Farewell Speech. (Affect values are in underline/bold.)

Table 7

Some Examples and Types of Affect

	Positive	Negative	
mental processes	This pleases me	I hate coffee	Pleases - hate
attributive relational	I’m proud	I’m scared	Proud - scared
nominalization	Her confidence is evident; She has a lot of confidence	Her anxiety was obvious	Confident - anxiety

Farewell Address by the President – As Prepared for Delivery:

It's **good** to be home. My fellow Americans, Michelle and I have been **so touched** by all the **well-wishes** we've received over the past few weeks. But tonight it's my turn to say **thanks**. Whether we've seen eye-to-eye or rarely agreed at all, my conversations with you, the American people – in living rooms and schools; at farms and on factory floors; at diners and on distant outposts – are what have kept me **honest**, kept me **inspired**, and kept me **going**. Every day, I learned from you. You made me **a better President**, and you made me **a better man**. (Obama, 2017)

Through the inter-subjectively responses or the positivity of affect choices, solidarity between speaker and audience is determined. Either the speaker or writer invites the audience to stand with an argument or tries to convince the audience to become against it. If the invitation is accepted, then the agreement between the speaker and the listener is enriched. On the other hand, if the invitation throughout the text is not accepted or is seen as inappropriate, the solidarity between the speaker and audience is reduced. As seen in the extract above, the speaker attempted to use affectually positive terms in the speech in order to reach out to the audience. Affect helps linguistics to analyze the socio-semiotic positions against or with various phenomena.

Judgment. The system of judgment evaluates human attitude and character either positive or negative (Martin & White, 2005). The evaluation is established based on community norms or expectations. Socially, these norms can be viewed as highly restricted, such as with rules and regulations, or less restricted, such as with expectations. Thus, judgment as a system is evaluating a behavior as moral or immoral, legal or illegal, and

acceptable or unacceptable, meeting the expectations or falling below expectations, and so on.

The system of judgment is divided into two subgroups and each subgroup is divided into several categories. Before going into judgment categorization, it is important to indicate that these categories are not restricted because they must be considered in the context of different cultures and communities, each of which has its own system of values and expectations.

Martin and White (2005) proposed the two categories of judgment: social sanction and social esteem. The first of these, social sanction, asserts that some rules or regulations are systemized. Social sanction has to do with “veracity,” truthfulness, and “propriety,” meaning the degree of how ethical a person is. On the other hand, social esteem has to do with “normality,” which is related to how typical or atypical someone is; and, “capacity,” which refers to capability; and, “tenacity,” which indicates how dependable someone is. Unlike social sanctions, where the rules are written and confirmed in the law, social esteem measures judgment through the oral culture of the community -- through jokes, gossip, and stories (Martin & White, 2005, p. 52). Social sanctions refer to morality and legality, such as from a religious perspective or that of civic law, while social esteem occurs through evaluation based on personal judgment, which involves the lowering or raising of esteem. Table 8 presents examples of social sanction; Table 9 gives examples of social esteem. Meaning can be affected by context; context can change the embedded meaning.

Table 8

Some Examples of Types of Social-Sanction Judgment

Social Sanction	positive [praise]	negative [']
veracity (truth) “how honest?”	honest, truthful, credible, etc. authentic, genuine, etc. frank, direct , etc.	deceitful, dishonest, etc. bogus, fake, etc.
propriety (ethics) “how far beyond reproach?”	good, moral, virtuous, etc. law abiding, fair, just, etc. caring, sensitive, considerate, etc.	bad, immoral, lascivious, etc. corrupt, unjust, unfair, etc. cruel, mean, brutal, oppressive, etc.

Note. From J. R. Martin and P. R. White, “*Language of evaluation: Appraisal in English,*” 2005. © Palgrave Macmillan.

Table 9

Some Examples of Types of Social-Esteem Judgment

Social Esteem	positive [admire]	negative [criticize]
normality (custom) how unusual one is, how special one is, how customary one is, etc.	standard, every day, average, lucky, charmed, fashionable, etc.	eccentric, odd, maverick, etc. unlucky, unfortunate, etc. dated, unfashionable, etc.
capacity how competent one is, how capable one is, etc.	skilled, clever, insightful, etc. athletic, strong, etc.	stupid, slow, simple-minded, etc. clumsy, weak, uncoordinated, etc.
tenacity (resolve) how dependable one is, how well disposed one is, etc.	brave, heroic, etc. reliable, dependable, etc. indefatigable, resolute, etc.	cowardly, rash, despondent, etc. unreliable, undependable, etc. distracted, lazy, etc.

Note. From J. R. Martin and P. R. White, “*Language of evaluation: Appraisal in English,*” 2005. © Palgrave Macmillan.

Appreciation. Appreciation is the system whereby human feelings are evaluated positively or negatively; evaluation is also made of products, processes, and entities. Thus, judgement evaluates people’s attitudes. However, appreciation evaluates texts, more abstract concepts such as plans and policies, as well as objects. Humans may be evaluated by appreciation rather than judgment, when they are viewed as entities rather than participants

who perform an action such as *a beautiful woman, well-known figure*. In these examples, the woman's beauty or appearance is valued rather than her behavior; also, the achievements of a well-known figure are evaluated but not the action. In these examples, humans are viewed as entities which are valued as appreciation not judgment. The subcategories of appreciation are reaction, composition, and valuation (Martin & White, 2005). Martin & White (2005) illustrated that reaction is interpersonally tuned to the emotional impact of the work on people. Therefore, the product or process is evaluated according to the impact it makes or its quality. In the composition category, the product or process is appraised according to its complexity, such as whether it is hard to follow or whether it conforms to various conventions or balance. The third category of appreciation is valuation, in which social conventions are evaluated. In this domain, evaluation answers the question of whether something is deemed worthwhile. Table 10, below, shows some examples of appreciation domains.

Table 10

Types of Appreciation: Positive and Negative

APPRECIATION TYPES	Positive	Negative
Reaction Impact: “Did it grab me?”	arresting, stunning, fascinating	dull, boring, uninviting, unremarkable
Reaction Quality: “Did I like it?”	lovely, fine, good, attractive	Bad, ugly, nasty
Composition Balance: “Did it hang together?”	unified, symmetrical, harmonious	uneven, incomplete, discordant
Composition Complexity: “Was it hard to follow?”	Elegant, pure, simple, precise, clear	Unclear, wooly, plain, byzantine
Valuation “Was it worthwhile?”	Profound, penetrating, deep	Fake, shallow, reductive

Note. From J. R. Martin and P. R. White, “*Language of evaluation: Appraisal in English,*” 2005. © Palgrave Macmillan.

Previous analyses using appraisal framework. One way to narrow down related literature for review was to include previous linguistic research that applied appraisal theory. The appraisal framework has been applied in several genres, indicating its importance as a fundamental tool for discourse analysis.

Ning (2016) applied the whole appraisal framework to a comparative discourse analysis evaluating Chinese, British, and American tourism texts, examining how meanings are structured in the tourism discourse. For this investigation, Ning (2016) analyzed 85 American websites, 66 British websites, and 43 Chinese websites. According to Ning (2016), “the study is concerned with the way that the writer, i.e. the spokesman of the government sector or some travel agency, takes an evaluative stance toward the reader, i.e. potential tourist” (p. 5). Ning’s (2016) research revealed that American and British texts featured

similarities while Chinese tourism texts varied in terms of the appraisal system's attitude, engagement, and graduation.

Pascual and Unger (2010) investigated two writing proposals that were received at the Universidad Nacional de San Luis), and analyzed them with a focus on Engagement system, which is part of the Appraisal framework. The goal was to investigate how writers apply voice in their writing to persuade their audiences. The results showed that the proposals were heteroglossic, and that resources of engagement were applied throughout both texts. The implication of the engagement system made the proposals more effective. Pascual and Unger (2010) argued that using the engagement system when writing an effective text, such as a grant proposal, can better align the audience with the author.

Hao and Humphrey (2009) investigated published research articles using the theories of ideation and appraisal to help undergraduate learners with limited linguistic backgrounds in writing. The researchers compiled the meanings of interpersonal and ideational, which they termed "coupling," to examine the data using discourse semantic theories.

Lee (2007) also applied the Attitude System to investigate the differences between academic argumentative essays that received high grades and those that received low grades. In this research, 12 academic papers were examined to determine the major differences between high-grade essays and low-grade essays by applying the appraisal system (Lee, 2007). High-grade essays demonstrated intense usage of affect, judgment, and appreciation systems, whereas low-grade essays showed superficial application of appraisal resources. This discourse analysis research focused on written texts using appraisal theory.

Concerning political discourse, Wang (2010) analyzed U.S. President Barack Obama's speeches, applying critical discourse analysis and the appraisal framework to

understand the purposes of the speeches. The researcher examined the speeches using meta-functions (ideational, interpersonal, and textual). Wang (2010) found that the speeches sought to shorten the distance between the president and his audiences.

Based on these selected studies, we can conclude that Appraisal theory can be applied to different areas and fields. These would include academic writing, political discourse, and affective writing for grants. The wide variety of the implications of Appraisal theory makes it a powerful tool in discourse analysis.

Previous Research on Friday Sermon Discourses

This section presents some previous linguistic studies on the Friday sermons. Specifically, research that involved linguistics studies of the Friday sermons conducted using SFL were examined. Soepriatmadji (2014) recently examined some contextual configurations of Islamic Friday sermons in Singapore, identifying the communicative purposes of the sermons, the linguistic features that frame these communicative goals, and the organization of the sermons into schematic structures (p. 12). In other words, Soepriatmadji (2014) looked at the stages or patterns through which the sermons thoroughly unpack their meanings, applying “a genre model analysis offered by Eggins and Eggins and Slade (2005)” and “the theory of systemic functional linguistics in order to further unfold the social purposes of the genre” (p. 36). The study aimed to examine the communicative purposes of the Friday sermons in Singapore, describing the linguistic features, characterizing the communicative purposes, and explaining the structural organization of the sermons. The results indicated that Friday sermons are religious services with a certain generic structure. This work studied the structure and the moves of the sermons. From the perspective of the researcher, the sermon structure was found to be rigid. Thus, the moves throughout the sermons are rigid as well.

Given that the sermons are prepared speech, it is reasonable that the structures were found to be very similar or identical.

Another study conducted in Muzaffarabad, Pakistan by Raja (2015), focused on a genre analysis of three recorded Friday sermons. Using mixed method research that included qualitative and quantitative approaches, the study identified the types of genres applied by the *khatib* in the sermons, comparing descriptions of the sermon features. Raja (2015) conducted a survey to determine the most densely populated mosque in the city, and then recorded and transcribed these sermons for analysis. The purpose of Raja's (2015) study was to recognize and categorize different genres and subgenres of the priest delivering the sermons. In addition, the study objectives were to analyze the sources and motives for using different genres as well as to compare the common features of the genres and subgenres.

Although, the two studies outlined above involved genre analysis of Friday sermons, they vary in many aspects, one of which is the context. For example, the first study by Soepriatmadji (2014) answered the questions:

1. What are the communicative purposes of the sermon texts?
2. What are the communicative purposes of the English Friday sermon texts?
3. How are the sermon texts organized into their schematic structures?

On the other hand, Raja (2015) posited these two questions:

1. What types of genres are most often applied by the imams to the Friday sermons?
2. What are the sources of genre and subgenre utilized by the imams?

Pennycook (2005) mentioned the link between language and religion. Languages tie people to aspects of their identity. One main aspect of human life is in the domain of religion.

Thus, certain languages are directly attached to certain religions. Classical Arabic is associated with Islam; Hebrew with Judaism, and Sanskrit with Buddhism. However, Christianity is not linked with any specific living language. The New Testament was written mainly in Latin and Greek and has been translated into many languages, meaning Christianity is unique in being set apart from any one language (p. 138).

Pennycook (2005) endeavored to answer how can a language with its sets of grammatical rules be replaced by a stronger set of beliefs? To understand such a threat, we must explain the special bond between Arabic and Islam. Arabic is the language of prayer and religious practice, maintaining as high a religious status as English has in education and business. Thus, if the English language overcomes Arabic in the area of religion, too, this impacts Islamic social identity.

Karmani (2005) stated that Middle Eastern governments have been under political pressure to alter the educational curricula in their countries to contain “more English and less Islam” (p. 157). Therefore, many people experience a language shift similar to what occurred during the colonial era, although it differs in the way of implementation. This situation allows certain values to dominate local values and identity. The promotion of the English language over Islamic values creates conflict, with English threatening identity and religion.

Summary

This chapter presented the theoretical framework based on the SFL approach to discourse analysis. Language has meaning that is developed according to SFL in social settings. The language is conceptualized as several strata. The basic stratum includes phonology and graphology; a speaker can then develop the second stratum, which is lexicogrammar and includes phrases and sentences. The combination of several phrases can

develop the discourse semantics stratum, which is divided into ideational, interpersonal, and textual meta-function. The highest level of language contains genre, which in the language or discourse in a culture. The SFL approach to discourse analysis is conducted according to the meta-function plane of language, which is divided into ideation, interpersonal, and textual aspects. The three meta-function aspects are designed to meet certain goals when analyzing a text. Finally, some previous studies in different genres were presented.

Chapter 3

Methodology

Introduction

This chapter outlines the methods and procedures for analyzing and describing the patterns of discourse and structure of Friday sermons conducted across the United Arab Emirates. Friday sermons are the most influential speeches in the Muslim world and have been so throughout Islamic history; however, they have been the least critically inspected in the field of discourse analysis. Thus, contributing to the discourse analysis of Islamic religious discourse and of religious discourse in general, this work aims to conduct an analysis employing the principles and methods of Systemic Functional Linguistics.

This chapter explores how SFL will be utilized in this research and describes how the data will be tackled and analyzed. A detailed description of the research design will also be presented, including an overview of the context of the data to be examined. Next, the research questions and the theories employed for the analysis will be discussed. Subsequently, coding procedures and methods for confirming the validity of the research, including triangulation and inter-rater reliability, will be presented.

The aim of the study is to apply the Attitude System developed by SFL to a discourse analysis of these sermons. The research questions are presented, along with a discussion of how the theories underlying this methods of analysis were used in this study. The basis of this approach is semantic in nature. The attitude method was designed according to appraisal theory. The periodicity and identification theories were designed according to textual meta-function. This section lays out how the theories of SFL were applied to the data.

In the next section, a more detailed look at the coding procedures used to organize the data is presented.

Research Design and Purpose

A major goal of this study is to explore the Islamic Friday sermons from a linguistic perspective, analyzing how they are used to support or challenge attitudes and events in the community. The analysis of this dissertation is conducted according to the Appraisal theory that is based on SFL. More specifically, the analysis is focused on the Attitude System within the sermons. The study of Attitude Systems can determine the alignment of the speaker with or against issues from the priest or authority perspective. The Attitude System indicates feelings, reactions, or evaluation of things. In addition, the study will investigate the patterns of discourse strategies that correlate with particular attitudes in the sermons. In addition, the Periodicity theory is applied to determine the main ideas in a text; Identification theory is also applied to track people in a text to discuss how meaning is constructed according to the distribution of people or things (further discussion on these theories is presented below).

Since the sermons are of interest to both governments and the general public, it is essential to analyze them linguistically to grasp their key and influential elements. Many Islamic scholars have studied how to conduct a sermon from a religious perspective; however, less attention has been directed toward the central aspect of the language of the sermons.

As noted in Chapter 1, Friday sermons are the main venue for Muslims to interact with their scholars. The sermons are thus an important influence on adherents' beliefs, attitudes, and values. This research particularly examines Friday sermons in the UAE, because sermons in this country are unified and therefore provide more information about

shared national values than of those of individual khatibs.

While Friday sermons are the oldest public speeches in Islam, practiced in every mosque throughout the Islamic world, they have not been examined linguistically. A few studies have examined individual sermons but this is the first to look at sermons on a nationwide level.

There have been a range of studies on Christian and Jewish religious discourses, including Samarin's (1976) volume on the language of religious practice. Other work on religious discourse from a sociolinguistic perspective includes that of Darquennes and Vandebussche (2015) and Fishman (2006). Research on metaphor in religious language includes that of Harrison (2007), Csordas (1987), and Tracy (1978). There have been several studies on the sermons of ministers in predominantly African American denominations of Christianity, including that of Wharry (2003), which focused on discourse markers; Pitts (1989), which explored socio-interactional and aesthetic qualities, and Hamlet's (1994) on the politics and structure of African American sermons. Other studies include Yap's (2003) on the influence of the ethos or credibility of the preacher in Victorian Baptist ministries, Howard-Malverde's (1998) on Quechua sermons in the Andes, and Barendse's (1991) on the rhetoric of so-called television evangelists. There have also been studies on the relationship between public oratory and national identity (De Cillia, Reisigl, & Wodak, 1999; Duranti, 2001, Wodak, 2002).

The main goal of this study is to explore Islamic religious discourse, Friday sermons in particular, from a functional-systemic linguistic perspective. This perspective focuses on analyzing how this genre of language is used to support or challenge attitudes and events in the community.

Background and Context

Friday sermons are conducted each week in every mosque around the world. The Friday service begins with the *khatib* preaching to the congregation and is followed by the Friday prayers. Though topics of the sermons vary, they usually touch upon issues of current relevance in religious, economic, political, and social affairs. It is through these sermons that the *khatib* can reinforce or challenge ideas or actions in the community. The Friday sermons are therefore replete with persuasive speech. In some countries, like Egypt and the UAE, the government is involved in choosing the topics of the sermons, in an effort to reinforce and control certain attitudes on a national level. Governments justify this control of the sermons as a means of reducing personal differences between *khatibs*, and ensuring that all Muslims are exposed to the same subjects and issues. This is controversial in these countries though, with concerns that the unification of sermons eliminates the religious scholars' ability to speak freely and authentically. The data presented here is taken from publicly available archives of Friday sermons in the United Arab Emirates. English language Friday sermons are written and prepared by the General Authority of Islamic Affairs and Endowments in the United Arab Emirates.

Questions and Analysis

This study will analyze 12 sermons across one year. This section presents the research questions that describe the goals of the analysis along with the procedures for organizing the data. These procedures involved identifying and coding lexical items according to their association with the three subcategories of attitude: affect, judgement, and appreciation.

Research Questions

This study aims to analyze the discourse of Friday Islamic sermons by focusing on the following questions:

1. How are the main topic referents and Hyper-Themes represented and linked to the attitude values in the sermons?
2. How are evaluative meanings constructed into the system of Attitude in the sermons?

This question can be further divided into the three sub-systems of Attitude included in Appraisal theory:

1. System of Affect:

- How are the evaluative resources constructed through the system of Affect in relation to attitudes?
- How is the system of Affect structured throughout the sermons?

2. System of Judgment:

- How is the system of Judgment applied in the sermons?
- How are social sanctions and esteem constructed throughout the sermons?

3. System of Appreciation:

- How is the evaluative stance construed through the Appreciation System?
- What are the types of Appreciation that appear in the sermons and in what patterns?

Data Analysis

The collected data for this dissertation will be analyzed according to Attitude System of the Appraisal, Periodicity, and Identification theories. The main analysis focus is

conducted according to the Attitude System, which will be explained in the following sections in detail, with examples to provide an understanding of how the system of Attitude can be applied; Periodicity is also discussed in a later section. Table 11 below shows the distribution of Appraisal theory including the Attitude System.

Table 11

Appraisal System Distribution

A P P R A I S A L	ENGAGEMENT	Monogloss		
		Heterogloss		
	ATTITUDE	Affect	Happiness	Positive or negative feelings
			Security	
			Satisfaction	
		Judgment	Social sanction: <i>veracity, propriety</i>	Positive or negative feelings
			Social esteem: <i>normality, capacity, tenacity</i>	
		Appreciation	Reaction	Positive or negative feelings
	Composition			
	Valuation			
	GRADUATION	Force	Raise	
			Low	
Focus		Sharpen		
		Soften		

Note. From J. R. Martin and P. R. White, “*Language of evaluation: Appraisal in English*,” 2005. © Palgrave Macmillan.

Stance and attitude. The system of attitude refers to “our feelings, including emotional reactions, judgments of behavior and evaluation of things” (Martin & White, 2005, p. 35), and is further divided into three categories: Affect, Judgement, and Appreciation. Affect is defined in terms of “resources for expressing feelings,” whereas Judgement refers to “resources for judging character,” and Appreciation to “resources for valuing the worth of things” (Martin & Rose, 2003, p. 24).

For purposes of evaluating stances, the system of attitude provides a crucial resource, just as it does for adopting stances. Likewise, it serves in the construction of textual personas, the management of interpersonal relationships, and the positioning that plays a dynamic role in shaping them. The proposed study will apply Attitude System of Appraisal theory as a framework with which to answer the research questions. Periodicity theory also will be applied.

Affect. As mentioned earlier, Affect is considered the resource for emotions. It can be realized through mental processes, attributive relational, nominalization, or nouns (see Table 12). The values of Affect, whether positive or negative, provide a method to evaluate the emotional stance of an individual toward an experience or point of view (Martin & White, 2005). It may also be used to determine how a phenomenon is affecting people's attitudes. To indicate how Affect plays its role in a text, the following extract from Barack Obama's Farewell speech is presented and explored. (Affect values are in underline/bold).

Table 12

Some Examples of Types of Affect

	Positive	Negative	Examples
Mental Processes	<i>This pleases me.</i>	<i>I hate coffee.</i>	<i>Pleases - hate</i>
Attributive	<i>I am proud.</i>	<i>I am scared.</i>	<i>Proud - scared</i>
Relational			
Nominalization	<i>She is confident.</i>	<i>Her anxiety was obvious.</i>	<i>Confident - anxiety</i>

Farewell Address by the President – As Prepared for Delivery

It’s **good** to be home. My fellow Americans, Michelle and I have been **so touched** by all the **well-wishes** we’ve received over the past few weeks. But tonight it’s my turn to say **thanks**. Whether we’ve seen eye-to-eye or rarely agreed at all, my conversations with you, the American people – in living rooms and schools; at farms and on factory floors; at diners and on distant outposts – are what have kept me **honest**, kept me **inspired**, and kept me **going**. Every day, I learned from you. You made me a better President, and you made me a better man. (Author, Year, p. __)

The example above shows the positive feelings expressed by U.S. President Obama.

The extract has four sentences with seven positive values of Affect. Specifically, the feelings are given (e.g., [+Affect: Happiness]). The president acknowledged the [+Affect] that was received from the people (“**so touched** by all the **well-wishes** we’ve received”) and expressed [+Affect] to these well-wishers.

The inter-subjectivity responses or the positivity of Affect choices, determine solidarity between speaker and audience. When a speaker or writer invites the audience to stand with or against a particular argument, if the invitation is accepted, then the agreement between the speaker and the listener is enriched. On the other hand, if the invitation of the

speaker or writer is not accepted or is seen as inappropriate, the solidarity is reduced between speaker and audience. As seen in the extract above, the speaker attempted to use positive Affectual terms in the speech to reach out to the audience. Affect helps linguistics analyze the socio-semiotic position in relation to various phenomena.

Judgment. The system of Judgment is an aspect of linguistics that evaluates human attitude and its character either positively or negatively (Martin & White, 2005). The evaluation is established on the community norms or expectations. Social norms can be viewed as highly restricted, such as with rules and regulations, or less restricted, such as with expectations. Thus, Judgment as a system is evaluating a behavior as moral or immoral, legal or illegal, and acceptable or unacceptable, meeting the expectations or falling below expectations, and so on.

The system of judgment is divided into two subgroups and each subgroup is divided into several categories. Before examining Judgment categorization, it is important to indicate that these categories are not restricted because they relate to different cultures and communities and each community has its own values and expectations.

Martin and White (2005) proposed two categories of judgment: social sanction and social esteem. The first of these, social sanction, asserts that some rules or regulations are systemized. Social sanction has to do with “veracity,” which is related to truthfulness, and “propriety,” which refers to how ethical someone is. On the other hand, social esteem is a function of “normality,” which indicates how typical or atypical a person is, “capacity,” which indicates the capability of someone, and “tenacity,” which indicates dependability. Unlike social sanctions, where roles are written, social esteem measures Judgment through the oral culture of the community -- through jokes, gossip, and stories (Martin & White,

2005, p. 52). Social sanction indicates morality and legality, such as from a religious perspective or according to civic law, while social esteem is an evaluation based on personal judgment, a lowering or raising of esteem. Table 13 presents examples of social sanction; Table 14 presents examples of social esteem.

Table 13

Some Examples of Types of Social-Sanction Judgment

Social Sanction	positive [praise]	negative [condemn]
veracity (truth)	honest, truthful, credible, etc.	deceitful, dishonest, etc.
“how honest?”	authentic, genuine, etc. frank, direct, etc.	bogus, fake, etc.
propriety (ethics)	good, moral, virtuous, etc.	bad, immoral, lascivious, etc.
“how far beyond reproach?”	law abiding, fair, just, etc. caring, sensitive, considerate, etc.	corrupt, unjust, unfair, etc. cruel, mean, brutal, oppressive, etc.

Note. From J. R. Martin and P. R. White, “*Language of evaluation: Appraisal in English*,” 2005. © Palgrave Macmillan.

Table 14

Some Examples of Types of Social-Esteem Judgment

Social Esteem	positive [admire]	negative [criticize]
normality (custom) how unusual one is, how special one is, how customary one is, etc.	standard, every day, average, lucky, charmed, fashionable, etc.	eccentric, odd, maverick, etc. unlucky, unfortunate, etc. dated, unfashionable , etc.
Capacity how competent one is, how capable one is, etc.	skilled, clever, insightful, etc. athletic, strong, etc.	stupid, slow, simple-minded, etc. clumsy, weak, uncoordinated, etc.
tenacity (resolve) how dependable one is, how well disposed one is, etc.	brave, heroic, etc. reliable, dependable, etc. indefatigable, resolute, etc.	cowardly, rash, despondent, etc. unreliable, undependable, etc. distracted, lazy, etc.

Note. From J. R. Martin and P. R. White, “*Language of evaluation: Appraisal in English*,” 2005. © Palgrave Macmillan.

Appreciation. Appreciation is a system where human feeling toward products, processes, and entities is evaluated positively or negatively. Thus, judgement evaluates people’s attitudes, whereas appreciation evaluates texts, more abstract concepts such as plans and policies, as well as objects. The subcategories of Appreciation are reaction, composition, and valuation (Martin & White, 2005). Martin & White (2005) stated that Reaction is interpersonally tuned to the emotional impact of a work on the audience or people. Therefore, the product or process is evaluated according to the impact it makes or its quality. In the composition category, the product or process is appraised according to its complexity, such as whether it is hard to follow, or whether it conforms to various conventions is balanced. The third category of Appreciation is valuation, in which social conventions are evaluated. In this domain, the evaluation answers the question of whether the thing is worthwhile (see Table 15 for some examples of domains of Appreciation).

Table 15

Positive and Negative Types of Appreciation

APPRECIATION TYPES	Positive	Negative
Reaction Impact: “Did it grab me?”	<i>arresting, stunning, fascinating</i>	<i>dull, boring, uninviting, unremarkable</i>
Reaction Quality: “Did I like it?”	<i>lovely, fine, good, attractive</i>	<i>bad, ugly, nasty</i>
Composition Balance: “Did it hang together?”	<i>unified, symmetrical, harmonious</i>	<i>uneven, incomplete, discordant</i>
Composition Complexity: “Was it hard to follow?”	<i>elegant, pure, simple, precise, clear</i>	<i>unclear, wooly, plain, byzantine</i>
Valuation “Was it worthwhile?”	<i>profound, penetrating, deep</i>	<i>fake, shallow, reductive</i>

Note. Martin and White, 2005.

The examples below include some coded phrases from the fourth sermon to demonstrate how Attitude theory is applied practically. The underlined phrases in each example are coded on the left side with relevant positive or negative value on the right side. The semantic meaning of each phrase has either positive or negative value according to Appraisal theory. The first example values the Quran positively for its clarity, which is coded as [+Appreciation: Composition]. The second example describes certain people who are corrupt and indicates their behavior is condemned, thus the coding is [- Judgment Sanction: Propriety]. This coding involves sanction but not esteem because corruptors are condemned according to the religion rather than based on expectations. The last three sentences include positive and negative values of Affect as they relate to security and safety.

Examples	Analysis
8. The Quran is <u>free of any ambiguity</u> and its meaning is explained <u>clearly leaving no room for suspicion</u> .	+Appreciation [Composition]
14. Indeed, Allah, the Almighty, confirmed that those people are <u>corruptors</u> who mislead others.	- Judgment [Sanction] Propriety
27. There are those who aim to <u>compromise the stability of countries</u> and the <u>safety of their peoples</u> .	-Affect [Security]
44. Knowledge and awareness are means of <u>protecting minds</u> .	+Affect [Security]
46. With knowledge <u>we can guard our children</u> from misleading concepts, correct their behavior, and lead them on the righteous path.	+Affect [Security]

Periodicity Theory

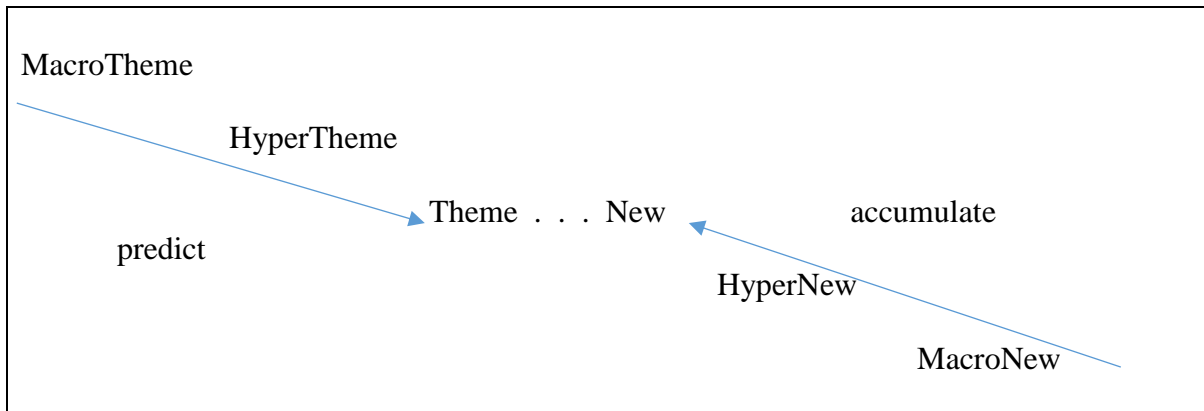
The second approach to studying textual meta-function is Periodicity theory. According to Martin and Rose (2003), Periodicity “is concerned with information flow: with the way in which meanings are packaged to make it easier for us to take them in” (p. 175). Texts are nested in waves of information, and the flow of information or argument can be unpacked through Periodicity analysis. Also, Periodicity can help in teaching how to write in an expected form, style, or genre. The information in a clause starts with the point of departure, which is usually around the subject in the clause.

“Theme” appears at the beginning of a clause, and “New” appears at the end of it. Also, what comes before the subject in a clause is referred to as a marked theme (Martin & Rose, 2003, pp. 191-192). Marked themes can be elements of circumstance, such as places or times. As Martin and Rose (2003) explained, marked themes can indicate a new phase in a text, or a new setting in time. Thus, marked themes play an important role in orienting readers to the text.

Theme and New are referred to at a clause level. However, Hyper-Theme represents a bigger wave in a text. A Hyper-Theme occurs at the beginning of the discourse, such as with topic sentences. On the other hand, HyperNew is an accumulation of instantiations of New in order to come up with a final sentence that includes a HyperNew. Hyper-Theme predicts what is to come in the paragraph and HyperNew refines what already has been said.

Moving to the higher level themes that predict instantiations of Hyper-Theme as MacroThemes and a higher level of HyperNew is MacroNew. The typical distribution of layers of themes and news are shown in Figure 10 below.

Figure 10. Accumulative Hyper- and Macro-Levels of Theme and New



The flow of information is another way to analyze a text to examine how the author conducts the topic sentences throughout the text. Furthermore, Periodicity shows the stages of the discourse. Periodicity indicates the shift in linguistic gears that occurs to conduct each stage in a discourse, as well as how the author has applied them to make the flow of information smoother. On the other hand, if one can unpack these stages and recognize the shifting patterns, it will be easier to teach learners how to write in a target form, style, or genre. For the purpose of this article, the focus is on Hyper-Theme. The analysis of Hyper-Theme(s) will help to identify the main ideas of each sermon and to outline the goal of each

sermon. Identifying the goal of the text will help to correlate between similar sermons to indicate how the goals of similar sermons affects the Attitude patterns that appear in similar texts. As such, Hyper-Themes are considered in the coding process. The following section on identification theory will explore how to track people or things in a text.

Identification Theory

Martin and Rose (2003) defined identification as “concerned with tracking participants—with introducing people and things into a discourse and keeping track of them once there. These are textual resources, concerned with how discourse makes sense to the reader by keeping track of identities” (p. 145). The aim of Identification theory is to investigate the identification choices to trace how people or things are presented in a text; it is also used to track who or what is being referred to and the different ways people and things can be traced in a text.

Presenting people in a text is usually accomplished by using definite (*the*), or indefinite (*a* or *an*) articles. The word *another* also can be used to refer to a person that has two fused meanings, which is indefinite and a different person, as in, “*I met another person.*” For an example of how to analyze people in a text, refer to the excerpt above from President Obama’s speech. Table 16 below shows the characters mentioned in the speech and how they are traced. As seen in the same table, possessives can be used to refer to people as well. Thus, we can say that linguistics resources that are used to introduce people are called *presenting* and resources that are used to track people or things in a text are called *presuming* references (Martin and Rose, 2003). Therefore, resources for people can involve presenting (e.g., *a*, *an*, *one*, *someone*, *anyone*), presuming (e.g., *the*, *this*, *that*, *I*, *me*, *she*, *he*, *it*, *we*, *us*, *they*, *them*),

possessive resources (e.g., *his, my*), and comparing (e.g., *same, similar, other, another, different, else*).

Table 16

Distribution of Characters in Obama’s Speech

Introducing (Presenting)	My fellow Americans	Barack Obama	Michelle and I
Tracking (Presuming)	you	my turn	we
	the American people	me	
	you	me	
	you	I	
	you	me	
		a better president	
		me	
		a better man	

To summarize, the main advantage of this type of entity tracking is that meaning can unfold through unpacking the entities in the text. This can play a great role as arguments unfold in a discourse. Tracking entities can indicate what type of entities appeared in a text to determine what the text is focused on. It is a theory used to examine how a text is structured.

Coding Procedures

The 12 sermons, selected from those of the first Friday of each month across one year (2016), will be analyzed separately. Each sermon will be broken down into sentences, the standard linguistic unit of measurement according to SFL. Then, the broken-down text will be placed into a two-column table, with the text from the sermon in the left hand column and analysis in the right hand column. Each sentence of the sermon, numbered and placed in a row, will be labelled according to the three categories of Attitude System: Affect, Judgment, and Appreciation. These three subsystems represent different types of feelings with a positive or negative value represented as either (+) or (-). The title of each sermon appears at the top of the table.

The first subcategory, Affect, includes lexical items that reflect feeling in relation to things, including *pleases, proud, confident, hate, scared, and anxiety*. The second subcategory, Judgment, evaluates characters and their attitudes, as indicated through the lexical selections associated with characters and whether those characters are meeting expectations or following rules. Further analysis will look at the subcategories of social sanction and esteem. More focus on social sanction is needed, because it is related to this indicates the morality and legality usually found in religious discourse. The subcategory of social sanction is divided into two sub-categories, veracity (truth) and propriety (ethics). Lexical examples from the Judgment category include *succeeded, hardship, the sublime, blessed, grant him, provided him with great potential, good companionship, and smiled*. The final category, Appreciation, evaluates human feelings, with lexical examples such as *fascinating, remarkable, hardships, and perfection*. These three subcategories of Attitude can be negative or positive.

In terms of Periodicity theory, the Hyper-Theme(s) in each sermon will be highlighted in the text to signal a new topic sentence in the sermon. The purpose of outlining the Hyper-Theme is to investigate how the introduction of a new topic sentences reflects on the shift between Attitude Systems with each argument. A sermon can discuss one or more Hyper-Theme(s) within the same topic, thus the minister might move from Affect system to Appreciation system, for example. The shift between one system to another must be linked to the semantic basis of the text. Also, the general goal of each sermon will be identified using its topic sentences and context. Identifying the general goal of each sermon helps when grouping them together to outline the general patterns of Attitude Systems analysis in sermons with similar goals.

In addition, the implication of Identification theory is useful to recognizing the entities or the main topic referents in the coded sentences to correlate between the different sermons semantically. Correlation between similar sermons is made according to: the main analysis pattern of the Attitude System, the goal of the text, and the main topic referent(s). The main topic referents are the main entities that appear in a text to achieve its goal. Basically, the main topic referent is considered to determine what the Attitude System values in a text.

Triangulation

To ensure validity, Creswell (2017) recommends several strategies, including triangulation, which is achieved by interpreting the data from several aspects to ensure agreement regarding the findings of the study (p. 201). In this research, three frameworks were used to conduct this linguistics study, each of which served a different purpose in the work. Texts are interpreted according to the Attitude, Periodicity, and Identification theory frameworks as proposed by systemic functional linguistics (SFL). For instance, Attitude System may be used to explore “our feelings, including emotional reactions, judgments of behavior and evaluation of things” (Martin & White, 2005, p. 35). Periodicity is concerned with information flow, where sentences are viewed as smaller waves of information that are combined to create a bigger wave of information that is the main goal of the examined text. The flow of information can indicate how the structure of a text is constructed (Martin & Rose, 2003, p. 175). The third approach, Identification theory, is concerned with how people or things are presented in a text so as to track who or what is being referred to. Attitude System offers the core of the interpretation by considering Periodicity and Identification systems. Another goal of triangulation is to find correlations between similar findings in, in

this case, the different sermons to obtain a number of specific results to explore in depth.

Inter-Rater Reliability

Given that the coding of semantics can be affected by subjectivity or bias on the part of the coder (in this case the author), it is recommended that at least one additional coder be recruited to ensure consistency and objectivity of the analysis. Inter-rater reliability is used to achieve agreement between the author and the second coder. As stressed by Crookes (1986), agreement between the author and the second coder must be high to avoid bias or subjectivity and to achieve reliability. Therefore, to ensure a high level of inter-rater reliability, an experienced coder with a background in linguistics was recruited to support this study. More specifically, the coder is an Arabic speaker and Ph.D. candidate. A coder with a mutual academic interest in the field of discourse analysis was selected to minimize any lack of knowledge or understanding.

The second coder also received training in Appraisal theory via a one-hour training session to familiarize the coder himself with the coding process and the theory. In addition, a printed handout was supplied to help in recalling the knowledge presented to be referenced during the coding procedures. The training session also included some practical examples and exercises to ensure that the coder had a clear understanding of the coding process and the ability to apply it independently. The author and coder agreed to begin the coding process very soon after the training session to ensure that the theory and procedures would be freshly in mind once the work began.

Three sermons were selected to be coded by the second coder, constituting 25% of the total data. The coder completed the three sermons three days after the training session under the observation of the author, in case any difficulties arose. During this time, the coder

inquired about some phrases that were to be coded. Notably, the inquiries were more about the theories of Appreciation and/or Judgment than about the coding of Affect.

The agreements and disagreements in coding between the author and the coder were counted to determine the degree of agreement, which is calculated manually by applying the equation A/T , where A represents agreement between author and coder, and T represents the total number of phrases coded. For example, if the number of coded phrases where there is agreement is 45 and the total number of coded phrases is 50, the equation is: $45 \div 50 = 0.90$ for an agreement of ninety percent. Landis and Koch (1977) proposed a scale to indicate the strength of agreement, which is shown below.

Measurement of Agreement	Strength of Agreement
<0.00	Poor
0.00 – 0.20	Slight
0.21 – 0.40	Fair
0.41 – 0.60	Moderate
0.61 – 0.80	Substantial
0.81 -1.00	Almost Perfect

The results of the measurement of inter-rater reliability demonstrated a high, almost perfect, level of agreement. Tables 17, 18, and 19, below, present the results of inter-rater reliability for the coding of the three sermons. Each table displays the total coded phrases, the agreement and disagreement in coding using Attitude System, and inter-rater reliability in a total percentage. The highest level of agreement among the three sermons was in Sermon 1

(92.68%) and the lowest level of agreement was in Sermon 2 (88%). The average level of agreement for the three sermons (90.6%) is shown on Table 1 and was calculated by adding the total number of phrases where agreement existed divided by the total number of coded phrases from the three sermons.

Table 17

Inter-Rater Reliability Agreement of the First Sermon

Sermon 1	Total Coded Phrases	Agreement	Disagreement	Measurement of Agreement
Affect	9	8	1	88.88%
Appreciation	2	2	0	100%
Judgment	41	38	3	92.68%
Sub-Total	52	48	4	92.3%

Table 18

Inter-Rater Reliability Agreement of the Second Sermon

Sermon 2	Total Coded Phrases	Agreement	Disagreement	Measurement of Agreement
Affect	6	6	0	100%
Appreciation	10	9	1	90%
Judgment	10	8	2	80%
Sub-Total	26	23	3	88.46%

Table 19

Inter-Rater Reliability Agreement of the Third Sermon

Sermon 3	Total Coded Phrases	Agreement	Disagreement	Measurement of Agreement
Affect	13	13	0	100%
Appreciation	3	2	1	66.7%
Judgment	12	10	2	83.3%
Sub-Total	28	25	3	89.29%

Table 20

Inter-Rater Reliability Average Agreement in the First, Second, and Third Sermons

Sermons 1, 2, 3	Total Coded Phrases	Agreement	Disagreement	Measurement of Agreement
Total	106	96	10	90.6%

In conclusion, the average agreement of inter-rater reliability was over 90%, which is very high. Looking at the three sermons individually, we see that agreement was highest for the first sermon and lowest for the second. In terms of Attitude System, agreement was highest in the coding of Affect, and lowest in the coding of Appreciation. Again, Agreement was determined using three sermons, the equivalent of 25% of the total dataset. Below are the phrases the author and the coder identified differently, meaning the phrases where disagreement occurred.

Sermon	Text	Author	Coder
1	8. Please know that Allah, the Sublime, created mankind, made him upon the earth <u>a successive authority</u> , provided him with <u>great potentials</u> and granted him <u>glorious merits</u> .	+ Judgment [esteem] Capacity	+Affect
	14. For instance, the Messenger of Allah pbuh <u>endured adversities</u> and <u>suffered a lot</u> in order to guide people to the way of Allah.	-Affect [Satisfaction]	+Judgment
	32. Carrying out grand duties with <u>efficiency</u> and <u>perfection</u> is one representation of the meaning of being responsible.	+ Judgment [Sanction] Propriety	+Appreciation
	51. In fact, HH Sheikh Khalifa bin Zayed Al Nahyan, <u>the UAE President, may Allah protect him, has set an example for us in appreciating the efforts exerted by his brother leaders.</u>	+ Judgment [Sanction] Propriety	+Appreciation

Sermon	Text	Author	Coder
2	9. Our religion always called for building <u>fruitful relationships</u> amongst people based on <u>kindness, good deeds, and words</u> .	+Appreciation [Valuation]	+Judgment
	27. It is also good to know that Muslims, throughout history, <u>demonstrated a high degree of peaceful</u> and <u>constructive communication</u> .	+ Judgment [Sanction] Propriety	+Affect
	28. Thus, they set an example <u>in tolerance by keeping good contact with others</u> and <u>treating all people nicely</u> .	+ Judgment [Sanction] Propriety	+Appreciation

Sermon	Text	Author	Coder
3	<u>24.He pbuh also emphasized that the best of deeds is to be good to those who were evil to you.</u>	+ Judgment [Sanction] Propriety	+Appreciation
	33. Definitely, these are <u>the ideal traits</u> , because by repelling a bad deed with a good one, <u>hatred will turn into love and enmity into friendship.</u>	+Appreciation [Reaction]	+Judgment
	40. Therefore, it is such great conduct and <u>honourable behaviour that one has to possess</u> when he uses his reason and be considering in his judgment in line with Allah’s orders: “repel, by [means of] what is best, [their] evil.” (Al Mouminun: 96).	+ Judgment [Sanction] Propriety	+Affect

Summary

Chapter 3 described the method employed to conduct the current study. The methodology was based on Martin and Rose’s (2003) Appraisal theory and Periodicity theories. The chapter further discussed the system of Attitude that is part of Appraisal and Periodicity theories. This present study employed a qualitative approach to discourse analysis. Furthermore, this section also described how and from where data were collected; it also presented the research questions. The main focus of this chapter was to present a detailed discussion regarding the analysis employed to prepare the reader for the discussion offered in the following chapters.

Chapter 4

Data Analysis

Introduction

This chapter presents the analysis of the 12 English sermons and the six Arabic sermons that were introduced in the preceding chapter. The analysis focuses on Attitude System proposed in the work of SFL Appraisal theory, looking in particular at the expression of Affect, Appreciation, and Judgment. A central concept of Appraisal theory is that speakers of a language use evaluative resources to negotiate social relationships by informing their readers or listeners about feelings towards things and people, “in a word, what our attitudes are” (Martin & Rose, 2003). Discovering the patterns in how these evaluative resources are used in the sermons is the central goal of this chapter. Each table starts with the title of the sermon and which is then followed by two columns, with the left presenting the actual text and the right containing the analysis. The text is divided into numbered sentences for ease of reference. Highlighted sentences indicate a Hyper-Theme; some texts have more than one. Since this is a discourse analysis, the study focuses mainly on Attitude System. Hyper-Themes usually occur at the beginning of the text and are known as topic sentences.

The underlined phrases in the tables below are marked for coding purposes, indicating that the semantic term in the analysis column refers to the specific word or phrase. The underlined phrases are valued with Affect, Appreciation, or Judgment in the right-hand column. These terms are preceded by (+) or (-), which indicate positive or negative values. Furthermore, each value is followed by subcategory terms, for example Affect is followed by happiness, security, or satisfaction, because the Affect system values human feelings positively or negatively. Appreciation is followed by subcategories such as reaction,

composition, or valuation, because Appreciation evaluates human feelings toward things or phenomena. The Judgment coding includes subcategories as well, such as social sanction or social esteem. Social sanction is followed annotated with veracity or propriety, whereas social esteem is annotated with normality, capacity, or tenacity. The Judgment system evaluates human feelings toward others, based on either praise or condemnation.

The analysis begins with text placed on a table (see Appendix A). Then, the Hyper-Theme(s) of each text is (are) determined, after which all the text is re-presented, with phrases or words underlined representing negative or positive values according to Attitude System. In addition, phrases that demonstrate double values are identified and placed on another table presented in the fifth chapter. The focus of the analysis and discussion is mainly on Hyper-Themes, because these represent the core of the sermons. In the text, some sections that represent prayer are identified in the analysis, but not discussed because they do not represent any particular Hyper-Theme and are repeated in every sermon.

The following section discusses each sermon separately. The analysis of each sermon reveals the main pattern, and also presents the Hyper-Themes, which serve as topic sentences in the text. In the following section, the sermons are analyzed based on the findings of the of sermon analysis.

Analysis of the Sermons

First Sermon

The title of the first sermon is “On Shouldering Responsibility,” suggesting the sermon aims to shape the character of individuals or participants. The highlighted phrases in the sermon (see the Sermon 1 analysis, below) show Hyper-Themes introduced in the text. Next to this, the distribution of the Attitude System is indicated, which also helps to identify the argumentative shifts throughout the sermon. The main Hyper-Themes of the sermon shown on Table 21, are: (a) humans possess glorious merits, (b) humans are responsible because they are granted the right tools to show character, and (c) facing challenges in life is rewarding both on earth and in the afterlife. Thus, Judgment is identified frequently throughout the speech. Recall that Judgment is the expression of positive or negative attitude towards an action or event that is consistent with community norms or expectations. The system of Judgment is about evaluating a behavior as moral or immoral, legal or illegal, acceptable or unacceptable, and meeting or not meeting expectations.

Appraisal analysis of this sermon shows distributions of positive Judgment throughout as applied to praiseworthy characters in Islamic history. These are offered as a model for the audience, so that they may imitate the character and behaviors of these figures when facing challenges in daily life. In addition, the *khatib* praised the U.A.E. leaders and the founder of the country. These characters are valued positively throughout the text. The sermon aims to enhance personal behavior, so it is to be expected that expressions of the system of Judgment are found throughout the text to convey its meaning.

Accordingly, within each Hyper-Theme, certain types of Judgment can be recognized. The main type is [Propriety], which indicates an obligation of how to behave as

prescribed by the Church (Martin & White, 2005, p. 55). Applying [Propriety] requires that a speech be presented as a divine truth.

In what follows, each Hyper-Theme will be addressed. The first Hyper-Theme, that humans are equipped with glorious merit, is coded [+ Judgment: Esteem: Capacity], because it refers to the ability of humans to shoulder responsibility and expresses the notion that if we are capable of doing a thing, ethically we are expected to do that thing and demonstrate good character. In Attitude coding terms, if we are [+ Judgment: Esteem: Capacity] as in the first Hyper-Theme, then we are valued with being [+Judgment: Sanction: Propriety] as in Hyper-Themes 2 and 3. Introducing [+Capacity] into the sermon before obligation [+Propriety] makes the topic more convincing than would be achieved the sermon was begun with obligation because [+Capacity] indicates how capable one is of approaching challenges, as this is introduced as fact at the beginning of the speech. Subsequently, [+Propriety] is introduced to indicate how far beyond reproach? The ordering of [+Capacity] first and then [+Propriety], indicates that the people can shoulder responsibility because they are capable, based on the fact that the *khatib* used [+Capacity] that is already introduced in the text. In the second and third Hyper-Themes regarding the responsibility of humans toward challenges, a shift in Judgment occurs towards [+Judgment: Sanction: Propriety]. The use of [Sanction: Propriety] indicates the obligation of Muslims to obey and maintain such an attitude as part of religious obligation and regarding teachings that must be followed, which is reflected in the choice of Judgment [+Propriety]. Please see Table 21, which depicts these three examples from the first sermon.

Table 21

Distribution of [+Capacity] and [+Propriety] in Relation to Three Hyper-Themes

Hyper-Themes	Text	Analysis
1. Humans are granted with glorious merits	8. Allah, the Sublime, created mankind, made him upon the earth <u>a successive authority</u> , provided him with <u>great potential</u> and granted him <u>glorious merits</u> . 9. He <u>blessed</u> the human being with reason and determination and subjected to him whatever is in the heavens and that on the earth for him to build it and bring prosperity to it.	+ Judgment [Esteem] Capacity
2. Humans are responsible because they are granted with the right tools to show character	22. He was <u>characterized</u> with <u>patience, good companionship, kind speech, mercy, and compassion</u> . He <u>never used to return an evil with an evil, but rather he was pardoning and forgiving</u> .	+ Judgment [Sanction] Propriety
3. Facing challenges in life is rewarding on earth and in the afterlife.	39. In our contemporary life, <u>a unique example in endurance and responsibility was also set</u> by the Founder of our country.	+ Judgment [Sanction] Propriety

The quotations shown on Table 21 further indicate how challenges should be met with goodness. The *khatib* values challenges with [-Affect], telling Muslims they should return these with [+Judgment]. He tells the audience to maintain good character even when they greatly suffer. Also, [-Affect] indicates an alignment from the *khatib* with the audience because he shares his negative feelings but still insists on returning with good [+Judgment]. Therefore, showing positive attitude is an obligation for a Muslim no matter what has been received, as it is required that we respond as the Messenger of Allah did. As a result, one should face challenges with good character. As can be seen in the examples below, when someone treats a person negatively, making a person feel [-Affect], that person should

respond with positive behavior [+Judgment] as an obligation. The contrast between values (-, +) indicates the importance of the obligation, declaring to the audience that the obligated behavior is not compromising. The shift in the terms of Attitude analysis reflects the shift in the main arguments, especially from the first Hyper-Theme 1 to the second and third Hyper-Themes, indicating awareness of the implications of language choices in the text.

Table 22

Contrasted Values Between [-Affect] and [+Judgment]

Examples	Analysis
14. For instance, the Messenger of Allah pbuh <u>endured adversities</u> and <u>suffered a lot</u> in order to guide people to the way of Allah.	-Affect [Satisfaction]
15. <u>He demonstrated patience</u> facing the extreme harm caused to him by the people of Quraish over thirteen years.	+ Judgment [Sanction] Propriety
17. They <u>suffered</u> with <u>patience</u> and the Prophet pbuh showed <u>unwavering determination to fulfill his trust</u> and <u>achieve his mission</u> .	-Affect [Happiness] + Judgment [Sanction] Propriety

Sermon 1 Analysis (January 8, 2016)

TITLE: On Shouldering Responsibility	
TEXT	ANALYSIS
First Sermon	Opening
1. All praise is due to Allah, the Lord of the Worlds.	
2. He rewards His persevering servants and bestows abundant rewards upon those of patience.	
3. I bear witness that there is no deity save Allah, having no associates.	
4. I also bear witness that our Master Muhammad is the servant of Allah and His Messenger.	
5. He endured extreme hardships in the way of Allah until he succeeded in conveying his message and fulfilling his trust.	
6. May the peace and blessings of Allah be upon him, his pure family, companions, and all those who follow them in righteousness till the Day of Judgment.	
As to what follows,	
7. Servants of Allah, I urge you and myself to be aware that you are asked to obey Him, the Almighty, in line with His orders: “O you who have believed, persevere and endure and remain stationed and fear Allah that you may be successful.” (Al Imran: 200).	
Dear Muslims,	
8. Please know that Allah, the Sublime, created mankind, made him upon the earth a successive authority, provided him with great potentials and granted him glorious merits.	+ Judgment [esteem] Capacity
9. He <u>blessed</u> the human being with reason and determination and subjected to him whatever is in the heavens and that on the earth for him to build it and bring prosperity to it.	
10. The Exalted is He says, “and He has subjected to you whatever is in the heavens and whatever is on the earth - all from Him. Indeed in that are signs for a people who give thought.” (Al Jathiya: 13).	
11. For one to fulfill the trust that Allah, the Almighty, kept in his custody, he should be characterised with <u>perseverance</u> and <u>patience</u> and <u>show keenness to keep high performance, sustain excellence, progress and do work to his best</u> in line with the Prophet’s pbuh directives: “Verily, Allah loves that when anyone of you does a job he should perfect it.”	+ Judgment [Esteem] Capacity

12. Indeed, the perfection in work that Allah, the Most Glorious, loves requires man <u>to endure difficulties and be determined to achieve his setout goals</u> despite all challenges and life pressure as well as to overcome temptations. On this matter, the Messenger of Allah said, “the Paradise is surrounded by hardships and the Hell-Fire is surrounded by temptations.”	+ Judgment [Sanction] Propriety
Worshippers,	
13. Please also know that one can <u>exhibit the ability to endure hardships and tolerate challenges in many ways.</u>	+ Judgment [Sanction] Propriety
14. For instance, the Messenger of Allah pbuh <u>endured adversities</u> and <u>suffered a lot</u> in order to guide people to the way of Allah.	-Affect [Satisfaction]
15. He <u>demonstrated patience</u> facing the extreme harm caused to him by the people of Quraish over thirteen years.	+ Judgment [Sanction] Propriety
16. They <u>mistreated</u> him, his family and companions and <u>boycotted</u> all members of his tribe forcing them to do their second migration to an area called Shib Abi Talib where they fed on tree leaves for three years.	- Judgment [Sanction] Propriety
17. They <u>suffered</u> with <u>patience</u> and the Prophet pbuh showed <u>unwavering determination to fulfill his trust and achieve his mission.</u>	-Affect [Happiness] + Judgment [Sanction] Propriety
18. As a result, <u>he succeeded in uniting the people, stopping blood shedding, safeguarding their honour and protecting their rights and properties.</u>	+ Judgment [Sanction] Propriety
19. With him, Allah fulfilled all His matter and sealed His messages.	
20. Thus, it is the duty of every Muslim to take example of the Prophet pbuh and <u>demonstrate patience and resolution.</u>	+ Judgment [Sanction] Propriety
21. This can be done by returning the misdeeds with good ones, facing sins with forgiveness and forbearance following in that in steps of our Master Muhammad pbuh.	
22. He was <u>characterized</u> with <u>patience, good companionship, kind speech, mercy and compassion.</u> He <u>never used to return an evil with an evil, but rather he was pardoning and forgiving.</u>	+ Judgment [Sanction] Propriety
23. On this matter, Anas bin Malik, may Allah be pleased with him, narrated, “while I was going along with Allah's Messenger pbuh who was wearing a Najrani Burd (sheet) with a thick border, a Bedouin overtook the Prophet pbuh and pulled his Rida' (sheet) forcibly.	
24. I looked at the side of the shoulder of the Prophet pbuh and noticed that the edge of the Rida' had left a mark on it because of his strong pull.	

25. The Bedouin said, ‘O Muhammad! Order for me some of Allah's property which you have.’	
26. The Prophet pbuh turned towards him, (smiled) and ordered that he be given something.”	
27. Indeed, there are <u>great lessons</u> that can be drawn from the Prophet’s way of life; <u>the foremost of which is shouldering responsibility.</u>	+Appreciation[Reaction] + Judgment [Sanction] Propriety
28. He taught us that every human being, from his own position, has a responsibility to take.	
29. For example, an employee is responsible to perform his tasks wherever he is, and so is the judge, the physician, the engineer, the teacher, the journalist, the Imam, the soldier and the policeman as well as all craftsmen.	
30. They are all responsible to build their homeland, serve their society and <u>bring happiness to people.</u> The same way, parents has a responsibility to take up in terms of family life. In order to keep up a cohesive family, they <u>should demonstrate strength, determination, and wisdom.</u> Every parent is accountable to face the pressure and challenges of life while retaining patience in raising up their children, guiding their behaviour and correcting their misdeeds.	+Affect [Happiness] + Judgment [Sanction] Propriety
31. In this regard, the Prophet pbuh said, “a husband is a guardian of his family and is responsible for it and a lady is a guardian of her husband's house and is responsible for it.”	
Dear Muslims,	
31. <u>Carrying out grand duties with efficiency and perfection is one representation of the meaning of being responsible.</u>	+ Judgment [Sanction] Propriety
32. The Prophet’s pbuh companions set an example to emulate in hard work and dedication no matter how big the workload was.	
33. On this account, Zaid bin Thabit, may Allah be pleased with him, narrated that Abu Bakr, may Allah be pleased with him, said to him, “You are a wise young man and we do not have any suspicion about you, and you used to write the Divine Inspiration for Allah's Messenger pbuh.	
34. So you should search for the fragmentary scripts of the Quran and collect it (in one Book).”	
35. Zaid further said: “By Allah, if Abu Bakr had ordered me to shift a mountain among the mountains from one place to another it would not have been heavier for me than this ordering me to collect the Quran.”	

36. Then Zaid said, “So I started compiling the Quran by collecting it from the leafless stalks of the date-palm tree and from the pieces of leather and hides and from the stones, and from the chests of men (who had memorised the whole Quran).”	
37. Thus, with perseverance and by being responsible, Zaid carried out <u>a glorious work that has survived throughout the ages</u> gifting us the Holy Quran that, today, we are able to read in one book.	+Appreciation[Reaction]
38. In our contemporary life, a unique example in <u>endurance and responsibility was also set</u> by the Founder of our country and the builder of our renaissance, the late Sheikh Zayed bin Sultan Al Nahyan, may Allah rest his soul in peace.	+ Judgment [Sanction] Propriety
39. <u>He was up to the responsibility, achieved noble goals</u> and surmounted challenges <u>until our beloved UAE became a powerful country</u> whose people are rejoicing happiness and welfare and its culture overflows with goodness and benevolence.	+ Judgment [Sanction] Propriety +Affect [security]
40. With this in mind, we pray to Allah, the Almighty, to protect our UAE, bless our leadership and preserve our unity and strength.	Prayer
41. May Allah guide us all to obey Him and obey His Messenger Muhammad pbuh and obey those He has commanded us to obey in line with His orders: “O you who have believed, obey Allah and obey the Messenger and those in authority among you.” (An-Nisaa: 59).	
42. May Allah direct us all to the blessings of the Glorious Quran and the Sunna of His Messenger pbuh.	
43. I say this and ask Allah for forgiveness for me, you, so invoke Him for forgiveness, for He is the Most Forgiving, the Most Merciful.	
Second Sermon	
44. All praise is due to Allah for bestowing upon us countless bounties.	
45. I bear witness that there is no deity save Allah, the Most High, the Exalted.	
46. I also bear witness that our Master Muhammad is Allah's servant and His chosen Messenger.	
47. May the abundant peace and blessings of Allah be upon our Master Muhammad, his pure family, honest, loyal and pious companions, and all those who follow them in righteousness till the Day of Judgment.	
Dear Muslims,	
48. Please know that the first thing we should advise each other about is obeying Allah, the Glorious, and <u>showing</u>	+ Judgment [Sanction] Propriety

<p><u>gratitude to our wise leaders who shouldered their responsibility</u> in building this country and providing the best services to its people.</p>	
<p>49. Indeed, it is one of Allah’s favours upon us in the UAE that He blessed us with a prudent leadership that established justice, took care of our interests, strived to ensure our comfort and <u>secure our stability and safety</u>.</p>	<p>+Affect [security]</p>
<p>50. In fact, HH Sheikh Khalifa bin Zayed Al Nahyan, <u>the UAE President, may Allah protect him, has set an example for us in appreciating the efforts exerted by his brother leaders</u>.</p>	<p>+ Judgment [Sanction] Propriety</p>
<p>51. As such, <u>he extended his thanks and appreciation</u> to HH Sheikh Mohammed bin Rashid Al Maktoum, Vice President and Prime Minister the UAE and Ruler of Dubai, marking the 10th anniversary of his accession to Ruler of Dubai.</p>	<p>+Affect [Happiness]</p>
<p>52. A decade of governance during which Allah blessed Sheikh Mohammed with success to foresee the future, accomplish achievements, surmount difficulties and challenges, form national work teams, enroot national unity, lead a strong and sustainable national economy as well as launch several unique national initiatives that aimed <u>at bringing happiness to people</u> and serve the interests of the homeland.</p>	<p>+Affect [Happiness]</p>
<p>53. That is said, please bear in mind that you are commanded to invoke peace and blessings upon the Prophet pbuh for the Almighty Allah says, “indeed, Allah and His angels sends blessing upon the Prophet. O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace.” (Al Ahzab: 56).</p>	<p>Prayer</p>
<p>54. Allah, please confer Your blessings and grant peace upon our Prophet Muhammad pbuh, his family and all his companions.</p>	
<p>55. Allah, we beseech you to make us amongst those who possess perseverance and patience and grant us success to do all that is good.</p>	
<p>56. Allah please make easy for us all our matters, O the Lord of the Worlds.</p>	
<p>57. May Allah have mercy on the honourable martyrs of our country and those of the coalition and gather them with the righteous.</p>	
<p>58. May Allah make their dwelling with the ones upon whom Allah has bestowed favour of the prophets and the steadfast affirmers of truth, O the Most Gracious, the Most Forgiving.</p>	

59. Allah, please grant the best reward for the families of the martyrs and offer them patience and solace.	Prayer
60. May Allah grant victory to the soldiers of the Arab Coalition who gathered to restore the rights to their owners.	
61. Lord, please be by their side and guide the Yemeni people to everything that is good.	
62. Allah, make them rally for the word of truth and legitimacy, and bless them with welfare and stability, O the Most Generous.	
63. Lord of the Worlds, please forgive us all our sins for no one forgives sins but You.	
64. Please guide us to the best of manners for none can guide to the best of them but You.	
65. Allah, please protect us from bad manners for none can protect against them but You, O Lord of the Worlds.	
66. May Allah be pleased with the Rightly Guided Caliphs: Abu Bakr, Umar, Uthman and Ali, and all of the Companions.	
67. Lord, may we ask You to help us with what gets us closer to Paradise and furthers us from Hell. O Allah, we seek Your grace to admit us, our parents, whoever has done a favour to us and all Muslims to Your Paradise.	
68. May Allah grant success and continued health and care to the UAE President HH Sheikh Khalifa bin Zayed Al Nahyan.	
69. May Allah also ensure success to his Vice-President, trustworthy Crown Prince and his brothers, Their Highnesses the Rulers of the Emirates.	
70. Allah, please forgive all of the Muslims, men and women, living and dead. May Allah have mercy on Sheikh Zayed, Sheikh Maktoum and the Late UAE Sheikhs. O Lord, forgive and show mercy on our parents, relatives and whoever has done a favour to us.	
71. Allah, we pray to You to grant Your forgiveness and reward to who built this mosque and to his or her parents as well as to anyone who gave to this mosque.	
72. Allah, we also supplicate to You to forgive whoever built a mosque where Your name is remembered.	
73. Allah, make this gathering one of compassion, and our dispersion after it one that is infallible. O Allah, do not let anyone amongst us be deprived or desperate.	
74. We pray to Allah, the Most Gracious, to protect the UAE against any of temptations, both apparent and hidden, and continue blessing the UAE with safety and security.	

75. Allah, we implore you to send upon us wealthy rain and make us not amongst those who are desperate. O Allah, relieve us! O Allah, relieve us! O Allah, relieve us! O Lord, provide us from the blessings of the sky a beneficial rain and make our crops grow.	Prayer
76. Our Lord, give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire.	
77. Servants of Allah “indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.” (An-Nahl: 90).	
78. Remember Allah and He will remember you.	
79. Be grateful of His benevolence and He will increase His blessings to you.	
80. Allah says, “and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. And Allah knows that which you do.” (Al Ankaboot: 45).	

The analysis of the first sermon demonstrates the coding of each sentence according to Attitude System and highlights the Hyper-Themes. The analysis reveals that Hyper-Themes can indicate the aim of the sermon because Hyper-Themes are the topic sentences. To view the outcomes of this analysis at a macro-level, the pattern of Attitude System analysis helps to correlate this sermon with similar ones, regardless of whether they involve different topics or occasions (see Chapter 5). The analysis also demonstrates how the sub-categories of Attitude System are employed throughout the 12 sermons to draw out patterns at the micro level. However, the focus of the discussion chapter is on the macro level. The following section discusses the second sermon and employs the same structure and purposes as did this section. This practice is then repeated for each of the subsequent sermons.

Second Sermon

The second sermon concerns the importance of civilized communication related to the whole community of humanity, as stated by its title, “On Intercultural Communication.” It is divided into four Hyper-Themes: (a) Islam promotes the principle of civilized coexistence, (b) communicate with noble values, (c) Islam forbids insulting the beliefs of others, and (d) civilized coexistence has positive outcomes.

All Hyper-Themes begin with [+Appreciation] (see Table 23 below); however, they are followed by different values. The first two Hyper-Themes are followed by [+Judgment], which serves the goal of the Hyper-Theme itself. Meanwhile, [+Affect] appears more in the third Hyper-Theme and even comprises most of the fourth Hyper-Theme. The main pattern that occurs in this text is that the Hyper-Themes are valued with [+Appreciation]. As Martin and White (2005) mentioned, Appreciation marks things that might be either concrete or abstract (p. 59). As such, [+Judgment] appears in the text with [Sanction: Propriety] value to indicate the degree of obligation to praise such behaviors, according to Islamic teachings. As Martin and White (2005) stated:

Social sanction on the other hand is more often codified in writing, as edicts, decrees, rules, regulations and laws about how to behave as surveilled by church and state – with penalties and punishments as levers against those not complying with the code. Sharing values in this area underpins civic duty and religious observances. (p. 53)

The *khatib* introduced ideas with [+Appreciation] and supported them with [+Judgment] to ensure a degree of obligation by the audience to follow the behaviors being directed and intended. This [+Judgment] serves as an actual teaching on how civilized

communication is maintained in the actions of people. In this way, the audience is left with more than just ideas. An example of the shift between Attitude values is presented on Table 22.

Table 23

Shift in Attitude Values with Hyper-Themes and Analysis

Hyper-Themes	Text	Analysis
1-Islam promotes the principle of civilized coexistence	9. Our religion has always called for building <u>fruitful relationships</u> amongst people based on <u>kindness, good deeds, and words</u> .	+Appreciation [Valuation]
2- Communicate with noble values	14. It established <u>a set of noble values and codes</u> of conduct that formed the basis for <u>civilised</u> intercultural communication.	+Appreciation [Valuation]
3- Islam forbids insulting other's beliefs	24. To promote the principle of civilised coexistence, Islam <u>forbids all acts that might insult others' beliefs</u> .	+Appreciation [Valuation]
4- Civilized coexistence has positive outcomes	42. Without a doubt, <u>the positive outcomes of civilised coexistence are abundant</u> .	+Appreciation [Valuation]

Table 24

Shift Between [+Appreciation] and [+Judgment]

Text	Analysis
1. It established <u>a set of noble values and codes of conduct that formed the basis for a civilised intercultural communication.</u>	+ Appreciation [Valuation]
2. As such, it called for <u>tolerance, compassion, justice, loyalty and honesty as well as patience, forbearance, kindness, and giving for charity.</u>	+ Appreciation [Valuation]
3. Islam established <u>those merits to be the light that guides every Muslim</u> community on how to treat others.	+ Appreciation [Valuation]
4. Allah, the Most High, has made righteousness and justice the mainstay for dealings amongst people.	
5. He says, “Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly.” (Al Mumtahana: 8).	
6. In interpretation of this Aya, scholars said it meant that <u>acts of goodness towards non-Muslims lies in the act of being kind with the weak amongst them, helping the poor, providing food for the hungry and cloths for those who are short of resources.</u>	+ Judgment [Sanction] Propriety
7. They also include <u>speaking with them in good words, having mercy on them, supplicating to Allah to bless them with guidance and happiness, safeguarding their wealth, children and honour as well as protecting their rights and interests, helping them against oppression and not coerce them to accept Islam.</u>	+ Judgment [Sanction] Propriety

This sermon is an example of an abstract topic; it has a [+Appreciation] value, which is followed by [+Judgment] or [+Affect]. This pattern appears in all four Hyper-Themes in the text (see analysis of Sermon 2).

Sermon 2 Analysis (February 5, 2016)

TITLE: On Intercultural Communication	
TEXT	ANALYSIS
First Sermon	
1. All praise is due to Allah, the Lord of the Worlds. He urged us to communicate with others in goodness and encouraged us to treat them in kindness.	Opening
2. I bear witness that there is no deity save Allah, having no associates.	
3. I also bear witness that our Master Muhammad is the servant of Allah and His Messenger.	
4. He revealed the book to him, blessed him with wisdom and raised him as a mercy to the whole world.	
5. May the peace and blessings of Allah be upon him, his pure family, companions, and all those who follow them in righteousness till the Day of Judgment.	
As to what follows,	
6. servants of Allah, I urge you and myself to be aware that you are asked to obey Him, the Almighty, in line with His orders: “indeed, Allah is with those who fear Him and those who are doers of good.” (Al Nahl: 128).	
Dear Muslims,	
7. Allah, the Almighty, created mankind from one soul and made from it peoples that they may cooperate with and support one another as well as know one another.	
8. Allah says, “O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.” (Al Hujurat: 13).	
9. <u>Our religion has always called for building fruitful relationships amongst people based on kindness, good deeds and words.</u>	+ Appreciation [Valuation]
10. In this regard, the Exalted is He says, “repel [evil] by that [deed] which is better; and thereupon the one whom between you and him is enmity [will become] as though he was a devoted friend. But none is granted it except those who are patient, and none is granted it except one having a great portion [of good].” (Fussilat: 34-35).	
11. He also says, “and speak to people good [words].” (Al Baqara: 83).	
12. Please know that people mean mankind with all their different religions, ethnicities, languages, colours and countries.	
13. <u>Treating</u> communities and people <u>in kindness</u> is one great goal of our sound religion.	+ Appreciation [Valuation]

14. It established <u>a set of noble values and codes of conduct that formed the basis for a civilised intercultural communication.</u>	+ Appreciation [Valuation]
15. As such, it calls for <u>tolerance, compassion, justice, loyalty and honesty as well as patience, forbearance, kindness, and giving for charity.</u>	+ Appreciation [Valuation]
16. Islam established <u>those merits to be the light that guides every Muslim community</u> on how to treat others.	+ Appreciation [Valuation]
17. Allah, the Most High, has made righteousness and justice the mainstay for dealings amongst people.	
18. He says, "Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly." (Al Mumtahana: 8).	
19. In interpretation of this <i>Aya</i> , scholars said it meant that <u>acts of goodness towards non-Muslims lies in the act of being kind with the weak amongst them, helping the poor, providing food for the hungry and cloths for those who are short of resources.</u>	+ Judgment [Sanction] Propriety
20. They also include <u>speaking with them in good words, having mercy on them, supplicating to Allah to bless them with guidance and happiness, safeguarding their wealth, children and honour as well as protecting their rights and interests, helping them against oppression and not coerce them to accept Islam.</u>	+ Judgment [Sanction] Propriety
21. On the same matter, Allah says, "there shall be no compulsion in [acceptance of] the religion." (Al Baqara: 256).	
22. That is: Do not force people to convert to Islam because it is an obvious religion with evidence enough to convince anyone to embrace it.	
23. So, there is no need to oblige anyone to believe in it. The All-High says, "for you is your religion, and for me is my religion." (Al Kafiroon: 256).	
24. <u>To promote the principle of civilised coexistence, Islam forbids all acts that might insult others' beliefs.</u> Allah, the Almighty says, "and do not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge." (al Anaam: 108).	+ Appreciation [Valuation]
25. Indeed, <u>insulting others' religion provokes hatred and leads to enmity.</u>	- Appreciation [Valuation]
26. At present time, <u>societies are in dire need to establish civilised cross-cultural communication,</u> constructive cooperation and productive dialogue because countries are linked together with mutual interests and well-marked borders and documented agreements. On this matter, the Most Gracious says, "[those who] fulfill their promise when they promise."	+ Judgment [Sanction] Propriety
Worshippers,	

27. It is also good to know that Muslims, throughout history, <u>demonstrated a high degree of peaceful and constructive communication.</u>	+ Judgment [Sanction] Propriety
28. Thus, they set an example <u>in tolerance by keeping good contact with others and treating all people nicely.</u>	+ Judgment [Sanction] Propriety
29. <u>Thanks to such noble values, people embraced Islam in multitudes.</u>	+Affect [happiness]
30. Civilised relationships amongst people can take many forms, of which <u>is keeping good ties with relatives</u> even if they were non-Muslims.	+ Judgment [Sanction] Propriety
31. Allah, the Almighty says, “but if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in [this] world with appropriate kindness.” (Luqman: 15).	
32. In this regard, it was narrated that Asmaa bint Abu Bakr said, “my mother came to me during the lifetime of Allah's Messenger pbuh and she was a pagan.	
33. I said to Allah's Apostle (seeking his verdict), ‘my mother has come to me and she desires to receive a reward from me, shall I keep good relations with her?’	
34. The Prophet said, ‘yes, keep good relation with her.’”	
35. The Prophet pbuh used to deal with non-Muslims in trade and <u>prohibited all acts of betrayal, cheating and assault against them and their properties.</u>	+ Judgment [Sanction] Propriety
36. <u>He granted them protection and undertook the responsibility of ensuring their safety.</u>	+ Judgment [Sanction] Propriety
37. This was practically reflected in the Prophet’s pbuh promise to the people of Najran as he said, “Najran and their followers are under the protection of Allah and the responsibility of Muhammed the Prophet, for themselves, their community, their land and their goods, both those who are absent and those who are present, and for their churches and their services.”	
38. Thus, <u>he pbuh protected non-Muslims’ honour, safeguarded their properties and prohibited their killing.</u>	+ Judgment [Sanction] Propriety
39. He said, “whoever killed a person who is granted the pledge of protection by the Muslims shall not smell the fragrance of	

Paradise though its fragrance can be smelt at a distance of forty years (of travelling).”	
40. <u>He also decreed establishing justice in dealing with them and warned against diminishing their rights</u> as he said, “beware, if anyone treated a person who is under treaty unfairly, or diminished his right, or forced him to work beyond his capacity or took from him anything without his consent, I shall plead for him on the Day of Judgment.”	+ Judgment [Sanction] Propriety
41. In the same regard, the scholar al Qarafi al Maliki said, “whoever causes harm to them even with a bad word or backbiting, or was involved in any kind of assault against them, he would have violated the protection of Allah, the protection of the Prophet pbuh and the protection of Islam.”	
Dear Muslims,	
42. <u>Without a doubt, the positive outcomes of civilised coexistence are abundant.</u>	+ Appreciation [Valuation]
43. Through peaceful coexistence <u>lives will be protected, rights safeguarded, compassion and peace will prevail and everyone will enjoy peace of mind as well as a decent and stable life.</u>	+Affect [security]
44. It is also a means of <u>combating extremism and its destructive consequences.</u>	+ Appreciation [Valuation]
45. The Prophet pbuh said, “a Muslim is the one who avoids harming Muslims with his tongue or his hands. And the believer is the one from whom the people's lives and wealth are safe.”	
46. From this perspective, <u>the UAE has set an example in peaceful and civilised coexistence and a pattern for establishing justice, tolerance and compassion.</u>	+Affect [happiness]
47. On this land, <u>people from more than 200 countries around the world are living peacefully regardless of their ethnicities and beliefs.</u>	+Affect [happiness]
48. <u>They all collaborate in order to achieve the common goals of developing the homeland, serving the community and bringing happiness to people.</u>	+Affect [happiness]
49. <u>Their rights and freedom are maintained and they are enjoying stability and welfare.</u>	+Affect [happiness]
50. Bearing this in mind, we beseech Allah, the Most Generous, to continue blessing the UAE with stability and prosperity.	
51. May Allah guide us all to obey Him and obey His Messenger Muhammad pbuh and obey those He have commanded us to obey in line with His orders: “O you who have believed, obey Allah and obey the Messenger and those in authority among you” (An-Nisaa: 59).	Prayer
52. May Allah direct us all to the blessings of the Glorious Quran and the Sunna of His Messenger pbuh.	

53. I say this and ask Allah for forgiveness for me and you, so invoke Him for forgiveness, for He is the Most Forgiving, the Most Merciful.	
Second Sermon	
54. All praise is due to Allah, the Lords of the Worlds.	
55. I bear witness that there is no deity save Allah, having no associates.	
56. I also bear witness that our Master Muhammad is the servant of Allah and His Messenger.	
57. May the peace and blessings of Allah be upon our Master Muhammad, his pure family, companions, and all those who follow them in righteousness till the Day of Judgment	
As to what follows,	
58. Please know that the first thing we should advise each other about is obeying Allah, the Most Sublime, and understand that the internet is the primary channel of communication in our age.	
59. Such a channel can be employed in serving knowledge, disseminating useful information, strengthening ties and correcting wrong concepts and misperceptions.	
60. Yet its use has rules and regulations that one should comply with.	
61. Only good words should be said and conversations must respect communication etiquette.	
62. Allah says, “and tell My servants to say that which is best. Indeed, Satan induces [dissension] among them. Indeed Satan is ever, to mankind, a clear enemy.” (al Israa: 53).	
63. Moreover, one needs to make use of communication technologies in the best interest of himself, religion, community, and homeland.	
64. Yet one needs also <u>to be aware of its possible dangerous risks.</u>	+ Appreciation [Valuation]
65. To this effect, the head of the family need to alert his family about the dangers associated with the internet, particularly the extremist materials being circulated by distrusted sites aiming to distort the true image of Islam and spread corruption.	
66. Allah, the Exalted, says, “and do not follow the way of the corrupters.” (al Aaraf: 142).	
67. That is said, please bear in mind that you are commanded to invoke peace and blessings on the Prophet pbuh.	
68. The Messenger of Allah pbuh said, “for everyone who invokes a blessing on me will receive ten blessings from Allah.”	
69. Allah, please confer Your blessings and grant peace upon our Prophet Muhammad pbuh, his family and all his companions.	

70. Allah, please grant us success to be amongst those who are philanthropists, tolerant and who spend for charity. O Allah, may we ask you to bestow on us from your abundant favours, O the Most Beneficent, the Most Merciful.	Prayer
71. May Allah have mercy on the honourable martyrs of our country and those of the coalition and gather them with the righteous.	
72. May Allah make their dwelling with the ones upon whom Allah has bestowed favour of the prophets and the steadfast affirmers of truth, O the Most Gracious the Most Forgiving.	
73. Allah, please grant the best reward for the families of the martyrs and offer them patience and solace. May Allah grant victory to the soldiers of the Arab Coalition who gathered to restore the rights to their owners.	
74. Lord, please be by their side and guide the Yemeni people to everything that is good.	
75. Allah, make them rally for the word of truth and legitimacy, and bless them with welfare and stability, O the Most Generous.	
76. Lord of the Worlds, please forgive us all our sins for no one forgives sins but You. Please guide us to the best of manners for none can guide to the best of them but You.	
77. Allah, please protect us from bad manners for none can protect against them but You, O Lord of the Worlds.	
78. May Allah be pleased with the Rightly Guided Caliphs: Abu Bakr, Umar, Uthman and Ali, and all of the Companions.	
79. Lord, may we ask You to help us with what gets us closer to Paradise and furthers us from Hell. O Allah, we seek Your grace to admit us, our parents, whoever has done a favour to us and all Muslims to Your Paradise.	
80. May Allah grant success and continued health and care to the UAE President HH Sheikh Khalifa bin Zayed Al Nahyan. May Allah also ensure success to his Vice-President, trustworthy Crown Prince and his brothers, Their Highnesses the Rulers of the Emirates.	
81. Allah, please forgive all of the Muslims, men and women, living and dead.	
82. May Allah have mercy on Sheikh Zayed, Sheikh Maktoum and the Late UAE Sheikhs.	
83. Lord, forgive and show mercy on our parents, relatives and whoever has done a favour to us.	
84. Allah, we pray to You to grant Your forgiveness and reward to who built this mosque and to his or her parents as well as to anyone who gave to this mosque.	
85. Allah, we also supplicate to You to forgive whoever built a mosque where Your name is remembered.	

86. Allah, make this gathering one of compassion, and our dispersion after it one that is infallible.	Prayer
87. Allah, do not let anyone amongst us be deprived or desperate.	
88. We pray to Allah, the Lord of the Worlds, to protect the UAE against any of temptations, both apparent and hidden, and continue blessing the UAE with safety and security.	
89. Allah, we implore you to send upon us wealthy rain and make us not amongst those who are desperate. O Allah, relieve us! O Allah, relieve us! O Allah, relieve us! O Lord, provide us from the blessings of the sky a beneficial rain and make our crops grow.	
90. Our Lord, give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire.	
91. Servants of Allah “indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.” (An-Nahl: 90).	
92. Remember Allah and He will remember you. Be grateful of His benevolence and He will increase His blessings to you. Allah says, “and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. And Allah knows that which you do.” (Al Ankaboot: 45).	

Third Sermon

The sermon, “Repel by the Deed that is Better” revolves around one Hyper-Theme: to fend off evil with good. As the title suggests, this sermon aims to improve people’s behavior even when they are first treated negatively. The *khatib* reminds the audience that the reward for positive behavior, even when treated negatively, is promised to be great. Thus, analysis shows great distribution of [+Affect], promising followers positive feeling when receiving rewards from Allah, as promised in the Quran. The text emphasizes the major pattern of this sermon several times. Behavior is valued as [+ Judgment: Sanction: Propriety], with results of [+Affect], as can be seen in the following examples. Or, a person’s behavior should show [+ Judgment: Sanction: Propriety], even when that person feels [-Affect] (see examples

below). Thus, the general pattern is that when others show [-Affect] → one should remain [+Judgment] in order to achieve → [+Affect].

	+Judgment	-Affect
	15. This can be achieved by <u>being patient</u> when one <u>feels angry</u> , <u>forbearing</u> when confronted with ignorance, and <u>forgiving</u> when ill-treated.	
+Affect	+Judgment	
	32. That is: those who <u>restrain their anger and forgive others</u> if they ill-treat them, <u>so that their hearts will be free of any hatred or envy.</u>	
		+Affect
	43. Thus, disputes will be resolved, <u>happiness will spread and hearts get purified from animosity and envy.</u>	
		+Affect
	44. Indeed, <u>the reward for such purification is no less than Paradise as one's perpetual abode.</u>	

This sermon targets people's attitudes, similar to the first sermon, and also applies [+Judgment: Sanction: Propriety], again like the first sermon, when discussing appropriate behavior for individuals. However, the difference here is that it is based on one Hyper-Theme. Also, [+Affect] values are applied in the sermon to support the Hyper-Theme. In praising such behavior, the *khatib* relies on great rewards from Allah, as promised in the Holy Qur'an, if people counter with a better attitude. This is supported by the analysis, which shows many repetitions of [+Affect] in the text. The main pattern in this sermon is that if one repels the deed with a better deed, one will be pleased, satisfied, and feel safe, as reflected in the distribution of [+Affect: Happiness, Satisfaction, or Security]. Applying the Attitude System, then, this sermon shows similarities with the first sermon.

Sermon 3 Analysis (March 4, 2016)

TITLE: Repel by the Deed that is Better		
TEXT	ANALYSIS	
First Sermon		
1. All praise is due to Allah, the One and the Judge.		
2. He ordered us to counter the mischief with a better attitude.	+ Judgment [Sanction] propriety	
3. I bear witness that there is no deity save Allah, having no associates.	Opening	
4. To Him belongs the dominion of the heavens and the earth and all the praises are due to Him.		
5. He is the Omnipotent.		
6. I also bear witness that our Master Muhammad is the servant of Allah and His Messenger.		
7. May the peace and blessings of Allah be upon him, his pure family and companions, and all those who follow them in righteousness till the Day of Judgment.		
8. As to what follows,		
9. O servants of Allah, I urge you and myself to be aware that you are asked to obey Him, the All-Just, in line with His orders: “and fear a Day when you will be returned to Allah. Then every soul will be compensated for what it earned, and they will not be treated unjustly.” (Al Baqara: 281).		
Dear Muslims,		
10. In the following two Ayas, Allah, the Almighty, makes it clear to His servants that goodness and evil are not equal and that evil should be resisted by a superior good.		
11. As such, <u>if a person ill-treats us we should forgive him and treat him in kindness.</u>	+ Judgment [Sanction] propriety	
12. Allah says, “and not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon the one whom between you and him is enmity [will become] as though he was a devoted friend. But none is granted it except those who are patient, and none is granted it except one having a great portion [of good].” (Fussilat: 34-35).		
13. On the same matter, Umar Ibn al Khattab, may Allah be pleased with him, said, “there is no better punishment for one who has disobeyed Allah with regard to you, than your obeying Allah with regard to him.”		
14. Indeed, <u>those who fend off evil with good will find that their enemies become like close friends.</u>	+ Judgment [Sanction] Propriety	

15. This can be achieved by <u>being patient</u> when one <u>feels angry</u> , <u>forbearing</u> when confronted with ignorance, and <u>forgiving</u> when ill-treated.	+ Judgment [Sanction] propriety -Affect [Happiness]
16. <u>Such behaviours reflect understanding and wisdom</u> and whoever possesses them <u>shall be rewarded with abundant welfare and happiness in this world and in the Hereafter</u> , as evidenced in this Aya: “and prevent evil with good - those will have the good consequence of [this] home.” (Ar-Raad: 22).	+ Judgment [Sanction] propriety +Affect [Happiness]
17. <u>Glad tidings</u> , therefore, to those who are <u>patient</u> and able to <u>restrain anger</u> , counter mistreatment with <u>kindness</u> and adorn themselves with good words and <u>noble deeds</u> .	+Affect [Happiness] + Judgment [Sanction] propriety
18. Verily, those are the true believers who <u>will be rewarded with Paradise as their eternal dwelling</u> , and <u>who are praised by Allah</u> , the Most Sublime, in the following Aya, “and when the ignorant address them [harshly], they say [words of] peace.” (Al Furqan: 63).	+Affect [Satisfaction]
19. That is: when mistreated by ignorant people, they do not treat them likewise, but <u>rather forgive them and treat them in kindness</u> .	+ Judgment [Sanction] Propriety
20. In this regard, a poet once said what it meant: if you were tested by him who has no share in the Hereafter, act as if you have never heard him or he had never spoken.	
Worshippers,	
21. The Prophet pbuh set an example for the believers in <u>countering the misbehavior</u> with <u>good conduct, both in words and deeds</u> .	+ Judgment [Sanction] Propriety
22. In this regard, when Aisha, may Allah be pleased with her, was asked about the Prophet’s merits, she said, “Allah's Messenger pbuh neither talked in an insulting manner nor did he ever speak evil intentionally. Nor did he shout in the bazaar.	
23. He did not avenge a bad deed with a bad one, but forgave it, and thereafter overlooked it”.	
24. <u>He pbuh also emphasized that the best of deeds is to be good to those who were evil to you</u> .	+ Judgment [Sanction] Propriety
25. On this account, it was narrated that Uqba Ibn Nafei, may Allah be pleased with him, said, “when I asked the Prophet pbuh about the best of deeds, he said, ‘O Uqba, reconcile with whoever cuts you off, give to whoever deprives you, and turn away from whoever wrongs you.’”	
26. It is, therefore, such <u>a great thing to forgive who mistreats you</u> , excuse people, be amongst those whose goodness is hoped for and people are safe from their evil, as well as those who show mercy to	+Affect [Happiness]

relatives and strangers, maintain connections with those who severed relations with them and forbearing when treated unjustly.	
27. Furthermore, not only the Prophet <u>pbuh was good to people</u> during his life, but he also <u>enjoined them to be good to one another</u> after him.	+Judgment [Sanction] Veracity +Affect [Happiness]
28. He pbuh said, “so anybody who becomes a ruler of the followers of Muhammad and has the power to harm or benefit people then he should accept the good from the benevolent amongst them (Ansar) and overlook the faults of their wrongdoers.”	
29. In this Hadith, there is a call for <u>forgiveness</u> and reconciliation in line with Allah’s revelation: “and the retribution for an evil act is an evil one like it, but whoever pardons and makes reconciliation, his reward is [due] from Allah.” (Ash-Shura: 40).	+Appreciation [Reaction]
30. This means, Allah does not allow the reward of the doers of good be lost. Rather, <u>He rewards them abundantly, praises them and expresses His love to and satisfaction</u> with them.	+Affect [Satisfaction]
31. The Almighty says, “and who restrain anger and who pardon the people - and Allah loves the doers of good.” (Al Imran: 134).	
32. That is: those who <u>restrain their anger and forgive others</u> if they ill-treat them, <u>so that their hearts will be free of any hatred or envy.</u>	+ Judgment [Sanction] Propriety +Affect [Happiness]
33. Definitely, these are <u>the ideal traits</u> because by repelling a bad deed with a good one, <u>hatred will turn into love</u> and <u>enmity into friendship.</u>	+Appreciation [Reaction]
34. A good example on this is what once happened with a pious man who was on his way to the mosque when another man insulted him.	
35. He went close to him and said, “what is hidden from you from our affairs is greater.”	
36. Then he asked him, “is there anything that I can help you with?” At that moment, the abusing man felt ashamed.	
37. Thereupon, the pious man gave him thousand Dinars and threw his garment on him. The man was then very grateful and left hailing him.	
38. In another instance, a man once insulted one of the same pious man’s relatives, so he replied, “if what you said is the truth, then I implore to Allah to forgive me.	
39. And if you are telling a lie, may Allah forgive you.”	
40. Therefore, it is such a great conduct and <u>honourable behaviour that one has to possess</u> when he uses his reason and be considering in his judgment in line with Allah’s orders: “repel, by [means of] what is best, [their] evil.” (Al Mouminun: 96).	+ Judgment [Sanction] Propriety

41. By so doing, <u>compassion</u> will prevail amongst people, whether relatives, friends or neighbours.	+Appreciation [Reaction]
42. Thus, disputes will be resolved, <u>happiness will spread and hearts get purified from animosity and envy.</u>	+Affect [Happiness]
43. Indeed, <u>the reward for such purification is no less than Paradise as one's perpetual abode.</u>	+Affect [Happiness]
44. In this regard, it was narrated that Anas Ibn Malik, may Allah be pleased with him, said, "we were sitting in the company of the Prophet pbuh when he said, 'soon there will appear before you a person from amongst the dwellers of Paradise.' Soon thereafter, a person from the Ansar (Helpers of Medina) appeared... When the Prophet pbuh got up and left, Abdullah Ibn Amr Ibnu Alass followed the man and stayed with him for three days.	
45. Then he said to him, 'I heard the Prophet pbuh say on three occasions about you: 'soon there will appear before you a person from amongst the dwellers of Paradise.'	
46. And on each of these three occasions, it was you who appeared.	
47. I therefore decided to live with you and see what deeds you do.	
48. However, I did not see you doing many good deeds. How, then, have you reached the rank concerning which the Messenger of Allah pbuh said about your being from amongst the dwellers of Paradise?'	
49. The man replied, 'I do not do anything more than what you have seen. However, I do not bear any deceit to any Muslim nor do I envy anyone for the good which Allah has given him.'	
50. With this in mind, we beseech Allah, the Almighty, to continue blessing us with love and compassion and protect our hearts from the whispers of Satan.	
51. O Allah, may You guide us all to obey You and obey Your Messenger Muhammad pbuh and obey those You have commanded us to obey in line with Your orders: "O you who have believed, obey Allah and obey the Messenger and those in authority among you" (An-Nisaa: 59).	Prayer
52. May Allah direct us all to the blessings of the Glorious Quran and the Sunna of His Messenger pbuh.	
53. I say this and ask Allah for forgiveness for me and you, so invoke Him for forgiveness, for He is the Most Forgiving, the Most Merciful.	
Second Sermon	
54. All praise is due to Allah, the Lord of the Worlds.	
55. I bear witness that there is no deity save Allah, having no associates.	
56. I also bear witness that our Master Muhammad is the servant of Allah and His Messenger.	
57. May the peace and blessings of Allah be upon our Master Muhammad, his pure family, companions, and all those who follow them in righteousness till the Day of Judgment.	

As to what follows,	
• worshipers,	
58. Please be aware that the first thing we should advise each other about is obeying Allah, the Most High, and respond to evil deeds with that which is better.	
59. It was narrated that Ibn Abbas, may Allah be pleased with them, said, “repel with forbearance when confronted with ignorance.”	
60. Indeed, this is such a great and honourable quality that brings about abundant benefits and lots of good impacts.	
61. It reflects submission to Allah’s instructions and disobedience to Satan who only wants to cause animosity between people as evidenced in this Aya, “and tell My servants to say that which is best. Indeed, Satan induces [dissension] among them. Indeed Satan is ever, to mankind, a clear enemy.” (Al Israa: 53).	
62. Please also bear in mind that repelling evil with good is a key element of <u>social coherence</u> .	+Affect [Security]
63. It is conducive to strengthening ties amongst people, <u>allowing them to live in peace and tranquillity</u> .	+Affect [Security]
64. Indeed, those who treat people in good, forgive their mistakes and be humble, <u>Allah will bless them and receive the respect of people, and see their status raised</u> .	+Affect [Satisfaction]
65. In this regard, the Prophet pbuh said, “Allah increases the honor of him who forgives, and no one will humble himself for Allah’s sake except that Allah raises his status.”	
66. Thus, all of us should reconsider always our judgments and take the lead step towards forgiving those who ill-treated us. We should also reconcile conflicts and be the key to spreading goodness amongst people.	
67. That is said, please bear in mind that you are commanded to invoke peace and blessings on the Prophet pbuh.	
68. Allah, the Exalted is He says, “indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace.” (Al Ahzab: 56).	
69. Allah, please confer Your blessings and grant peace upon our Prophet Muhammad pbuh, his family and all his companions.	
70. Allah, may we ask you to purify our hearts, make true our words and grant us success to be forgiving and doers of good deeds, O Lord of the Worlds.	
71. May Allah have mercy on the honourable martyrs of our country and those of the coalition and gather them with the righteous.	
72. May Allah make their dwelling with the ones upon whom Allah has bestowed favour of the prophets and the steadfast affirmers of truth, O the Most Gracious the Most Forgiving.	
73. Allah, please grant the best reward for the families of the martyrs and offer them patience and solace. May Allah grant victory to the	Prayer

soldiers of the Arab Coalition who gathered to restore the rights to their owners.	Prayer
74. Lord, please be by their side and guide the Yemeni people to everything that is good.	
75. Allah, make them rally for the word of truth and legitimacy, and bless them with welfare and stability, O the Most Generous.	
76. May Allah be pleased with the Rightly Guided Caliphs: Abu Bakr, Umar, Uthman and Ali, and all of the Companions.	
77. Lord, may we ask You to help us with what gets us closer to Paradise and furthers us from Hell.	
78. Allah, we seek Your grace to admit us, our parents, whoever has done a favour to us and all Muslims to Your Paradise.	
79. May Allah grant success and continued health and care to the UAE President HH Sheikh Khalifa bin Zayed Al Nahyan.	
80. May Allah also ensure success to his Vice-President, trustworthy Crown Prince and his brothers, Their Highnesses the Rulers of the Emirates.	
81. Allah, the Exalted is He says, “indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace.” (Al Ahzab: 56).	
82. Lord, forgive and show mercy on our parents, relatives and whoever has done a favour to us.	
83. Allah, we pray to You to grant Your forgiveness and reward to who built this mosque and to his or her parents as well as to anyone who gave to this mosque.	
84. Allah, we also supplicate to You to forgive whoever built a mosque where Your name is remembered.	
85. Allah, make this gathering one of compassion, and our dispersion after it one that is infallible.	
86. Allah, do not let anyone amongst us be deprived or desperate.	
87. We pray to Allah, the Lord of the Worlds, to protect the UAE against any of temptations, both apparent and hidden, and continue blessing the UAE with safety and security.	
88. Allah, we implore you to send upon us wealthy rain and make us not amongst those who are desperate. O Allah, relieve us! O Allah, relieve us! O Allah, relieve us! O Lord, provide us from the blessings of the sky a beneficial rain and make our crops grow.	
89. Our Lord, give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire.	
90. Servants of Allah “indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.” (An-Nahl: 90).	
91. Remember Allah and He will remember you.	

<p>92. Be grateful of His benevolence and He will increase His blessings to you. Allah says, “and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. And Allah knows that which you do.” (Al Ankaboot: 45).</p>	
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Fourth Sermon

The sermon “On Suspicions and Misconceptions” is meant to target misconceptions and misinterpretations of extremist groups. The sermon relates to current issues, refuting extremist ideas without discussing them. Instead, it discusses the outcome of misconceptions, offering Hyper-Themes that might be used to counter the ideas of an extremist group are: (a) Islam is complete and perfect, (b) it is important to mention that some of the most dangerous and devastating turmoil in our days results from misconceptions disseminated by extremist groups, (c) Muslim scholars warn against suspicious ideas, (d) one way to avert misconceptions and prove their unlawfulness is by seeking the advice of people who have sound knowledge, who have mature ways of thinking, and who are moderate in their judgments, and (e) parents, when educating their children, should protect them against such suspect ideas.

The sermon aims to challenge extremist ideas. Thus, before starting to convince the audience with the main purpose of the sermon, the *khatib* emphasizes that Islam is complete and perfect, to prepare the listener with the reminder that the sermon is based on divine truth. With this first Hyper-Theme, the *khatib* has valued his Hyper-Theme with [+Appreciation], indicating that the source of his speech is perfect and fact-based, from a religious perspective; it does not rely on feelings. As such, the first argument lacks [Affect] values, instead containing many [+Appreciation] values. The implication of [+Affect] could be useful at this stage but would be less effective or convincing.

The second Hyper-Theme in this sermon introduces the main point of the text. At this point, the *khatib* has negatively valued extremist groups [-Judgment: Sanction: Propriety]. These values are based on religious views presented in the speech. Obviously, the shift from the first Hyper-Theme to the second is also reflected by the semantic values represented in the analysis. The *khatib* condemns not only those thoughts but also those behaviors, valuing both negatively, as reflected in the distribution of [-Propriety] and [-Veracity] throughout this segment of the speech. Semantically, the *khatib* labels extremist behavior negatively from a religious perspective, not just as a personal opinion. Negative Judgment is present in almost every sentence of this extract.

In the third Hyper-Theme, the *khatib* relies on current Muslim scholars to also condemn extremist groups. At this stage, however, the implication of [-Affect: Security] appears more frequently, indicating that the experts are warning us to avoid extremist groups, because people will sacrifice their security if they join with these groups or encourage them. The speech predicts, based on the scholars' advice, that the spread of these thoughts in a society will make cause a loss of security and safety, as shown in the distribution of [-Affect: Security]. In addition, [-Appreciation] appears more in the *khatib's* valuing of extremist thoughts and beliefs.

Another pattern appears in the fourth Hyper-Theme. The *khatib* offers a solution to the audience for stopping the spread of extremist thought. The outcome of averting those misconceptions is that of being in a state of safety and security, and knowledge is the main way to protect ourselves. Thus, the outcome is [+Affect: Security]. The same pattern appears in the fifth Hyper-Theme, but here the *khatib* reaches out on a personal level, while in the

fourth Hyper-Theme it is more abstract. Thus, for greater persuasion, the *khatib* aims to influence the audience at different levels.

The shift in Hyper-Themes is reflected in the semantic terms at each stage of the sermon. This indicates that the sermon’s language is carefully selected to elevate the level of persuasion and present more effective speech throughout the nation (see Sermon 4 analysis, below). Appraisal theory has been well-applied through the text. Table 25 shows some examples from the sermon in relation to each Hyper-Theme and also includes the semantic values in the right-hand column. This sermon is an example of applying different values of Appraisal theory in Hyper-Theme to serve the text. Also, it gives clear examples of how shifting Hyper-Themes require shifting Appraisal values.

Table 25

Examples From Each Hyper-Theme With Semantic Values

Hyper-Theme	Examples	Analysis
1	8. The Quran are <u>free of any ambiguity</u> and their meanings are explained <u>clearly leaving no room for suspicion</u> .	+Appreciation [Composition]
2	15. Indeed, Allah, the Almighty, confirmed that those people are <u>corruptors</u> who mislead others.	- Judgment [Sanction] Propriety
3	27. For instance, There are those which are aimed to <u>compromise the stability of countries</u> and the <u>safety of their peoples</u> .	[-Affect: Security]
4	44. Knowledge and awareness are means for <u>protecting minds</u> .	+Affect [Security]
5	46. With knowledge <u>we can guard our children</u> from misleading conceptions, correct their behaviour and lead them on the righteous path.	+Affect [Security]

Sermon 4 Analysis (April 8, 2016)

TITLE: On Suspicions and Misconceptions	
TEXT	ANALYSIS
First Sermon	Prayer
1. All praise is due to Allah, the Lord of the Worlds.	
2. He sent down the Scriptures and the messages and made His religion above all suspicions.	
3. I bear witness that there is no deity save Allah, having no associates. I also bear witness that our Master Muhammad is the servant of Allah and His Messenger.	
4. May the peace and blessings of Allah be upon him, his pure grateful family and companions, and all those who follow them in righteousness till the Day of Judgment.	
As to what follows,	
5. I urge you, O servants of Allah, and myself to be aware that you are asked to obey Him, the Most High, in line with His orders: “and fear Allah. And Allah teaches you. And Allah is Knowing of all things.” (Al Baqara: 282).	
Dear Muslims,	
6. Please know that amongst Allah’s favours upon mankind is that He with His Wisdom <u>has perfected His religion and revealed it to us in His book in the form of flawless</u> verses detailing His ordinances.	+Appreciation [Composition]
7. The Exalted is He says, “Alif, Lam, Ra. [This is] a Book whose verses are perfected and then presented in detail from [one who is] Wise and Acquainted.” (Hood: 1).	
8. That is: the expressions in <u>the Quran are free of any ambiguity and their meanings are explained clearly leaving no room for suspicion.</u>	+Appreciation [Composition]
9. Doubts and suspicions are such misconceptions that provoke uncertainty and misguiding turmoil.	
10. The Almighty entrusted His Messenger Muhammad pbuh with a mission to explain the meanings of the Quran to the believers as evidenced in this Aya, “and We revealed to you the message that you may make clear to the people what was sent down to them.” (Al Nahl: 44).	
11. Fulfilling Allah’s trust, the Prophet pbuh enlightened people about their Creator and <u>refuted the misleading conceptions</u> which the <u>ignorant</u> and <u>ill-minded people</u> used to circulate.	+Appreciation [Composition] -Judgment [Sanction] Propriety
12. <u>In this regard, it is important to mention that one of the most dangerous and devastating turmoil in our days lies in the misconceptions that are being disseminated by the extremist groups.</u>	-Judgment [Sanction] Propriety
13. Their perceptions <u>see the wrong as right</u> and <u>their crimes as Jihad</u> , and thus they consider those who do not follow their ways as disbelievers.	-Judgment [Sanction] Propriety

14. They think that with <u>their corruptions they are reforming the world.</u>	-Judgment [Sanction] Veracity
15. Indeed, Allah, the Almighty, confirmed that those people are <u>corruptors</u> who mislead others.	-Judgment [Sanction] Propriety
16. He says, “and indeed do many lead [others] astray through their [own] inclinations without knowledge. Indeed, your Lord - He is most knowing of the transgressors.” (Al Anaam: 119).	
17. This means <u>they will make their followers go astray unknowingly with no sound evidence except for satisfying their worldly temptations and evil desires.</u>	-Judgment [Sanction] Veracity
18. By so doing, <u>they would disobey Allah’s decrees and follow Satan.</u>	-Judgment [Sanction] Propriety
19. Furthermore, <u>they make use of the Quran and Hadiths in order to achieve their evil objectives.</u>	-Judgment [Sanction] Propriety
20. Those are the ones against whom the Quran and Sunna warned believers not to listen to <u>because of their dangerous ill-intentions and influence.</u>	-Judgment [Sanction] Propriety
21. Ayesha, may Allah be pleased with her, said, “the Messenger of Allah pbuh recited the following Aya: ‘it is He who has sent down to you, [O Muhammad], the Book; in it are verses [that are] precise - they are the foundation of the Book - and others unspecific. As for those in whose hearts is deviation [from truth], they will follow that of it which is unspecific, seeking discord and seeking an interpretation [suitable to them]. And no one knows its [true] interpretation except Allah. But those firm in knowledge say, ‘We believe in it. All [of it] is from our Lord.’ And no one will be reminded except those of understanding.’ (Al Imran: 7).	
22. Then he pbuh said, "if you see those who follow thereof that is not entirely clear, then they are those whom Allah has named [as having deviation (from the Truth)] 'So beware of them.'"	
23. Similarly, the righteous companions, may Allah be pleased with them, <u>warned against</u> those who try <u>to cause uncertainty</u> and prevented them from doing so.	-Judgment [Sanction] Propriety
24. A good example on this was that of a man called Sabeegh who was notorious for promoting fallacies amongst people seeking to enflame temptation and strife.	
25. Thereupon, Umar ibn Al Khattab, may Allah be pleased with him, called for Sabeegh and when he came he beat him.	
26. Umar then sent a letter to Abu Mousa Al Ashaari, may Allah be pleased with him, to prevent Muslims from keeping Sabeegh’s company until he has mended his ways and stopped spreading his wrong ideas.	

<ul style="list-style-type: none"> • Servants of Allah, 	
27. Muslim scholars <u>warned against suspicious ideas and urged the believers to avoid getting involved in them.</u> There are, actually, <u>many aspects of such misconceptions.</u>	[-Affect: Security]
28. For instance, there are those which are aimed to compromise the <u>stability</u> of countries and the <u>safety of their peoples.</u>	[-Affect: Security]
29. Others are <u>intended to destroy the achievements</u> of nations and civilisations.	[-Affect: Security]
30. There are also those which are <u>meant to confuse the believers</u> and distort what is right and lawful.	-Appreciation [Composition]
31. That is why our Master Muhammad pbuh emphasised the need to avoid such <u>deviated concepts.</u>	-Appreciation [Composition]
32. He said, “so whoever saves himself from these suspicious things saves his religion and his honour.	
33. And whoever indulges in these suspicious things falls into that which is unlawful.”	
34. That is: whoever avoids <u>suspicious things</u> keeps himself and his <u>religion blameless.</u>	[-Affect: Security]
35. However, whoever gets involved in suspicious matters will surely put himself <u>in danger and fall into delusion.</u>	[-Affect: Security]
<ul style="list-style-type: none"> • Believers, 	
36. <u>One way to avert misconceptions and prove their unlawfulness is by seeking the advice of the people of knowledge, those who have sound knowledge, mature way of thinking and are moderate in their judgements.</u>	[+Affect: Security] + Judgment [Sanction] Propriety
37. This was what the Prophet pbuh ordered his companions to do when they differed in regards to the interpretation of an Aya and their voices became loud while arguing.	
38. Thereupon, he pbuh went out with his face red out of anger and said to them, “indeed, the Quran verses do not contradict each other.	
39. They were rather sent to support each other.	
40. Thus, that which you understand follow their teachings, and that which you do not understand refer to the one with knowledge amongst you.”	
41. <u>Verily, knowledge is the solid rock at which the successive waves of misleading perceptions come to break and fade away.</u>	+Affect [Security]
42. Allah, the Most High says, “and if it was not for the favour of Allah upon you, [O Muhammad], and His mercy, a group of them would have determined to mislead you. But they do not mislead except themselves, and they will not harm you at all. And Allah has revealed to you the Book and wisdom and has taught you that which you did not know. And ever has the favour of Allah upon you been great.” (Al Nisaa: 113).	

43. That is: how will they ever <u>be able to harm you</u> with their <u>misconceptions</u> when Allah, the Almighty, <u>has taught you that which you did not know?</u>	+Affect [Security]
Dear Muslims,	
44. <u>Knowledge and awareness are means for protecting minds.</u>	+Affect [Security]
45. <u>And here lies the role of parents in educating their children in order to protect them against suspicious ideas.</u>	+Affect [Security]
46. With knowledge <u>we can guard our children</u> from misleading conceptions, correct their behaviour and <u>lead them on the righteous path.</u>	+Affect [Security]
47. Undoubtedly, parents are the ones who care most about their children and pass them on the best of what they know.	
48. And they will be responsible for this before Allah on the Day of Judgment.	
49. The Prophet pbuh said, “a man is a guardian of his family and is responsible for his charges.”	
50. One successful way of raising children is to engage them in dialogue, for it helps children develop and strengthen their personal skills as well as encourage them to reveal their feelings and thoughts.	
51. Through conversation, children's faith will also get <u>reinforced</u> , hence allowing them <u>to protect themselves against deviated ideologies and misleading concepts.</u>	+Appreciation [Reaction]
52. With this in mind, let us pray to Allah to help us avoid slipping into faults, provide us with beneficial knowledge and guide us to do all that is good.	
53. Allah, may You guide us all to obey You and obey Your truthful and honest Messenger Muhammad pbuh and obey those You have commanded us to obey in line with Your orders: “O you who have believed, obey Allah and obey the Messenger and those in authority among you” (An-Nisaa: 59).	Prayer
54. May Allah direct us all to the blessings of the Glorious Quran and the Sunna of His Messenger pbuh.	
55. I say this and ask Allah for forgiveness for me and you, so invoke Him for forgiveness, for He is the Most Forgiving, the Most Merciful.	
Second Sermon	
56. All praise is due to Allah, the Lords of the Worlds.	
57. I bear witness that there is no deity save Allah, having no associates.	
58. I also bear witness that our Master Muhammad is the servant of Allah and His Messenger.	
59. May the peace and blessings of Allah be upon our Master Muhammad, his pure family, companions, and all those who follow them in righteousness till the Day of Judgment.	
As to what follows,	

<ul style="list-style-type: none"> worshippers, 	
60. Please be aware that the first thing we should advise each other about is obeying Allah, the Most Sublime, and know that instilling the meanings of belonging to the homeland in the mind of our children is a duty that every parent should fulfil.	
61. To this end, we should teach them that loving one's nation is faith and that every individual is part and parcel of their homeland.	
62. This way, they will cherish their nation's prosperity and advance with its progress.	
63. We should also teach our children that being devoted to serving one's country brings happiness in this life and the next.	+Affect [Happiness]
64. This is, indeed, amongst the most sublime acts of goodness that bring welfare to the whole society.	
65. Allah, the Almighty, says, "so whoever does an atom's weight of good will see it." (Al Zalzala: 7).	
66. That is said, please bear in mind that you are instructed to invoke peace and blessings on the Prophet pbuh.	
67. The Messenger of Allah pbuh said, "for everyone who invokes a blessing on me will receive ten blessings from Allah."	
68. Allah, please confer Your blessings and grant peace upon our Prophet Muhammad pbuh.	
69. Lord, we beseech you to teach us that which is beneficial to us, and make us benefit from what You taught us.	
70. May Allah protect us from the evil of temptations and suspicious perceptions, O Lord of the Worlds.	
71. May Allah have mercy on the honourable martyrs of our country and those of the coalition and gather them with the righteous.	
72. May Allah make their dwelling with the ones upon whom Allah has bestowed favour of the prophets and the steadfast affirmers of truth, O the Most Gracious the Most Forgiving.	
73. Allah, please grant the best reward for the families of the martyrs and offer them patience and solace.	
74. May Allah grant victory to the soldiers of the Arab Coalition who gathered to restore the rights to their owners.	Prayer
75. Lord, please be by their side and guide the Yemeni people to everything that is good.	
76. Allah, make them rally for the word of truth and legitimacy, and bless them with welfare and stability, O the Most Generous.	
77. May Allah be pleased with the Rightly Guided Caliphs: Abu Bakr, Umar, Uthman and Ali, and all of the Companions.	
78. Allah, may we ask You for all that is good, in this world and in the Hereafter.	
79. Allah, we seek Your grace to admit us, our parents, whoever has done a favour to us and all Muslims to Your Paradise.	
80. May Allah grant success and continued health and care to the UAE President HH Sheikh Khalifa bin Zayed Al Nahyan.	

81. May Allah also ensure success to his Vice-President, trustworthy Crown Prince and his brothers, Their Highnesses the Rulers of the Emirates.	Prayer
82. Allah, please forgive all of the Muslims, men and women, living and dead.	
83. May Allah have mercy on Sheikh Zayed, Sheikh Maktoum and the Late UAE Sheikhs.	
84. Lord, forgive and show mercy on our parents, relatives and whoever has done a favour to us.	
85. Allah, we pray to You to grant Your forgiveness and reward to who built this mosque and to his or her parents as well as to anyone who gave to this mosque.	
86. Allah, we also supplicate to You to forgive whoever built a mosque where Your name is remembered.	
87. Allah, make this gathering one of compassion, and our dispersion after it one that is infallible.	
88. Allah, do not let anyone amongst us be deprived or desperate.	
89. We pray to Allah, the Lord of the Worlds, to protect the UAE against any of temptations, both apparent and hidden, and continue blessing the UAE with safety and security.	
90. Allah, we implore you to send upon us wealthy rain and make us not amongst those who are desperate.	
91. Allah, relieve us! O Allah, relieve us!	
92. Allah, relieve us!	
93. Lord, provide us from the blessings of the sky a beneficial rain and make our crops grow.	
94. Our Lord, give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire.	
95. Servants of Allah “indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.” (An-Nahl: 90).	
96. Remember Allah and He will remember you.	
97. Be grateful of His benevolence and He will increase His blessings to you. Allah says, “and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. And Allah knows that which you do.” (Al Ankaboot: 45).	

Fifth Sermon

The title of the fifth sermon is, “On Increasing Good Deeds,” which discusses the benefits of three acts of devotion: (a) reciting the Quran, (b) worshipping, and (c) giving

charity. Each act is considered a theme, with each theme given the same semantic value [+Appreciation: Valuation]. The Hyper-Theme is “the faithful believers who run a beneficial trade, recite the Quran in days and nights, establish prayers to please their Lord, and spend from their wealth in private and in public shall, by Allah's grace, see their good deeds increased in amounts they could barely imagine.” What follows these themes are [+Affect: Satisfaction] to indicate that these practices will result in great rewards. According to Martin and White (2005, p. 52), the [+Valuation] indicates that something is worth the struggle.

Also, applying [+Affect] after presenting each theme encourages worshippers to keep up with these acts in order to wait for the rewards (see, Sermon 5 Analysis). The [+Affect: Satisfaction] is not always direct; rather, it is interpreted semantically (see examples below). The examples indicate that the reward will lead to feelings of satisfaction. It is important to mention that this text lacks the [Judgment] system, because it aims to remind the audience of the importance of religious practices that have nothing to do with judging people or character. Rather, increasing the audience’s performance of good deeds through the distribution of [+Appreciation: Valuation] and rewards will lead to [+Affect: Satisfaction]. Since the holy month was days away from the date of this sermon, the impression given is that the *khatib* was reminding Muslims to prepare themselves for worship.

14. Indeed, for each letter of the Quran we read, we will attain multiple rewards.

17. Furthermore, learning the Quran is better for the believer than possessing treasures and great wealth.

42. Thus, he who spends in the way of Allah, the Most Exalted, shall definitely win multiple rewards in the Hereafter and attain abundant provisions and increased wealth in this world.

Sermon 5 Analysis (May 6, 2016)

TITLE: On Increasing Good Deeds	
TEXT	ANALYSIS
First Sermon	
1. All praise is due to Allah. He made the Quran a beacon of light for its readers.	Opening
2. He also made the prayers a source of comfort for worshippers and the charity a rewarding trade for those who spend in the cause of Allah.	
3. I bear witness that there is no deity save Allah, having no associates.	
4. I also bear witness that our Master Muhammad is the Servant of Allah and His Messenger.	
5. May the peace and blessings of Allah be upon him, his pure kind family and companions, and all those who follow them in righteousness till the Day of Judgment.	
As to what follows,	
6. I urge you, O servants of Allah, and myself to be aware that you are asked to obey Him, the Most Exalted, in line with His orders: “O mankind, worship your Lord, who created you and those before you, that you may become righteous.” (Al-Baqara: 21).	
Dear Muslims,	
7. Please know that the <u>faithful believers</u> who run a <u>beneficial trade</u> , <u>recite the Quran in days and nights</u> , <u>establish prayers to please their Lord</u> , and <u>spend from their wealth in private and in public</u> shall, by Allah's grace, <u>see their good deeds increased in amounts they could barely imagine</u> .	+ Judgment [Sanction] veracity +Affect [Satisfaction]
8. They <u>shall also expect their sins to be forgiven</u> and some of their good deeds be appreciated.	+Affect [Satisfaction]
9. The Almighty says, “indeed, those who recite the Book of Allah and establish prayer and spend [in His cause] out of what We have provided them, secretly and publicly, [can] expect a profit that will never perish That He may give them in full their rewards and increase for them of His bounty. Indeed, He is Forgiving and Appreciative.” (Fatir, 29-30).	
10. This Aya starts with a reference to reciting the Quran, in an indication to its great standing. Indeed, it is <u>amongst the most rewarded trades</u> and one of the worships that bring us closer to Allah, the Most Exalted.	+Appreciation [Reaction]
11. For this reason, in the following Aya, Allah enjoins His Messenger pbuh to recite the Quran; He says, “recite, [O Muhammad], what has been revealed to you of the Book and establish prayer.” (Al-Ankaboot: 45).	

12. Allah, the Most High, revealed His holy Quran for us to read it and ponder over its meanings.	
13. He says, “[this is] a blessed Book which We have revealed to you, [O Muhammad], that they might reflect upon its verses and that those of understanding would be reminded.” (Sad: 29).	
14. Indeed, <u>for each letter of the Ouran we read, we will attain multiple rewards.</u>	+Affect [Satisfaction]
15. This was further stressed by the Prophet pbuh when he said, “whoever recites a letter from the Book of Allah will be credited with a good deed, and a good deed gets a tenfold reward.	
16. I do not say that Alif Lam Mim is a letter, but Alif is a letter, Lam is a letter and Mim is a letter.”	
17. Furthermore, <u>learning the Quran is better for the believer than possessing treasures and great wealth.</u>	+Affect [Satisfaction]
18. The Prophet pbuh said in this regard, “if any one of you goes out in the morning to the mosque and learns two verses of the Book of Allah, the Exalted, it is better for him than two she-camels, and three verses are better for him than three she-camels, and four verses are better for him than four she-camels, and so on than their numbers in camels.”	
19. It is, then, such <u>a great thing that we engage in learning the Quran and teaching it to our children.</u>	+Affect [Satisfaction]
20. Abdullah ibn Masood, may Allah be pleased with him, said in this regard, “this Quran is the Banquet of Allah.	
21. So, learn as much as you can from it. Indeed, understanding comes through learning.”	
22. So, when we read the Quran, Allah, the Almighty, will, in fact, witness over our recitation and listen to it as evidenced in this Aya, “and, [O Muhammad], you are not [engaged] in any matter or recite any of the Quran and you [people] do not do any deed except that We are witness over you when you are involved in it.” (Yunus: 61).	
23. That is: Allah sees you and hears what you read.	
24. Another <u>great virtue</u> of reciting the Quran is that on the Day of Judgment, the one who is devoted to the Quran will be told, “recite and ascend (in ranks) as you used to recite when you were in the world. Your rank will be at the last Ayah you recite.”	+Appreciation [Valuation]
Worshippers,	
25. Please also know that <u>observing prayer is one of the strongest and most rewarded acts</u> of worshipping.	+Appreciation [Reaction]
26. Allah, the Almighty, ordered us to be steadfast on performing prayers when He says, “maintain with care the [obligatory] prayers and [in particular] the middle prayer and stand before Allah, devoutly obedient.” (Al-Baqara: 238).	
27. This Aya orders us to perform prayer at its specified time and as required.	
28. We must also remain diligent in observing it.	

29. It was the last advice from the Prophet pbuh to his nation.	
30. Ali bin Abu Talib, may Allah be pleased with him, narrated that the last of the Prophet's pbuh words were "prayer, prayer!"	
31. The same was echoed by, Abdullah ibn Masood, may Allah be pleased with him when he said, "whoever aspires to meet Allah as a Muslim, let him uphold the habit of attending prayers whenever the call to prayer is given.	
32. Allah has shown your Prophet pbuh the way of guidance, and these prayers (in the mosque) are part of that way."	
33. On another note, you should be aware that whoever performs Wudu (ablution) at home well, it will be an expiation for the sins he committed prior to it.	
34. The Prophet pbuh said, "whoever performs ablution like my present ablution, all his previous sins would be forgiven and his prayer and walking towards the mosque would have an extra reward."	
35. This Hadith advocates that <u>whoever walks to the mosque Allah will raise their status and increase their credits of good deeds.</u>	+Affect [Satisfaction]
36. He pbuh further stressed the same in another Hadith as he said, "he who purified himself in his house, and then he walked to one of the houses of Allah for the sake of performing one of the obligatory acts enjoined by Allah, both his steps (would be significant) as one of them would obliterate his sin and the second one would raise his status."	
37. As such, a believer goes to prayer and stands in the hands of his Creator pure in heart and body.	
38. <u>It is indeed such a great honour to pray amongst the worshipers, bowing with them and standing when they do.</u>	+Appreciation [Reaction]
39. Therein, Allah will look over the rows of worshipers to find us humbly submissive and devoutly obedient to Him, fully abiding by His orders and following the guidance of His Messenger pbuh.	
Servants of Allah,	
40. <u>Another rewarding trade</u> with Allah, the Almighty, <u>is giving for charity.</u>	+Appreciation [Reaction]
41. Allah says, "the example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing." (Al-Baqara: 261).	
42. Thus, he who spends in the way of Allah, the Most Exalted, <u>shall definitely win multiple rewards in the Hereafter and attain abundant provisions and increased wealth in this world.</u>	+Affect [Satisfaction]
43. The Almighty says, "but whatever thing you spend [in His cause] - He will compensate it; and He is the best of providers." (Saba: 39).	

44. Truly, no one will be equal in piety to those who spend in the cause of Allah except those who are <u>devoted</u> to the Quran.	+Appreciation [Reaction]
45. The Prophet pbuh emphasised the same in this Hadith, “not to wish to be the like of except the like of two (persons): a man whom Allah has given the knowledge of the Quran and he recites it during the hours of the night and the hours of the day; and a man whom Allah has given wealth and he spends it (in Allah's cause) during the hours of the night and during the hours of the day.”	
46. With this in mind, let us beseech Allah to teach us in the Quran that which we did not know and remind us through it of what we may have forgotten.	Prayer
47. May Allah grant us success to be amongst those who preserve their prayers and spend from their wealth in His cause.	
48. Allah, may You guide us all to obey You and obey Your Messenger Muhammad pbuh and obey those You have commanded us to obey in line with Your orders: “O you who have believed, obey Allah and obey the Messenger and those in authority among you” (An-Nisaa: 59).	
49. May Allah direct us all to the blessings of the Glorious Quran and the Sunna of His Messenger pbuh.	
50. I say this and ask Allah for forgiveness for me and you, so invoke Him for forgiveness, for He is the Most Forgiving, the Most Merciful.	
Second Sermon	
51. All praise is due to Allah, the Lords of the Worlds.	
52. I bear witness that there is no deity save Allah, having no associates.	
53. I also bear witness that our Master Muhammad is the servant of Allah and His Messenger.	
54. May the peace and blessings of Allah be upon our Master Muhammad, his pure family, companions, and all those who follow them in righteousness till the Day of Judgment.	
As to what follows,	
55. Please be aware, O Servants of Allah, that you are asked to obey Allah as it ought to be, be steadfast on obeying Him and know that the 6 th of May is a <u>milestone</u> in the history of the UAE.	+Appreciation [Reaction]
56. On this day 39 years ago, our armed forces united.	
57. And since then, their efficiency has never failed to increase and their performance to enhance.	
58. They have grown to become a key force ensuring the stability and peace in the region and safeguarding our religion, homeland and dignity.	
59. They further preserve the acquisitions of the UAE and its accomplishments.	

60. Allah, the All-High, says, “and prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy.” (Al-Anfal: 60).	
61. On this occasion, we would like to extend our sincere gratitude and express our heartfelt pride to our brave armed forces who are always ready and willing to sacrifice their blood for the sake of their homeland.	
62. They stay put to safeguard its borders, protect its land and preserve its achievements with utmost sense of loyalty, devotion and responsibility.	
63. We would like also to pay due tribute to the pure martyrs of our Armed Forces who did not hesitate to offer their pure blood and souls.	
64. Allah, the Exalted is He, says, “and the martyrs, with their Lord. For them is their reward and their light.” (Al-Hadid: 19).	Prayer
65. That is said, please bear in mind that you are instructed to invoke peace and blessings on the Prophet pbuh.	
66. The Messenger of Allah pbuh said, “for everyone who invokes a blessing on me will receive ten blessings from Allah.”	
67. Allah, please confer Your blessings and grant peace upon our Prophet Muhammad pbuh, his family and all of the companions.	
68. Allah, we seek your grace to guide us to Your obedience and credit us with multiples of rewards.	
69. Allah, please make us amongst those who are foremost in good deeds, O Lord of the Worlds.	
70. May Allah have mercy on the honourable martyrs of our country and those of the coalition and gather them with the righteous.	
71. May Allah make their dwelling with the ones upon whom Allah has bestowed favour of the prophets and the steadfast affirmers of truth, O the Most Gracious the Most Forgiving.	
72. Allah, please grant the best reward for the families of the martyrs and offer them patience and solace.	
73. May Allah grant victory to the soldiers of the Arab Coalition who gathered to restore the rights to their owners.	
74. Lord, please be by their side and guide the Yemeni people to everything that is good.	
75. Allah, make them rally for the word of truth and legitimacy, and bless them with welfare and stability, O the Most Generous.	
76. May Allah be pleased with the Rightly Guided Caliphs: Abu Bakr, Umar, Uthman and Ali, and all of the Companions.	
77. Allah, may we ask You for all that is good, in this world and in the Hereafter.	
78. Allah, we seek Your grace to admit us, our parents, whoever has done a favour to us and all Muslims to Your Paradise.	
79. May Allah grant success and continued health and care to the UAE President HH Sheikh Khalifa bin Zayed Al Nahyan. May Allah	

also ensure success to his Vice-President, trustworthy Crown Prince and his brothers, Their Highnesses the Rulers of the Emirates.	Prayer
80. Allah, please forgive all of the Muslims, men and women, living and dead.	
81. May Allah have mercy on Sheikh Zayed, Sheikh Maktoum and the Late UAE Sheikhs.	
82. Lord, forgive and show mercy on our parents, relatives and whoever has done a favour to us.	
83. Allah, we pray to You to grant Your forgiveness and reward to who built this mosque and to his or her parents as well as to anyone who gave to this mosque.	
84. Allah, we also supplicate to You to forgive whoever built a mosque where Your name is remembered.	
85. Allah, make this gathering one of compassion, and our dispersion after it one that is infallible.	
86. Allah, do not let anyone amongst us be deprived or desperate.	
87. We pray to Allah, the Lord of the Worlds, to protect the UAE against any of temptations, both apparent and hidden, and continue blessing the UAE with safety and security.	
88. Allah, we implore you to send upon us wealthy rain and make us not amongst those who are desperate. O Allah, relieve us! O Allah, relieve us!	
89. Allah, relieve us! O Lord, provide us from the blessings of the sky a beneficial rain and make our crops grow.	
90. Our Lord, give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire.	
91. Servants of Allah “indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.” (An-Nahl: 90).	
92. Remember Allah and He will remember you.	
93. Be grateful of His benevolence and He will increase His blessings to you. Allah says, “and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. And Allah knows that which you do.” (Al-Ankaboot: 45).	

Sixth Sermon

In the “May Allah Bring Ramadan with Blessings and Piety” sermon, the *khatib* aims to remind the audience of the blessings of the month of Ramadan and prepare them to worship during the holy month. Since this sermon has some apparent similarities with the

previous one in terms of purpose, structure, and goals, the analysis also finds similar distribution in terms of the type of Attitude System.

The sermon's Hyper-Theme is to outline the importance of Ramadan and to explain to the audience how to avail themselves of its goodness. The importance of Ramadan is that Allah favored this month over the whole year. During this month, people will be freed from hellfire, and the Qur'an was revealed for the first time. As such, to indicate its importance in the text, the month is valued with [+Appreciation: Reaction]. Then, the rest of the text is valued with [+Affect: Security, Satisfaction, or Happiness] to reflect on the benefits of this blessed month. Showing [+Appreciation] is not enough; instead, reminders of the reward of practicing religious acts will make people feel positively towards the rewards, so [+Affect] appears more often when rewards are mentioned. As a result, the *khatib* links the good deeds performed this month with the rewards for individuals, which is [+Affect] (see, Sermon 6 analysis below).

Sermon 6 Analysis (June 3, 2016)

TITLE: May Allah Bring Ramadan with Blessings and Piety	
TEXT	ANALYSIS
First Sermon	
1. All praise is due to Allah, the Most Kind and the Bestower of favours. He prescribed for us to fast the holy month of Ramadan.	Opening
2. I bear witness that there is no deity save Allah, having no associates. I also bear witness that our Master Muhammad is the Servant of Allah and His Messenger.	
3. May the peace and blessings of Allah be upon him, his pure blessed family and all those who follow them in righteousness till the Day of Judgment.	
As to what follows,	
4. I urge you, O servants of Allah, and myself to be aware that you are asked to obey Him, the Most Exalted, in line with His orders: “O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous.” (Al-Baqara: 183).	
Dear Muslims,	
5. In few days we will welcome the blessed month of Ramadan and, by Allah’s Grace, <u>rejoice its merits</u> by fasting its days.	+Appreciation [Reaction] +Affect [Happiness]
6. Thus, let us pray to Allah, the Almighty, to prolong our lives to witness the holy month, bless it for us and accept our fasting.	
7. Let us also beseech Him to make it for us mercy in its beginning, forgiveness in its middle and liberation from the Hellfire in its ending.	
8. So, <u>congratulations</u> for us on the advent of Ramadan, a <u>month which is full of pleasure</u> .	+Appreciation [Reaction] +Affect [Happiness]
9. When our Master Muhammad congratulated his companions on the occasion of the holy month, he said, “there has come to you Ramadan, a blessed month, which Allah, the Almighty and Sublime, has enjoined you to fast.	
10. In it the gateways of heavens are opened and the gateways of Hell are closed, and every devil is chained up.	
11. In it Allah has a night which is better than a thousand months; whoever is deprived of its goodness is indeed deprived.”	
12. Let us, then, supplicate to Allah to deprive us not from the virtues of Ramadan, the month that Allah has <u>favoured</u> over others.	+Appreciation [Reaction]
13. Indeed, <u>Ramadan erodes misdeeds</u> .	+Appreciation [Reaction]

14. That is: <u>it effaces the wrongdoings with the good deeds.</u>	+Appreciation [Reaction]
15. The Prophet pbuh said in this regard, “whoever fasts the month of Ramadan out of sincere Faith (i.e. belief) and hoping for a reward from Allah, then all his past sins will be forgiven.”	
16. Moreover, in Ramadan, <u>people will be freed</u> from the Hellfire and their supplications will be answered.	+Affect [Security]
17. The Prophet pbuh said, “At every breaking of the fast Allah has people whom He frees (from the Fire), and that happens every night.	
18. Every Prophet had a prayer that was answered.”	
19. Therefore, let us pray to Allah, the Almighty <u>to protect us</u> from the Hellfire on the Day of Judgment and answer to our invocations.	+Affect [Security]
20. Another virtue of this sacred month is that the first Ayas of the <u>Quran were revealed in it.</u>	+Appreciation [Reaction]
21. Allah, the Most Exalted says, “the month of Ramadan [is that] in which was revealed the Quran, a guidance for the people and clear proofs of guidance and criterion.” (Al-Baqara: 185).	
22. On another account, in Ramadan falls the Laylat al-Qadr (Night of Decree) about which Allah, the Most High said, “indeed, We sent the Qur'an down during the Night of Decree. And what can make you know what is the Night of Decree? The Night of Decree is better than a thousand months. The angels and the Spirit descend therein by permission of their Lord for every matter. Peace it is until the emergence of dawn.” (Al-Qadr: 1-5).	
23. Ramadan is also <u>a good time for increasing good deeds.</u>	+Appreciation [Reaction]
24. For instance, whoever provides food for a fasting person to break his fast, will, by Allah’s Favour, receive the same reward granted for the fasting person.	
25. About this, the Prophet pbuh said, “whoever provides a fasting person something with which to break his fast, will earn the same reward as the one who was observing the fast, without diminishing in any way the reward of the latter.”	
Observers of Fasting,	
26. As we are approaching the holy month, we need to advise each other on how to avail ourselves from its goodness.	
27. Ramadan is a <u>gracious</u> month and fasting its days is one of the pillars of Islam, which Allah, the Most Exalted, enjoined us to observe in this Aya, “so whoever sights [the new moon of] the month, let him fast it.” (Al-Baqara: 185).	+Appreciation [Reaction]
28. Thus, whoever witnesses the crescent of Ramadan while he is in his country and in good health; then he should start fasting once the sighting is confirmed.	

29. This was advocated by our Master Muhammad as he said, “start fasting on seeing the crescent (of Ramadan), and give up fasting on seeing the crescent (of Shawwal).”	
30. However, the sighting of the crescent of Ramadan is normally declared by the official religious authority in the country.	
31. So, let us pray to Allah to make us witness <u>the month of Ramadan with blessings, piety, safety and peace.</u>	+Affect [Satisfaction]
32. Amongst the most important things to do in Ramadan is to offer prayers in congregation and observe late night prayers.	
33. Amongst the most important things to do in Ramadan is to offer prayers in congregation and observe late night prayers.	
34. Observing these prayers is from the Sunna of the Prophet pbuh which was followed by all of his companions, may Allah be pleased with them.	
35. Indeed, whoever performs the late night prayers is promised to receive <u>a great reward</u> and win Allah’s forgiveness and blessings.	+Affect [Satisfaction]
36. This was stressed by the Prophet pbuh when he said, “Whoever establishes prayers during the nights of Ramadan faithfully out of sincere faith and hoping to attain Allah's rewards (not for showing off), all his past sins will be forgiven.”	
37. Ramadan is also one of the perfect times to remember Allah and engage in acts of obedience.	
38. For instance, it is advisable to eat Suhur at its prescribed time, starting after 2 a.m.	
39. This way, we will be following the guidance of the Prophet pbuh as he said, “Indeed, Suhur is a blessing that Allah has given to you, so do not neglect it.”	
40. In this Hadith, ‘blessing’ encompasses food and the time of Suhur, the hours before the dawn. During these hours, it is good to ask for Allah’s forgiveness.	
41. Allah, the Almighty, praised those who seek His forgiveness at such time. He says, “they used to sleep but little of the night, and in the hours before dawn they would ask forgiveness.” (Adh-Dhariyat: 17-18).	
42. Before the dawn, Allah responds to invocations and believers can seek their Lord’s grace.	
43. The Messenger of Allah pbuh said, “Our Lord, the Blessed the Superior, comes every night down on the nearest Heaven to us when the last third of the night remains, saying: ‘Is there anyone to invoke me, so that I may respond to invocation? Is there anyone to ask me, so that I may grant him his request? Is there anyone seeking my forgiveness, so that I may forgive him? And so on, until dawn breaks out.”	
Dear Muslims,	
44. There are many ways for one to get closer to Allah during the day hours of Ramadan.	

45. For example, fasting people should start their day with establishing the Fajr prayer in congregation.	
46. This way, they will be under the <u>protection and care of Allah</u> , the Almighty as mentioned in this Hadith, “Whoever offers the morning prayer in congregation, he is under the protection of Allah, the Mighty and Sublime.”	+Affect [Security]
47. After so doing, one can start for his work with full energy and complete preparedness to assume the most difficult tasks.	
48. This is because <u>Ramadan strengthens our patience and endurance</u> , which is the true meaning of fasting.	+Appreciation [Reaction]
49. Fasting is a spiritual and physical worship as the body gives up food and drink, while the spirit gets adorned with the best of conducts and qualities.	
50. With such spirit, each day of Ramadan, as the fasting believers hear the call for Maghrib prayer, <u>they feel grateful</u> to Allah for <u>granting them success</u> to complete their fast. Thus, they thank Him, ending their day the way they started it at the time of Shuhur, by supplicating to Him.	+Affect [Happiness]
51. The Prophet pbuh said, “there are three whose supplications are not turned back: A fasting person until he breaks his fast, a just ruler and the supplication of one who has been wronged.”	
52. The Messenger of Allah pbuh used to say when he broke his, “Thirst has gone, the arteries are moist, and the reward is certain, by Allah’s grace.”	
53. Furthermore, breaking fast with dates or water is a Ramadan tradition. It is healthier for the body and reflects adherence to the Sunna.	
54. <u>Ramadan is also a beautiful occasion</u> for all the family members to gather for Iftar.	+Affect [Happiness]
55. This is conducive to getting them closer to one another and <u>purifying their hearts</u> .	+Affect [Security]
56. In Ramadan, relatives also visit each other, <u>strengthening thereby the bonds of compassion amongst them</u> , and receiving Allah’s blessings in their provisions and lives.	+Affect [Security]
57. The Prophet pbuh said, “whoever is pleased that he be granted more wealth and that his life be prolonged, then he should keep good relations with his Kith and kin.”	
58. Indeed, the rewards and bounties in Ramadan are gracious.	
59. So, let us <u>seize the opportunity</u> and engage in more acts of worship and obedience to Allah, the Almighty.	+Affect [Security]
60. With this in mind, we implore Allah to make us witness the sacred month and <u>grant us success</u> to fast its days and pray in its nights.	+Affect [Satisfaction]
61. Allah, please also make us amongst those who will win Your Paradise.	
62. Allah, please guide us all to obey You and obey Your Messenger Muhammad pbuh and obey those You have commanded us to obey	

in line with Your orders: “O you who have believed, obey Allah and obey the Messenger and those in authority among you.” (An-Nisaa: 59).	Prayer
63. May Allah direct us all to the blessings of the Glorious Quran and the Sunna of His Messenger pbuh.	
64. I say this and ask Allah for forgiveness for me and you, so invoke Him for forgiveness, for He is the Most Forgiving, the Most Merciful.	
Second Sermon	
65. All praise is due to Allah, the Lords of the Worlds.	
66. I bear witness that there is no deity save Allah, having no associates. I also bear witness that our Master Muhammad is the servant of Allah and His Messenger.	
67. May the peace and blessings of Allah be upon our Master Muhammad, his pure family, companions, and all those who follow them in righteousness till the Day of Judgment.	
As to what follows,	
68. Please be aware, O Servants of Allah, that you are asked to obey Allah as it ought to be, be steadfast on obeying Him and thank Him for the bounties He bestowed upon us.	
69. Ramadan in the UAE has special traditions and atmosphere that reflect sincere piety.	
70. As such, we see during the Ramadan tents set up offering free Iftar meals for fasting people all over the country as well as the good doers competing to give for charity.	
71. We also see <u>people more connected the parental relationship</u> between the rulers and members of the community strengthened and the feeling of cohesion and belonging boosted.	+Affect [Security]
72. In the UAE, the spirit of the blessed month is also enriched with increased programmes of preaching and Iftaa.	
73. To this end, the President, may Allah protect him, receives religious scholars from all over the world, who conduct many scientific seminars and give preaching lessons.	
74. In view of that, the mosques get further adorned with the remembrance of Allah and become a place for disseminating religious awareness based on the principles of moderation and forbearance.	
75. Annual sports activities are also amongst the most popular events of Ramadan in the UAE.	
76. These include games that help strengthening the body and increase its energy.	
77. That is said, please bear in mind that you are instructed to invoke peace and blessings on the Prophet pbuh.	
78. The Messenger of Allah pbuh said, “for everyone who invokes a blessing on me will receive ten blessings from Allah.”	

79. Allah, please confer Your blessings and grant peace upon our Prophet Muhammad pbuh, his family and all of the companions.	Prayer
80. Allah, we seek your grace prolong our lives to witness the holy month of Ramadan and bless it for us, O the All-Merciful.	
81. Allah, we implore to You to give us strength to engage in acts of worship and charity.	
82. Allah, please accept our fasting and forgive us, O the Most Generous the Bestower of favours.	
83. May Allah have mercy on the honourable martyrs of our country and those of the coalition and gather them with the righteous.	
84. May Allah make their dwelling with the ones upon whom Allah has bestowed favour of the prophets and the steadfast affirmers of truth, O the Most Gracious the Most Forgiving.	
85. Allah, please grant the best reward for the families of the martyrs and offer them patience and solace. May Allah grant victory to the soldiers of the Arab Coalition who gathered to restore the rights to their owners.	
86. Lord, please be by their side and guide the Yemeni people to everything that is good.	
87. Allah, make them rally for the word of truth and legitimacy, and bless them with welfare and stability, O the Most Generous.	
88. May Allah be pleased with the Rightly Guided Caliphs: Abu Bakr, Umar, Uthman and Ali, and all of the Companions.	
89. Allah, may we ask You for all that is good, in this world and in the Hereafter.	
90. Allah, we seek Your grace to admit us, our parents, whoever has done a favour to us and all Muslims to Your Paradise.	
91. May Allah grant success and continued health and care to the UAE President HH Sheikh Khalifa bin Zayed Al Nahyan. May Allah also ensure success to his Vice-President, trustworthy Crown Prince and his brothers, Their Highnesses the Rulers of the Emirates.	
92. Allah, please forgive all of the Muslims, men and women, living and dead.	
93. May Allah have mercy on Sheikh Zayed, Sheikh Maktoum and the Late UAE Sheikhs.	
94. Lord, forgive and show mercy on our parents, relatives and whoever has done a favour to us.	
95. May Allah accept from all those who pay Zakat, compensate for them and bless their provisions.	
96. Allah, we pray to You to grant Your forgiveness and reward to who built this mosque and to his or her parents as well as to anyone who gave to this mosque.	
97. Allah, we also supplicate to You to forgive whoever built a mosque where Your name is remembered or donated a Waqf that goes for the best interest of Your servants or the benefit of their offspring.	

98. Allah, make this gathering one of compassion, and our dispersion after it one that is infallible.	Prayer
99. Allah, do not let anyone amongst us be deprived or desperate.	
100. We pray to Allah, the Lord of the Worlds, to protect the UAE against any of temptations, both apparent and hidden, and continue blessing the UAE with safety and security.	
101. Our Lord, give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire.	
102. Servants of Allah “indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.” (An-Nahl: 90).	
103. Remember Allah and He will remember you.	
104. Be grateful of His benevolence and He will increase His blessings to you. Allah says, “and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. And Allah knows that which you do.” (Al-Ankaboot: 45).	

Seventh Sermon

In this sermon, “On the Night of Decree,” the *khatib*’s goal is to encourage Muslims to practice and take advantage of the blessed night during the holy month. Thus, the analysis shows a distribution of [+Appreciation: Reaction or Valuation] to indicate the importance of this night.

This sermon has many similarities with the previous two, since they both related to similar occasions. The previous sermon relies on positive feelings, or [+Affect], but this sermon has more distribution of [+Appreciation], because it relates to the blessed night in Ramadan. However, analysis shows implications of two types of [+Appreciation], namely [Reaction] and [Valuation]. [+Reaction] indicates that the evaluated thing may catch attention or pleasure, while [+Valuation] indicates that it is innovative or worthwhile (Martin and White, 2005, p. 56). Thus, [Reaction] appears more toward the first half of the sermon, and [Valuation] appears more in the second half of the text. The text therefore constructs its

meaning according to suitable options of the Attitude System. For more details on the analysis, see the following on Sermon 7.

Sermon 7 Analysis (July 1, 2016)

TITLE: On the Night of Decree	
TEXT	ANALYSIS
First Sermon	
1. All praise is due to Allah, the Lord of the Worlds. He made the Night of Decree a source of plentiful rewards for us.	Opening
2. I bear witness that there is no deity save Allah, having no associates. The Ultimate Sovereign, the Ultimate Truth, the Manifest.	
3. I also bear witness that our Master Muhammad is the Servant of Allah and His Messenger.	
4. He is the example for those who prostrate themselves before their Lord.	
5. May the peace and blessings of Allah be upon him, his pure blessed family and companions, and all those who follow them in righteousness till the Day of Judgment.	
As to what follows,	
6. I urge you, O servants of Allah, and myself to be aware that you are asked to obey Him Allah for obedience is <u>the fruitful conclusion of Fasting</u> the days of Ramadan.	+Appreciation [Valuation]
7. The Most Exalted says, “indeed, for the righteous with their Lord are the Gardens of Pleasure.” (Al-Qalam: 34)	
Observers of Fasting,	
8. These days of Ramadan that we are witnessing are <u>amongst the most blessed ones in the holy month, the days of forgiveness and mercy.</u>	+Appreciation [Reaction]
9. In them falls <u>the Night of Decree, a night that is better than a thousand months.</u>	+Appreciation [Reaction]
10. In His Book, Allah has elevated its status saying, “indeed, We sent the Quran down during the Night of Decree. And what can make you know what is the Night of Decree? The Night of Decree is better than a thousand months.” (Al-Qadr: 1-3)	
11. Truly, the Night of Decree is an <u>honoured</u> night.	+Appreciation [Reaction]
12. At this <u>blessed night</u> , doing good and performing Qiyam (night prayer) is <u>better than that of a thousand months.</u>	+Appreciation [Reaction]
13. That is, <u>it is better than over eighty three years.</u>	+Appreciation [Reaction]
14. Allah raised its status because He chose it as a time for sending down the holy Quran.	
15. The Almighty says, “indeed, We sent it down during a blessed night. Indeed, We were to warn [mankind]. On that night is made distinct every precise matter.” (Ad-Dukhan: 3-4).	

16. The Most Exalted attributed to this <u>sacred night</u> many merits.	+Appreciation [Reaction]
17. In it, He grants <u>multiple rewards</u> to His servants for every act of worship.	+Affect [Satisfaction]
18. It was narrated that Al Hasan Al Basri said, “In that night is made distinct every precise matter.	
19. In it, Allah, the Almighty decrees people’s lots and provisions for the next year.”	
20. Ibn Abbas, may Allah be pleased with him, also said that in this night all of the occurrences of the year, including birth, death, provision, and rain are to be recorded with Allah.	
21. It was also reported that the Night of Decree was given this name because in it Allah, the Most High, sent down an <u>honoured</u> Book to an <u>honoured</u> Prophet from amongst an <u>honoured</u> nation.	+Appreciation [Reaction]
22. The Night of Decree is a night that is celebrated in the Heavens and on earth too.	
23. In it, the <u>blessings and bounties flow limitlessly</u> .	+Affect [Happiness]
24. The Exalted is He says, “the angels and the Spirit descend therein by permission of their Lord for every matter.” (Al-Qadr: 4).	
25. That is, the angels descend from each Heaven and from Sudrat al Muntaha (Lote tree that marks the end of the seventh heaven).	
26. They come down to earth to say Amin following people’s supplications and prayers until dawn sits in.	
27. Indeed, in this night, Allah, the Almighty, sends numerous number of angels down to earth along with His <u>blessings and mercy</u> .	+Appreciation [Reaction]
28. The Prophet pbuh said in this regard, “In that night, the number of angels who descend to earth is more than the number of stones on it.”	
29. Therein, they exchange the greeting of peace amongst themselves and with the believers.	
30. Allah, the Almighty made this night as <u>the night of tranquility, goodness and peace</u> for He says, “peace it is until the emergence of dawn.” (Al-Qadr: 5)	+Appreciation [Reaction]
Worshippers	
31. The Night of Decree is a <u>blessed night</u> that begins with the call for Maghrib prayer and ends when the dawn emerges.	+Appreciation [Reaction]
32. Our Master Muhammad pbuh <u>valued highly this night</u> .	+Judgment [Sanction] Propriety
33. In it, he used to strive hard in acts of worship and obedience more than in any other times <u>hoping to attain its virtues and goodness</u> .	
34. He also urged his companions to spend it in prayer and illustrated to them the virtues of doing so, saying, “Whoever spends the night of Laylat Al Qadr in prayer out of faith and in the hope of reward from Allah, he will be forgiven his previous sins.”	+Affect [Happiness]

35. Amongst the other traditions of the Prophet pbuh during this blessed night was reviving it with sincere supplications and humbly imploring to Allah.	
36. It was reported that the Mother of Believer, Aisha, may Allah be pleased with her, said: "I asked: 'O Messenger of Allah! If I realise Laylat Al Qadr, what should I supplicate in it?' He pbuh replied, 'you should supplicate: O Allah, You are the Most Forgiving, and You love forgiveness; so forgive me.'"	
37. Truly, this is <u>the best of supplications</u> that one may perform in this sacred night.	+Appreciation [Reaction]
38. Here, forgiveness means pardoning others' misdeed and averting from blaming them.	
39. Indeed, Allah is the Most Forgiving and is over all things competent. He forgives with His Supreme Power, which <u>the extremely perfect type of forgiveness</u> .	+Appreciation [Reaction]
Observers of Fasting,	
40. Please know that a night with such a highly elevated status is an opportunity for each Muslim to exert himself in <u>seizing its merits and winning its rewards</u> .	+Appreciation [Valuation]
41. This can be possible by <u>engaging further in acts of goodness</u> , making them the sap of the holy month of Ramadan.	+Appreciation [Valuation]
42. As such, one should show his righteousness to his Lord through striving in acts of worship.	
43. He should draw closer to Him by remembering Him much and <u>being grateful to His bounties by thanking Him and giving as much for charity as possible</u> .	+Affect [Satisfaction]
44. This can also be achieved by reciting Quran and being diligent in observing prayers in congregation.	
45. Saeed Ibn Al Musayyab, may Allah be pleased with him, said in this regard, "Whoever offers the Isha prayer in congregation in Laylat al Qadr has taken his portion from it."	
46. On another level, whoever performs Taraweeh fully in congregation till the Imam has finished, he will, by Allah's favour, attain the reward of standing for prayer for a whole night. Indeed, the best of acts through which one can <u>seize the virtues</u> of this holy night is offering prayer before the dawn emerges.	+Appreciation [Valuation]
47. Therein, one will be standing, prostrating and submissively supplicating to Allah.	
48. This way, one will grab the virtues of the two sacred times: the late hours of the night and Laylat al Qadr.	
49. Truly, at these times one can, by Allah's Grace, see his supplications answered, for Allah enjoins upon us to supplicate to Him and bestows on us the favour of responding to our calls. The Almighty says, "call upon Me; I will respond to you." (Ghafir: 60)	
50. With this in mind, we beseech Allah to guide us to seize the merits of the Night of Decree and grant us in it forgiveness and rewards.	

51. Allah, may we also implore to You to accept our fasting, Qiyam and righteous deeds.	Prayer
52. Allah, please guide us all to obey You and obey Your Messenger Muhammad pbuh and obey those You have commanded us to obey in line with Your orders: “O you who have believed, obey Allah and obey the Messenger and those in authority among you.” (An-Nisaa: 59).	
53. May Allah direct us all to the blessings of the Glorious Quran and the Sunna of His Messenger pbuh.	
54. I say this and ask Allah for forgiveness for me and you, so invoke Him for forgiveness, for He is the Most Forgiving, the Most Merciful.	
Second Sermon	
55. All praise is due to Allah, the Lords of the Worlds. I bear witness that there is no deity save Allah, having no associates.	
56. I also bear witness that our Master Muhammad is the servant of Allah and His Messenger.	
57. May the peace and blessings of Allah be upon our Master Muhammad, his pure family, companions, and all those who follow them in righteousness till the Day of Judgment.	
As to what follows,	
58. Please be aware, O Servants of Allah that you are asked to obey Allah, be steadfast on obeying Him and seek His satisfaction.	
59. This can be achieved by engaging further during these blessed days in acts of worship and charity, especially Zakat Al Fitr.	
60. The Messenger of Allah pbuh <u>enjoined Zakat Al Fitr</u> and ordered every Muslim, male and female, who has provision for his day to pay it on his behalf and on behalf of his dependents.	+Affect [Happiness]
61. Ibn Abbas, may Allah be pleased with him, said in this regard, “the Messenger of Allah pbuh enjoined Zakat Al Fitr on the one who fasts (during the month of Ramadan) to purify him from any indecent act or speech and for the purpose of providing food for the needy.	
62. It is accepted as Zakat for the person who pays it before the Eid prayer and it is Sadaqah (voluntary charity) for the person who pays it after the Eid prayer.”	
63. Zakat Al Fitr’s measure is approximately two Kilograms of the main staple food in the community.	
64. It can also be paid out in cash and it is evaluated in UAE at 20 Dirhams per person. The Muslim must offer it before Eid prayer.	
65. That is said, please bear in mind that you are instructed to invoke peace and blessings on the Prophet pbuh.	
66. The Messenger of Allah pbuh said, “for everyone who invokes a blessing on me will receive ten blessings from Allah.”	
67. Allah, please confer Your blessings and grant peace upon our Prophet Muhammad pbuh, his family and all of the companions.	

68. Allah, we seek Your grace to grant us success to stand for prayer in Layalt Al Qadr out of sincere faith and hoping for Your reward.	Prayer
69. Allah, You are the most Forgiving and Compassionate, and You love forgiveness; so forgive us, O Lord of the Worlds	
70. May Allah have mercy on the honourable martyrs of our country and those of the coalition and gather them with the righteous.	
71. May Allah make their dwelling with the ones upon whom Allah has bestowed favour of the prophets and the steadfast affirmers of truth, O the Most Gracious the Most Forgiving.	
72. Allah, please grant the best reward for the families of the martyrs and offer them patience and solace.	
73. May Allah grant victory to the soldiers of the Arab Coalition who gathered to restore the rights to their owners.	
74. Lord, please be by their side and guide the Yemeni people to everything that is good.	
75. Allah, make them rally for the word of truth and legitimacy, and bless them with welfare and stability, O the Most Generous.	
76. May Allah be pleased with the Rightly Guided Caliphs: Abu Bakr, Umar, Uthman and Ali, and all of the Companions.	
77. Allah, may we ask You for all that is good, in this world and in the Hereafter.	
78. Allah, we seek Your grace to admit us, our parents, whoever has done a favour to us and all Muslims to Your Paradise.	
79. May Allah grant success and continued health and care to the UAE President HH Sheikh Khalifa bin Zayed Al Nahyan.	
80. May Allah also ensure success to his Vice-President, trustworthy Crown Prince and his brothers, Their Highnesses the Rulers of the Emirates.	
81. Allah, please forgive all of the Muslims, men and women, living and dead.	
82. May Allah have mercy on Sheikh Zayed, Sheikh Maktoum and the Late UAE Sheikhs.	
83. May Allah have mercy on the honourable martyrs of our country and those of the coalition and gather them with the righteous.	
84. May Allah make their dwelling with the ones upon whom Allah has bestowed favour of the prophets and the steadfast affirmers of truth, O the Most Gracious the Most Forgiving.	
85. Allah, please grant the best reward for the families of the martyrs and offer them patience and solace.	
86. May Allah grant victory to the soldiers of the Arab Coalition who gathered to restore the rights to their owners.	
87. Lord, please be by their side and guide the Yemeni people to everything that is good.	
88. We pray to Allah, the Lord of the Worlds, to protect the UAE against any of temptations, both apparent and hidden, and continue blessing the UAE with safety and security.	

89. Our Lord, give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire.	Prayer
90. Servants of Allah “indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.” (An-Nahl: 90)	
91. Remember Allah and He will remember you. Be grateful of His benevolence and He will increase His blessings to you. Allah says, “and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. And Allah knows that which you do.” (Al-Ankaboot: 45)	
Servants of Allah,	
92. Using firecrackers during Eid days has potential dangers on people. Fireworks can cause serious harm and inconvenience to them.	
93. Thus, it is the duty of parents to promote their children’s awareness of the dangerous risks of using these explosive items.	
94. That is said, we beseech Allah to confer His blessings and grant peace upon our Prophet Muhammad pbuh.	

Eighth Sermon

The sermon “On Moral Education” aims to explain the importance of ethics and education to create a well-mannered society. The sermon includes three main Hyper-Themes: (a) good ethics are the foundation of society, (b) education enhances the values and manners of individuals, and (c) the UAE launched a new course in the school curricula, “moral education.” The general goal of this sermon is to draw the attention of society to the importance of the new subject introduced in schools, “moral education,” and to cooperate with schools to spread an important message.

This sermon is similar in terms of analysis and type of topic to the second sermon, “On Intercultural Communication.” As may be seen in the analysis, the text of this sermon is loaded with [+Appreciation]. In addition, [+Judgment: Sanction: Propriety] appears in the analysis, judging religious characters, such as the prophet, positively to link the audience to such behavior and show the importance of positive values. Also, more [+Affect] toward the

end of the sermon indicates that [+Appreciation] can lead to [+Affect] in reality, a link used as an alignment strategy in the sermon. See examples in Table 26, below.

Table 26

Some Examples From the Text with Analysis

Text	Analysis
55. When parents support the school’s efforts by striving <u>to impart norms of good behaviour</u> to their children and make efforts to educate them they will be cooperating in righteousness and piety.	+Appreciation [Valuation]
58. Thus, our youngsters should follow the model of their ancestors and <u>embrace the best of ethics so as to be successful in this world and in the Hereafter.</u>	+ Judgement [Sanction:Propriety]

Sermon 8 Analysis (August 5, 2016)

TITLE: On Moral Education	
TEXT	ANALYSIS
First Sermon	Opening
1. All praise is due to Allah, the Lord of the Worlds.	
2. He enjoined upon us to embrace the best manners. I bear witness that there is no deity save Allah, having no associates.	
3. I also bear witness that our Master Muhammad is the Servant of Allah and His Messenger.	
4. May the peace and blessings of Allah be upon him, his pure blessed family and companions, and all those who follow them in righteousness till the Day of Judgment.	
As to what follows,	
5. I urge you, O servants of Allah, and myself to be aware that you are asked to obey Him, the Most Exalted, in line with His orders: “but if you do good and fear Allah - then indeed Allah is ever, with what you do, Acquainted.” (An-Nisaa: 128)	
Worshippers,	
6. <u>Good ethics are the foundation for building the society</u> , one that aims for <u>promoting love and brotherly relationships and pursues development and prosperity.</u>	+Appreciation [Valuation] +Judgement [Sanction:Propriety]
7. Indeed, with <u>good morals communities advance and civilisations thrive.</u>	+Appreciation [Valuation]
8. This is why the noble Messengers and Prophets, throughout history, were sent with a mission of establishing firmly <u>honourable morality and promoting good moral values.</u>	+Appreciation [Reaction]

9. As part of achieving such a message and instilling good morals, they urged people to seek knowledge.	
10. Such importance that has been given to good manners is exemplified in the saying of the Prophet Yusuf puh to his brothers in which he elevates highly the value of tolerance: “He said, ‘no blame will there be upon you today. Allah will forgive you; and He is the most merciful of the merciful.’” (Yusuf: 92)	
11. From this perspective, educators and those of intellect have <u>given utmost care to academic curricula</u> in view of their key role in raising <u>productive and knowledgeable generations</u> who are aware of the essential importance and value of their life as well as armed with sound, <u>enlightened and open way of thinking</u> .	+Appreciation [Valuation] +Appreciation [Valuation]
12. <u>Education in its core is strengthening the most beautiful values and good manners</u> in an individual so as to acquire <u>the noblest norms</u> such as <u>honesty, sincerity, adhering to laws and regulations and respecting others</u> , to mention just a few.	+Appreciation [Reaction]
13. Such values are conducive <u>to purifying the soul and cleansing the heart</u> .	+Affect [Happiness]
14. Allah, the Almighty, says, “he has succeeded who purifies it.” (Ash-Shams: 9)	
15. That is, he has succeeded who purifies his soul with the obedience of Allah and adorns it with all the good conducts.	
16. Throughout history, <u>Arabs were known for their noble merits and great manners</u> .	+Judgement [Sanction:Propriety]
17. Those include <u>generosity, courage, chastity, magnanimity, helping the needy, high vigour, fulfilment of the promises, and keeping good neighbourly bonds</u> , among others.	+Appreciation [Valuation]
18. When <u>Islam came, it was aimed to strengthen such manners and further promote them</u> in the community as illustrated by the Messenger of Allah pbuh when he said, “I was sent to perfect good manners.”	+Appreciation [Valuation]
19. Indeed, <u>perfecting morality and enrooting it deep in man’s soul is mercy</u> for them in this world and a means for them to attain high standing in the Hereafter.	+Appreciation [Valuation]
20. Therein, one’s status would be ranked according to the qualities one possesses.	
21. Truly, the Prophet pbuh was <u>the epitome of high morality and ethics</u> . How could he not be so as his Lord specially praised him saying, “and indeed, you are of a great moral character.” (Al Qalam: 4)	+Judgement [Sanction:Propriety]
22. This is why he pbuh is the <u>right model</u> for us to follow.	+Judgement [Sanction:Propriety]

23. Allah, the Most Gracious, says, “there has certainly been for you in the Messenger of Allah an excellent pattern.” (Al Ahzab:21)	
24. A famous Duaa (supplication) by our Master Muhammad (pbuh) says, “O Allah, guide me to the best of characters for none can guide to the best of them but you, and protect me from the worst of characters for none can protect against them other than you.”	
25. This is because <u>good ethics</u> are the foundation of <u>every goodness and virtue</u> .	+Appreciation [Valuation]
26. The Prophet pbuh said, “The essence of virtue is good manners.”	
27. In this context, virtue is <u>honouring ties of kinship, being kind to people, choosing the good company and obeying Allah</u> .	+Appreciation [Reaction]
28. Those qualities <u>are the tents of good morals</u> .	+Appreciation [Valuation]
29. It was narrated that Jaafar ibn Abu Talib, may Allah be pleased with him, illustrated the <u>noble characters</u> that the Prophet pbuh called for saying, “He ordered us to speak the truth, fulfil the trust, honour ties of kinship, be good to our neighbours and abstain from what is forbidden and blood shedding.	+Judgement [Sanction:Propriety]
30. He also ordered us to not to commit evil, nor to say false statements, nor to eat up the property of orphans.”	
31. In fact, those are such beautiful and noble manners and principles which should be embraced by the youths and promoted within the community.	
People of Good ethics,	
32. Nurturing good conducts and <u>noble values</u> is a process that should starts at an early stage of one’s life.	+Appreciation [Reaction]
33. It should start with one’s early education, which in its essence resembles <u>good manners and noble principles</u> .	+Appreciation [Reaction]
34. Therefore, Islam has firmly linked knowledge with morality.	
35. Allah, the Most High says, “Moses said to him, ‘May I follow you on [the condition] that you teach me from what you have been taught of sound judgement?’”(Al-Kahf: 66)	
36. This Aya <u>teaches us to be polite and behave modestly</u> when talking to our instructors following the example of Musa who <u>shows extreme respect</u> to his instructor and asks his permission before telling him his request.	+Judgement [Sanction:Propriety]
37. Undoubtedly, when students are nursed to follow such conducts inside the school, these will become part and parcel of their character and, hence, reflect on their behaviour within their community outside the school.	
38. In this context, the recent education initiative launched in the UAE to include a subject entitled, “Moral Education” in	+Appreciation [Valuation]

<u>school curricula</u> was <u>based on the tolerant and noble teachings of Islam.</u>	
39. It is aimed at creating and shaping <u>balanced generations</u> , especially at such times that the world is going through.	+Appreciation [Valuation]
40. The integration of this subject into the national education curriculum will certainly support the educational process in creating future generations that are <u>wise, pious and keen to preserve the authentic culture</u> of the UAE and be guided with it.	+Appreciation [Valuation]
41. Such culture is deeply <u>grounded on the values of tolerance</u> , compassion and respect to others regardless of their colour, race and religion.	+Appreciation [Valuation]
42. Such moral education is conducive to elevating our future generations to <u>the highest levels of morality</u> , especially as the UAE is unique in its cultural identity that is based on <u>the principles of Islam and the values of its ancestors.</u>	+Appreciation [Valuation]
43. This way, they will be further loyal to their nation and keen to boost its <u>high standing and prosperity.</u>	+Judgement [Sanction:Propriety]
44. Furthermore, moral education plays key role in <u>strengthening individuals' integrity knowledge wise, morally and intellectually.</u> Eventually, <u>this will reflect positively in their behaviour and dealings</u> , setting thereby a good example for the generations to come.	+Judgement [Sanction:Propriety]
45. This way, our generations will be inspiring their present by their past while <u>heading towards a bright future, proud of their religion and Arabic identity, yet showing respect to others.</u>	+Appreciation [Valuation]
46. Indeed, moral education plays fundamental role in the creation of men who will <u>preserve the nation's culture and safeguard their country against its enemies.</u>	+ Judgement [Sanction:Propriety]
47. With this in mind, we implore to Allah the Almighty to guide us all to obey You and obey Your Messenger Muhammad pbuh and obey those You have commanded us to obey in line with Your orders: "O you who have believed, obey Allah and obey the Messenger and those in authority among you." (An-Nisaa: 59)	Prayer
48. May Allah direct us all to the blessings of the Glorious Quran and the Sunna of His Messenger pbuh.	
49. I say this and ask Allah for forgiveness for me and you, so invoke Him for forgiveness, for He is the Most Forgiving, the Most Merciful.	
Second Sermon	
50. All praise is due to Allah, the Lords of the Worlds.	
51. I bear witness that there is no deity save Allah, having no associates. I also bear witness that our Master Muhammad is the servant of Allah and His Messenger.	

52. May the peace and blessings of Allah be upon our Master Muhammad, his pure family, companions, and all those who follow them in righteousness till the Day of Judgment.	
As to what follows,	
53. Please be aware, O Worshipers that the first thing we should advise each other about is obeying Allah, the Most Glorious, and <u>supporting the efforts shared by the educational institutions that are aimed at creating and shaping future generations that are proactive and ambitious.</u>	+Appreciation [Valuation]
54. At such a stage, the role of family becomes more significant than ever. Allah, the Almighty, says, “and cooperate in righteousness and piety.” (Al-Maida: 2)	
55. When parents support the school’s efforts by striving to <u>impart norms of good behaviour</u> to their children and make efforts to educate them they will be cooperating in righteousness and piety.	+Appreciation [Valuation]
56. The responsibility of upbringing children in a way to preserve our civilisation rests on the shoulders of parents.	
57. Late Sheikh Zayed bin Sultan Al Nahyan, may Allah rest his soul in peace, and his founding brethren who built the UAE have set an example for good manners and noble values.	
58. Thus, our youngsters should follow the model of their ancestors and <u>embrace the best of ethics so as to be successful in this world and in the Hereafter.</u>	+ Judgement [Sanction:Propriety]
59. Those who are <u>well-mannered</u> will, by Allah’s grace, win people’s respect in this life and be close to the Prophet pbuh in the next.	+Judgement [Sanction:Propriety]
60. About them, he pbuh said, “Indeed the dearest amongst you to me, and the nearest to sit with me on the Day of Judgment is the best of you in character.”	
61. In the same regard, scholars said, “The religion itself is entirely good character, so whoever surpasses you in character has surpassed you in religion.”	
62. That is said, please bear in mind that you are instructed to invoke peace and blessings on the Prophet pbuh. The Messenger of Allah pbuh said, “for everyone who invokes a blessing on me will receive ten blessings from Allah.”	
63. Allah, please confer Your blessings and grant peace upon our Prophet Muhammad pbuh, his family and all of the companions.	
64. We beseech Allah, the Lord of the Worlds, to grant us success to be good in our character, words and deeds. O Allah, we implore to You to guide us to the best of manners.	
65. May Allah have mercy on the honourable martyrs of our country and those of the coalition and gather them with the righteous.	

66. May Allah make their dwelling with the ones upon whom Allah has bestowed favour of the prophets and the steadfast affirmers of truth, O the Most Gracious the Most Forgiving.	Prayer
67. Allah, please grant the best reward for the families of the martyrs and offer them patience and solace.	
68. May Allah grant victory to the soldiers of the Arab Coalition who gathered to restore the rights to their owners.	
69. Lord, please be by their side and guide the Yemeni people to everything that is good.	
70. Allah, make them rally for the word of truth and legitimacy, and bless them with welfare and stability, O the Most Generous.	
71. May Allah be pleased with the Rightly Guided Caliphs: Abu Bakr, Umar, Uthman and Ali, and all of the Companions.	
72. Allah, may we ask You for all that is good, in this world and in the Hereafter.	
73. Allah, we seek Your grace to admit us, our parents, whoever has done a favour to us and all Muslims to Your Paradise.	
74. May Allah grant success and continued health and care to the UAE President HH Sheikh Khalifa bin Zayed Al Nahyan.	
75. May Allah also ensure success to his Vice-President, trustworthy Crown Prince and his brothers, Their Highnesses the Rulers of the Emirates.	
76. Allah, please forgive all of the Muslims, men and women, living and dead.	
77. May Allah have mercy on Sheikh Zayed, Sheikh Maktoum and the Late UAE Sheikhs.	
78. Lord, forgive and show mercy on our parents, relatives and whoever has done a favour to us.	
79. May Allah accept from all those who pay Zakat, compensate for them and bless their provisions.	
80. Allah, we pray to You to grant Your forgiveness and reward to who built this mosque and to his or her parents as well as to anyone who gave to this mosque.	
81. Allah, we also supplicate to You to forgive whoever built a mosque where Your name is remembered or donated a Waqf that goes for the best interest of Your servants or the benefit of their offspring.	
82. Allah, make this gathering one of compassion, and our dispersion after it one that is infallible. O Allah, do not let anyone amongst us be deprived or desperate.	
83. We pray to Allah, the Lord of the Worlds, to protect the UAE against any of temptations, both apparent and hidden, and continue blessing the UAE with safety and security.	

84. Our Lord, give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire.	Prayer
85. Servants of Allah “indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.” (An-Nahl: 90)	
86. Remember Allah and He will remember you. Be grateful of His benevolence and He will increase His blessings to you.	
87. Allah says, “and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. And Allah knows that which you do.” (Al-Ankaboot: 45)	

Ninth Sermon

This sermon, “On Deeds that Are Gracious in Rewards,” discusses some religious teachings, since it was given during the holy days when Muslims practice the *Hajj*, when millions of Muslims visit Mecca. Therefore, the sermon is meant to remind the audience to take the benefits of these days. It unfolds in two Hyper-Themes: (a) we are witnessing the blessed days of the *Dhul Hijja*, as it is called in the Islamic calendar, and (b) these days are a great opportunity to attain forgiveness and win rewards. This sermon is similar to Sermon 7, “On the Night of Decree,” in terms of the occasion, and that is reflected in the analysis of the sermon. More similarity between the sermons will be discussed in the section on general patterns below.

Most of the text is valued with [+Appreciation: Valuation], indicating that it is worth the struggle in worshipping to win what Allah has promised. The text is very repetitive: if you perform more during these days, you will be rewarded. The text is thus very straightforward in its goals. A shift between [Reaction] and [Valuation] appears several times, indicating that these days of the year are highly appreciated [Reaction] and that it is worthwhile to practice during this time [Valuation].

Sermon 9 Analysis (Sept 2, 2016)

TITLE: On Deeds that are Gracious in Rewards	
TEXT	ANALYSIS
First Sermon	
1. All praise is due to Allah the Righteous the All-Forgiving.	Opening
2. He is the possessor of great bounty.	
3. He apportions His Mercy amongst His obedient servants.	
4. I bear witness that there is no deity save Allah, having no associates. I also bear witness that our Master Muhammad is the Servant of Allah and His Messenger.	
5. He was the best of those who performed Hajj and Umrah, remembered Allah and were grateful for His favours.	
6. May the peace and blessings of Allah be upon him, his pure blessed family and companions, and all those who follow them in righteousness till the Day of Judgment.	
As to what follows,	
7. I urge you, O servants of Allah, and myself to be aware that you are asked to obey Him, the Most Exalted, in line with His orders: “and take provisions, but indeed, the best provision is fear of Allah. And fear Me, O you of understanding.” (Al-Baqara: 197)	
Worshippers	
8. These days, we are witnessing <u>blessed days and nights, being the first ten days of Dhul Hijja.</u>	+Appreciation [Reaction]
9. <u>Allah</u> , the Most Exalted, <u>swore by them in an indication to their great importance</u> , as He says, “by the dawn, and [by] the ten nights, and [by] the even [number] and the odd, and [by] the night when it passes, is there [not] in [all] that an oath [sufficient] for one of perception?” (Al-Fajr: 1-5)	+Appreciation [Reaction]
10. Allah, the Almighty, gave oath by the first ten days of Dhul Hijja because they <u>fall in a sacred month</u> and in them falls the <u>blessed Day</u> of Arafah.	+Appreciation [Reaction]
11. Therefore, <u>during these days, the best acts of worship are recommended</u> , including prayer, fast, Hajj, almsgiving, sacrifices and Dhikr (remembrance of Allah)	+Appreciation [Reaction]
12. The Most Sublime, says, “and mention the name of Allah on known days.” (Al-Hajj: 28)	
13. In these days, <u>Allah multiplies His rewards</u> for the believers who perform good deeds.	+Affect [Happiness]
14. The Prophet pbuh said in this regard, “no good deeds done on other days are superior to those done on these (first ten days of Dhul-Hijjah).”	
15. About them, one of the righteous scholars also said, “Allah, the Almighty, has made Hajj to His sacred House so dear to the hearts of the believers so that they always long for performing it. And since not all people are capable of performing Hajj, Allah made	

the ten days of Dhul Hijja a season of worship for those who go for Hajj and those who do not.	
16. Thus, whoever is unable to perform Hajj, he can do a good deed during those days while in his house.”	
Servants of Allah,	
17. <u>The first ten days of Dhul Hijja are a great opportunity for attaining Allah’s forgiveness and winning rewards equal to those granted for performing Hajj.</u>	+Affect [Satisfaction]
18. The ultimate goal of performing Hajj is returning after Hajj free of all sins.	
19. Our Master Muhammad pbuh said in this regard, “Whoever performs Hajj for Allah's pleasure and does not have sexual relations with his wife, and does not do evil or sins then he will be forgiven all his previous sins.”	
20. Such <u>gracious reward</u> can also be <u>achieved by seizing the opportunity</u> during these ten days and <u>engaging ourselves in acts of worship</u> that are conducive to bring us closer to our lord and are equal to Hajj in rewards.	+Affect [Satisfaction] +Appreciation [Reaction]
21. These include performing all the prescribed worships as mentioned in this Qudsi Hadith, “and the most beloved things with which My servant comes nearer to Me, is what I have enjoined upon him.”	
22. Therefore, <u>whoever is diligent</u> on establishing the prayer on its prescribed time will, by Allah’s favour, <u>attain a reward that is equal to the reward granted for performing Hajj.</u>	+Judgment [Sanction: Veracity] +Affect [Satisfaction]
23. This was highlighted by the Messenger of Allah pbuh when he said, “Whoever goes out from his house after performing ablution to establish the prescribed prayer in congregation, then his reward will be like that of one who goes for Hajj after wearing ihram (robe worn by pilgrims).”	
24. In this context, performing two Rakaas prior to the Fajr prayer is better than all that is in the world as the Prophet pbuh said, “The two Rakaas at dawn are better than all the world and whatever is in it.”	
25. After these two Rakaas, it <u>is good to go to mosque</u> to observe the prayer in congregation.	+Appreciation [Reaction]
26. In this sense, one is urged to be a good performer of the prayer, knowing its conditions and the recommended acts relative to it.	
27. On this account the Prophet pbuh said, “When the time for a prescribed prayer is due and a Muslim performs its ablution and its acts of bowing and prostration properly, this prayer will be expiation for his past sins, so long as he does not commit major sins, and this applies for lifetime.”	

28. <u>Another virtue of performing the prayer in congregation</u> is that when the worshiper says “Amin” after the Imam, he will, by Allah’s grace, be purified from his sins.	+Appreciation [Valuation]
29. The Prophet pbuh said, “Say ‘Amin’ when the Imam says it and if the ‘Amin’ of any one of you coincides with that of the angels then all his past sins will be forgiven.”	
30. Furthermore, if anyone extols Allah after every prayer thirty three times, praises Allah thirty three times, declares His Greatness thirty three times, ninety nine times in all, “and says to complete a hundred, ‘I bear witness that there is no deity save Allah, having no associates. To Him belongs all the Dominion and all praise is due to Him. He is the Omnipotent,’ then his sins will be forgiven even if these are as abundant as the foam of the sea.”	
31. Another <u>highly rewarded act of worship</u> is <u>attending</u> lessons at mosque seeking beneficial knowledge.	
32. The Messenger of Allah pbuh said in this regard, “Whoever goes to the mosque not seeking except to learn or teach what is good will attain the reward of a pilgrim who completed his Hajj.”	+Appreciation [Reaction]
33. Indeed, such <u>righteous deeds are gracious</u> ones to be performed during these blessed days of Dhul Hijja for Allah, the Almighty, multiplies His rewards for them.	+Appreciation [Valuation]
Dear Muslims,	
34. <u>Amongst the other good deeds</u> that draw us closer to our Lord during these days is <u>being grateful to Him</u> , the Almighty, for <u>His bounties and generous favours</u> .	+Appreciation [Reaction]
35. Thanking Allah, the Most Exalted, is another cause of effacing one’s sins.	
36. The Prophet pbuh said, “If anyone eats food and then says, ‘All praise is due to Allah Who has fed me with this food and provided me with it through no might and power on my part,’ he will be forgiven his past and future sins.	
37. If anyone puts on a garment and says, ‘All praise is due to Allah Who has clothed me with this and provided me with it through no might and power on my part,’ he will be forgiven his past and future sins.”	
38. <u>Another good deed</u> that is equally important for <u>atoning sins and winning Allah’s forgiveness</u> is almsgiving and helping the needy.	+Appreciation [Reaction]
39. The Messenger of Allah pbuh said, “Whoever gives a thing in charity for his health, Allah will forgive him his sins.”	
40. In the same regard, it was narrated that Al Hasan Al Basri said, “Going to fulfil the need of your brother is better for you than performing Hajj after Hajj.”	
41. Truly, gracious are the favours that Allah, the Almighty, has bestowed upon us.	
42. With this in mind, let us beseech Allah to forgive us our sins and expiate our misdeeds.	

43. Allah, we implore to you to forgive pilgrims and whomever the pilgrims supplicate to You to forgive.	Prayer
44. Allah, we pray to You to guide us all to obey You and obey Your Messenger Muhammad pbuh and obey those You have commanded us to obey in line with Your orders: “O you who have believed, obey Allah and obey the Messenger and those in authority among you.” (An-Nisaa: 59)	
45. May Allah direct us all to the blessings of the Glorious Quran and the Sunna of His Messenger pbuh.	Prayer
46. I say this and ask Allah for forgiveness for me and you, so invoke Him for forgiveness, for He is the Most Forgiving, the Most Merciful.	
Second Sermon	
47. All praise is due to Allah, the Lord of the Worlds.	
48. I bear witness that there is no deity save Allah, having no associates. I also bear witness that our Master Muhammad is the servant of Allah and His Messenger.	
49. May the peace and blessings of Allah be upon our Master Muhammad, his pure family, companions, and all those who follow them in righteousness till the Day of Judgment.	
As to what follows,	
50. Please be aware, O Worshipers that the most important thing we should advise each other about is obeying Allah, the Most High, and know that the Messenger of Allah pbuh urged for <u>performing good deeds</u> during these <u>sacred days</u> and nights and <u>seizing the opportunity to engage in all actions that brings Allah’s satisfaction</u> .	+Appreciation [Reaction]
51. Allah, the Most Gracious, swore by these days for they are glorious ones.	
52. Thus, we should <u>honour them</u> by performing as many acts of obedience as possible.	+Appreciation [Reaction]
53. For instance, one should recite the Quran much, remember Allah much, say Tahlil and Tahmid, invoke prayers and blessings upon the Prophet pbuh, pray Nawafil, give for <u>charity, honour ties of kinship and help others</u> .	+Appreciation [Reaction]
54. Indeed, any act of goodness towards others is recommended during these blessed days for Allah, the Most Sublime says, “so whoever does an atom's weight of good will see it.” (Az-Zalzala: 7)	
55. That is said, please bear in mind that you are instructed to invoke peace and blessings on the Prophet pbuh.	
56. The Messenger of Allah pbuh said, “for everyone who invokes a blessing on me will receive ten blessings from Allah.”	
57. Allah, please confer Your blessings and grant peace upon our Prophet Muhammad pbuh, his family and all of the companions.	

58. We seek the favour of Allah, the Lord of the Worlds, to make our days full of goodness and grant us success to do all that which is good.	Prayer
59. May Allah have mercy on the honourable martyrs of our country and those of the coalition and gather them with the righteous.	
60. May Allah make their dwelling with the ones upon whom Allah has bestowed favour of the prophets and the steadfast affirmers of truth, O the Most Gracious the Most Forgiving.	
61. Allah, please grant the best reward for the families of the martyrs and offer them patience and solace.	
62. May Allah grant victory to the soldiers of the Arab Coalition who gathered to restore the rights to their owners.	
63. Lord, please be by their side and guide the Yemeni people to everything that is good.	
64. Allah, make them rally for the word of truth and legitimacy, and bless them with welfare and stability, O the Most Generous.	
65. May Allah also bless all the Muslim countries with stability and peace.	
66. May Allah be pleased with the Rightly Guided Caliphs: Abu Bakr, Umar, Uthman and Ali, and all of the noble Companions.	
67. Allah, may we ask You for all that is good, in this world and in the Hereafter.	
68. Allah, we seek Your grace to admit us, our parents, whoever has done a favour to us and all Muslims to Your Paradise.	
69. May Allah grant success and continued health and care to the UAE President HH Sheikh Khalifa bin Zayed Al Nahyan. May Allah also ensure success to his Vice-President, trustworthy Crown Prince and his brothers, Their Highnesses the Rulers of the Emirates.	
70. Allah, please forgive all of the Muslims, men and women, living and dead.	
71. May Allah have mercy on Sheikh Zayed, Sheikh Maktoum and the Late UAE Sheikhs.	
72. Lord, forgive and show mercy on our parents, relatives and whoever has done a favour to us.	
73. Allah, we pray to You to grant Your forgiveness and reward to who built this mosque and to his or her parents as well as to anyone who gave to this mosque.	
74. Allah, we also supplicate to You to forgive whoever built a mosque where Your name is remembered.	
75. Allah, make this gathering one of compassion, and our dispersion after it one that is infallible.	
76. Allah, do not let anyone amongst us be deprived or desperate.	
77. We pray to Allah, the Lord of the Worlds, to protect the UAE against any of temptations, both apparent and hidden, and continue blessing the UAE with safety and security.	

78. Our Lord, give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire.	Prayer
79. Servants of Allah “indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.” (An-Nahl: 90)	
80. Remember Allah and He will remember you. Be grateful of His benevolence and He will increase His blessings to you.	
81. Allah says, “and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. And Allah knows that which you do.” (Al-Ankaboot: 45)	

Tenth Sermon

This sermon, called “On Youth,” explains the role of youth in every nation: to build the country. Therefore, the text includes two Hyper-Themes: (a) every nation relies on the younger generation, and (b) the leadership of the UAE puts the young generation as its first priority. In fact, the first Hyper-Theme introduces the second, which is the core of this sermon. Since the younger generation is recognized as a top priority for leadership, they are expected to meet the expectations. [+Appreciation: Valuation] appears in most of the text to show the importance of the young generation, and [Valuation] indicates that it is worthwhile to rely on youth. However, whenever the young generation is valued with [+Judgment], it is done by assigning [Esteem] and not [Sanction]. According to Martin and White (2005), esteem values share social networks, not religious observances (p. 52). As such, the distribution of [+Judgment: Esteem] is another indication, along with the Hyper-Themes, that this sermon is not meant to be a religious teaching. On the other hand, the younger generation is given several values of [+Appreciation] to highlight their role in building the nation as citizens, not just as Muslims.

Sermon 10 Analysis (October 7, 2016)

TITLE: On Youth	
TEXT	ANALYSIS
First Sermon	
1. All praise is due to Allah.	Prayer
2. He placed strong will and passion in the youth, provided them with superior energy and made them a source of hope and aspiration.	
3. I bear witness that there is no deity save Allah, having no associates. I also bear witness that our Master Muhammad is the Servant of Allah and His Messenger.	
4. May the peace and blessings of Allah be upon him, his pure blessed family and companions, and all those who follow them in righteousness till the Day of Judgment.	
As to what follows,	
5. I urge you, O servants of Allah, and myself to be aware that you are asked to obey Him, the Most Exalted, in line with his order: “for those who fear Allah will be gardens in the presence of their Lord beneath which rivers flow, wherein they abide eternally, and purified spouses and approval from Allah. And Allah is Seeing of [His] servants.” (Al Imran: 15)	
Dear Muslims,	
6. Allah, the Almighty, created Man and entrusted him with a mission to inhabit the earth with goodness and <u>best invest his energy</u> in achieving such goal.	+Appreciation [Reaction]
7. The Most Exalted says, “and it is He who has made you successors upon the earth.” (Al-Anaam: 165). That is, to engage in acts of obedience to Allah, inhabit the earth and spread all that is good in it.	
8. Indeed, Man is the foundation for building civilisations and glory.	
9. In this sense, any nation would depend on the <u>strength and will of its young generation.</u>	+Appreciation [Valuation]
10. Those are its <u>wealth, power and beating heart.</u>	+Appreciation [Valuation]
11. <u>In their hands lies its present and they are the makers of its future.</u>	+Appreciation [Valuation]
12. This is because the youth have <u>aspirations and good will</u> to <u>surmount all their challenges and achieve their goals.</u>	+Judgment [Sanction: veracity]
13. Being as such, they attain achievements, <u>lead their communities’ progress</u> and <u>secure their nation’s welfare thanks to their capabilities and potentials.</u>	+Affect [Security] +Affect [Security] +Judgment [Sanction: Veracity]

14. For this reason, the Prophet pbuh ordered Muslims to make best use of their young people as he said, “Take advantage of five (matters) before five (other matters),” and he mentioned: “your youth, before you become old; your health, before you fall sick....”	
15. Thus, <u>taking good care of our youngsters and making use of their strength is conducive to make them the most dynamic national power for building the present and laying down the foundations for the future.</u>	+Appreciation [Valuation] +Judgment [Sanction: Veracity]
Servants of Allah,	
16. <u>In the UAE, our wise leadership puts the young generation on top of its priorities.</u>	+Judgment [Sanction: Veracity]
17. This is because our leaders believe in their ability <u>to surmount challenges and achieve excellence.</u>	+Judgment [Sanction: Veracity]
18. From this perspective, our <u>astute leaders</u> established a ministry dedicated for the youth affairs and set up the Emirates Youth Council. They invest the country’s wealth in developing the skills and expertise of its youth <u>enhance their abilities and nurture their potential.</u>	+Judgment [Sanction: Veracity] +Judgment [Sanction: Veracity]
19. Ultimately, <u>this will contribute to elevating their performance, honing their skills, expanding their experience and raising them</u> on basis of sustainable future foundations that stimulate their innovation and creativity and thereby enable them to <u>drive the future of their homeland towards progress and prosperity.</u>	+Judgment [Sanction: Veracity] +Judgment [Sanction: Veracity] +Judgment [Sanction: Veracity]
20. <u>Our young generation is a source of pride for the UAE, and they in turn have to shoulder their responsibility towards their homeland and spare no efforts in the way of achieving its aspirations, guided</u> in this by the Almighty’s orders: “is the reward for good [anything] but good?” (Ar-Rahman: 60)	+Judgment [Sanction: Veracity]
21. In this regard, paying back to the nation requires from the youth sincere and hard work, keen interest in driving the wheel of development by proposing innovative ideas and seeking further knowledge and experience.	
22. Truly, through the story of Yahya (John), the holy Quran sets for us a good example on how youngsters should be persistent in seeking knowledge. About him, the Most Exalted says, “[Allah] said, ‘O John, take the Scripture with determination.’ And We gave him judgement [while yet] a boy.” (Mariam: 12)	

23. That is, <u>at a young age, he was given understanding, knowledge, determination and enthusiasm to do all that is good.</u>	+Judgment [Sanction: Veracity]
24. Furthermore, please know that <u>the youths are their nation's ambassadors in seeking knowledge</u> so that they would return and <u>use their acquired knowledge in further developing their countries.</u>	+Judgment [Sanction: Veracity]
25. It was narrated in this regard that Malik ibn Al Huwairith, may Allah be pleased with him, said, "We went to the Prophet pbuh and we were all young men and stayed with him for about twenty nights."	
26. So, those young men, may Allah be pleased with them, were delegated to acquire beneficial knowledge.	
27. Therefore, young people are required to seek knowledge persistently, be committed to their work by showing diligence in assuming their duties and respect the laws of their country.	
28. By so doing, they will contribute to preserving their <u>beloved country's solidarity</u> , being a trust in their hands.	+Affect [Security]
29. The Messenger of Allah pbuh said, "Indeed Allah will question everyone who is responsible about his charge, whether he has preserved it or lost it."	
30. In this sense, the young men who seek to fulfil the trust of their homeland should <u>strive to touch the hearts of all the members of the community with happiness and offer them all that is beneficial.</u>	+Affect [Happiness]
31. Our Master Muhammad pbuh said, "The closest to Allah amongst you are those who are most beneficial to others."	
Worshippers,	
32. Please also know that the UAE is a young country that depends on its young generation.	
33. This is because they are <u>the secret to its strength.</u>	+Judgment Esteem [Capacity]
34. Reflecting on the history of the Union, one will realise that our founding leader, late Sheikh Zayed bin Sultan Al Nahyan, may Allah rest his in peace, as well as his founding brethren placed their trust in the youth.	
35. As such, <u>they encouraged them to pursue knowledge and develop themselves to best serve their country.</u>	+Judgment Esteem [Capacity]
36. At that time, the majority of the university graduates were young people in their twenties.	
37. <u>Working tirelessly</u> , they were up to the responsibility and drove the building and development engine.	+Judgment Esteem [Capacity]
38. In like manner, our youngsters are required, today, to continue their fathers' march and <u>preserve their achievements.</u>	+Appreciation [Valuation]

39. Indeed, the <u>wise and well-educated youth</u> are the basis for nations' prosperity, and with their <u>good manners</u> they will sustain <u>their countries' elevated standing</u> .	+Judgment Esteem [Normality]
40. Moreover, with such noble values <u>they can protect our civilisation and protect the nation's accomplishments</u> .	+Affect [Security]
41. With this in mind, let us implore to Allah, the Almighty, to protect our youth and continue blessing us with happiness.	
42. May Allah also continue bestowing on us His favours and bounties.	Prayer
43. We pray to Allah the Almighty to guide us all to obey You and obey Your Messenger Muhammad pbuh and obey those You have commanded us to obey in line with Your orders: "O you who have believed, obey Allah and obey the Messenger and those in authority among you." (An-Nisaa: 59)	
44. May Allah direct us all to the blessings of the Glorious Quran and the Sunna of His Messenger pbuh.	
45. I say this and ask Allah for forgiveness for me and you, so invoke Him for forgiveness, for He is the Most Forgiving, the Most Merciful.	
Second Sermon	
46. All praise is due to Allah, the Lords of the Worlds.	
47. I bear witness that there is no deity save Allah, having no associates. I also bear witness that our Master Muhammad is the servant of Allah and His Messenger.	
48. May the peace and blessings of Allah be upon our Master Muhammad, his pure family, companions, and all those who follow them in righteousness till the Day of Judgment.	
As to what follows,	
49. Please be aware, O Worshipers that the most important thing we should advise each other about is obeying Allah, the Most Glorious, and nurturing the noble values in the minds of our youngsters.	
50. This way we will <u>contribute to preserving their identity, boosting their coherence and promote in them the spirit of belonging to the homeland and loyalty to their leaders and rulers</u> .	+Affect [Security]
51. We will also encourage them to adorn themselves with the best of manners, a mission that our Master Muhammed was sent to fulfil. He pbuh said, "I was sent to perfect good character."	
52. Truly, by embracing good conducts and performing all that is good, <u>our youth will be able to reflect the authentic principles of their nation</u> , which are based on the teachings of Islam and the traditions of our fathers and grandfathers.	+Judgment Esteem [Capacity]
53. They will also preserve such lofty traditions and be a source of inspiration for generations to come.	
54. Therefore, our beloved youngsters are encouraged <u>to make use of all the capabilities</u> and <u>seize all the opportunities</u> that their country offered to them.	+Judgment Esteem [Capacity]

55. Parents, likewise, should play their role in guiding and supporting their children, girls and boys, to help them meet their aspiration.	
56. That is said, please bear in mind that you are instructed to invoke peace and blessings on the Prophet pbuh.	
57. The Messenger of Allah pbuh said, “for everyone who invokes a blessing on me will receive ten blessings from Allah.”	
58. Allah, please confer Your blessings and grant peace upon our Prophet Muhammad pbuh, his family and all of the companions.	
59. Allah, we seek Your grace to guide our young people to all that is good and protect them against all the is evil.	
60. Lord of the Worlds, please grant them success to be the wealth of their homeland.	
61. May Allah have mercy on the honourable martyrs of our country and those of the coalition and gather them with the righteous.	
62. May Allah make their dwelling with the ones upon whom Allah has bestowed favour of the prophets and the steadfast affirmers of truth, O the Most Gracious the Most Forgiving.	
63. Allah, please grant the best reward for the families of the martyrs and offer them patience and solace.	
64. May Allah grant victory to the soldiers of the Arab Coalition who gathered to restore the rights to their owners.	
65. Lord, please be by their side and guide the Yemeni people to everything that is good.	
66. Allah, make them rally for the word of truth and legitimacy, and bless them with welfare and stability, O the Most Generous.	
67. Lord, we beseech You to bless all the Muslim countries with stability and peace.	
68. May Allah be pleased with the Rightly Guided Caliphs: Abu Bakr, Umar, Uthman and Ali, and all of the Companions.	
69. Allah, may we ask You for all that is good, in this world and in the Hereafter.	
70. Allah, we seek Your grace to admit us, our parents, whoever has done a favour to us and all Muslims to Your Paradise.	
71. May Allah grant success and continued health and care to the UAE President HH Sheikh Khalifa bin Zayed Al Nahyan.	
72. May Allah also ensure success to his Vice-President, trustworthy Crown Prince and his brothers, Their Highnesses the Rulers of the Emirates.	
73. Allah, please forgive all of the Muslims, men and women, living and dead.	
74. May Allah have mercy on Sheikh Zayed, Sheikh Maktoum and the Late UAE Sheikhs.	
75. Lord, forgive and show mercy on our parents, relatives and whoever has done a favour to us.	
76. May Allah accept from all those who pay Zakat, compensate for them and bless their provisions.	

Prayer

77. Allah, we pray to You to grant Your forgiveness and reward to who built this mosque and to his or her parents as well as to anyone who gave to this mosque.	Prayer
78. Allah, we also supplicate to You to forgive whoever built a mosque where Your name is remembered or donated a Waqf that goes for the best interest of Your servants or the benefit of their offspring.	
79. Allah, make this gathering one of compassion, and our dispersion after it one that is infallible.	
80. Allah, do not let anyone amongst us be deprived or desperate.	
81. We pray to Allah, the Lord of the Worlds, to protect the UAE against any of temptations, both apparent and hidden, and continue blessing the UAE with safety and security.	
82. Our Lord, give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire.	
83. Servants of Allah “indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.” (An-Nahl: 90)	
84. Remember Allah and He will remember you.	
85. Be grateful of His benevolence and He will increase His blessings to you. Allah says, “and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. And Allah knows that which you do.” (Al-Ankaboot: 45)	

Eleventh Sermon

The sermon “On a Professional Code of Conduct and Ethics,” aims to improve personal attitudes in the work environment to enhance employees’ performance. The main theme is that employees must above all embrace good manners to elevate their standing, excel in their performance, and thereby benefit their families in particular, and their communities in general. Then, the sermon explains various types of good ethics.

The analysis shows a distribution of [+Appreciation] whenever a thought is introduced. In a repetitive pattern, the *khatib* often follows [+Appreciation] with [+Judgment]. The addition of [+Judgment] after the thought emphasizing [+Appreciation] indicates how good ethics reflect on individuals (see examples below). This sermon is similar

in terms of analysis to the second sermon, “On Intercultural Communication,” and they also both aim to enhance people’s behavior.

Text	Analysis
8. Fulfilment of <u>trust is a great value</u> which Islam commands us to apply in all our daily life dealings and affairs.	+Appreciation [Valuation]
9. <u>Embracing good moral principals</u> at work <u>is vital for excellence</u> at work, commitment to its performance goals, and <u>ultimately building a happy and prosperous community</u> .	+Appreciation [Valuation] +Affect [Happiness]
10. <u>Individuals with a good work ethic</u> are usually very productive <u>people</u> who work at a faster pace. They regularly accomplish more work.	+Judgment [Esteem: Capable]
11. An employee who <u>demonstrates good work ethics</u> will, <u>fulfil the trust placed in their hands</u> by their employers.	+Judgment [Sanction: veracity]

Sermon 11 Analysis (November 4, 2016)

TITLE: On Professional Code of Conduct and Ethics	
TEXT	ANALYSIS
First Sermon	Opening
1. All praise is due to Allah, the Lord of the Worlds.	
2. He commands us embrace the best of manners and carry out acts of righteousness.	
3. I praise Him, the Most Exalted, as befitting for His Sublime Countenance and Supreme Status.	
4. I bear witness that there is no deity save Allah, having no associates.	
5. I also bear witness that our Master Muhammad is the Servant of Allah and His Messenger.	
6. He was the epitome of high morality and ethics. Praising him, Allah, the Almighty, says, “indeed, you are of a great moral character.” (Al-Qalam: 4)	
7. May the peace and blessings of Allah be upon him, his pure blessed family and companions, and all those who follow them in righteousness till the Day of Judgment.	
8. I urge you, O servants of Allah, and myself to be aware that you are asked to obey Him, the Most High, in line with his orders: “and whoever fears Allah - He will make for him of his matter ease.” (At-Talaq: 4)	
Dear Muslims,	
9. <u>Good ethics are of foremost importance and value for man. They lead to the welfare of the individual in this world and in the Hereafter.</u>	+Appreciation [Valuation]

10. Through good manners <u>one will</u> , by Allah’s grace, <u>attain elite status</u> in this life and <u>a high rank in Paradise</u> on the Day of Judgment, as exemplified by the saying of our Master Muhammad pbuh, “I guarantee a house.... in the upper part of Paradise for a man who has good manners.”	+Judgment [Sanction: Propriety] +Appreciation [Reaction]
11. In this sense, <u>an employee needs before all else to embrace good manners so as to elevate his standing, excel in his performance</u> and thereby benefit his family, in particular, and community, in general.	+Appreciation [Valuation]
12. <u>One of the most important qualities</u> that an employee must have is <u>honesty</u> .	+Appreciation [Valuation]
13. Truthfulness is conducive to impart tranquillity into the soul, as emphasised by the Prophet pbuh when he said, “Indeed, truth brings tranquillity, while falsehood sows doubt.”	
14. As such, <u>an employee should always tell the truth</u> when communicating with others, <u>be committed to his promises</u> and <u>loyal to his work</u> by doing his possible best.	+Judgment [Sanction: veracity]
15. The Messenger of Allah pbuh said in this regard, “Tell the truth when you talk, fulfil your promises, and give what has been entrusted with you.”	
16. Honesty and truthfulness are, in fact, tightly correlated to one another.	
17. When Allah, the Most Exalted, praised the faithful believers, he promised those who fulfil their covenant with success.	
18. He says, “and they who are to their trusts and their promises attentive.” (Al-Mouminun: 8)	
19. Fulfilment of <u>trust is a great value</u> which Islam commands us to apply in all our daily life dealings and affairs.	+Appreciation [Valuation]
20. <u>Embracing good moral principals</u> at work <u>is vital for excellence</u> at work, commitment to its performance goals, and <u>ultimately building a happy and prosperous community</u> .	+Appreciation [Valuation] +Affect [Happiness]
21. <u>Individuals with a good work ethic are usually very productive people</u> who work at a faster pace. They regularly accomplish more work.	+Judgment [Esteem: Capable]
22. An employee who <u>demonstrates good work ethics</u> will, <u>fulfil the trust placed in their hands</u> by their employers.	+Judgment [Sanction: Veracity]
23. This is in line with the teachings of the Messenger of Allah pbuh who said, “Fulfil the trust for the one who entrusted you.”	
Servants of Allah,	
24. <u>Another fundamental pillar of good work culture is fairness and impartiality</u> . In an indication of its importance, Allah, the Almighty, praised such a great principle in the holy Quran.	+Appreciation [Valuation]
25. He says, “indeed, Allah orders justice and good conduct.” (An-Nahl: 90)	

26. <u>Establishing justice at work involves treating customers on a fair and equal basis.</u>	+Appreciation [Valuation]
27. It entails processing their transactions without discrimination, <u>offering them equal, secure and motivating professional opportunities.</u>	+Appreciation [Valuation]
28. This should be based on understanding that all people are equal in the eye of the law, and the aim is to fulfil their needs, seeking Allah’s satisfaction and rewards.	
29. The Prophet pbuh said in this regard, “Whoever fulfilled the needs of his brother, Allah will fulfil his needs.”	
30. On another level, <u>a fair employee should be unbiased in his dealings with his colleagues and team members.</u>	+Judgment [Sanction: Propriety]
31. As such, they <u>will avoid partiality and strive to be positive so as to promote a spirit of positivity and harmony</u> within the work environment.	+Judgment [Sanction: Propriety]
32. By so doing, they will <u>contribute to elevating the level of performance</u> of their organisations.	+Judgment [Esteem: Capacity]
People of good morals,	
33. Please know that an employee with <u>a good character</u> should <u>show respect and courtesy</u> towards his superiors, colleagues and other members of the community.	+Judgment [Sanction: Veracity]
34. This also involves being attentive to the social customs and traditions followed in the community as well as the work code of conducts and standards.	
35. <u>Employees must be respectful</u> towards all people, <u>showing kindness and flexibility in their dealing with them, both in words and deeds.</u>	+Judgment [Sanction: Propriety]
36. They should also make procedures light for them and facilitate their affairs whenever possible.	
37. This was emphasised by our Master Muhammad pbuh as he said, “Facilitate things to people (concerning religious matters), and do not make it hard for them and give them good tidings and do not make them run away (from Islam).”	
38. More to the point, a good aspect of kindness is overlooking others’ flaws and <u>pardoning their mistakes</u> . Repelling others’ misdeeds by means of <u>good manners, nice words, wise action and patience</u> , is one way <u>to win their love and respect and attain Allah’s satisfaction</u> and love.	+Appreciation [Valuation]
39. The Prophet pbuh said, “Indeed, Allah is kind and lenient and likes that one should be kind and lenient in all matters.”	
40. Furthermore, it is part of <u>courteous behaviour</u> for an employee to be <u>pleasant and positive</u> at work place, meeting people with a <u>cheerful face.</u>	+Judgment [Esteem: Normality]

41. Truly, <u>joviality is a good deed</u> that is rewarded by Allah, the Almighty.	+Appreciation [Reaction]
42. The Prophet pbuh said, “Do not consider any act of goodness as being insignificant even if it is meeting your brother with a cheerful face.”	
Dear Muslims,	
43. As an employee, one has rights and responsibilities too.	
44. The most important responsibility of an employee is to fulfil their duties in accordance with the specified work policies of the entity they work for and accomplish their work in the possible best manner.	
45. This way, they will fulfil the terms and commitments stipulated in their employment contract and adhere to Allah’s orders: “O you who have believed, fulfil [all] contracts.” (Al-Maida: 1)	
46. This is also in line with the guidance of the Prophet pbuh as he said, “O you who have believed, fulfil [all] contracts.”	
47. In this regard, <u>one of employment contract terms is the compliance with the code of ethics and professional conduct document</u> , which stipulates a set of core values that should be applied at work.	
48. Those include integrity, which entails putting the public interest before personal interest.	
49. It also include performing work duties without wasting or causing any harm to the public resources.	
50. Thus, an employee should maintain the assets of the entity he works for and avoid using them for personal purposes.	
51. <u>Equally important, adherence to high moral codes at work requires from an employee to work constantly to achieve the objectives</u> of the entity they work for.	+Judgment [Esteem: Tenacity]
52. This is because the salary that an employee draws is being paid against performing the tasks assumed to him.	
53. Thus, he is does not have the right to earn beyond what he is not entitled for.	
54. The Prophet pbuh said, “Whoever we appoint to do a task and provide him with a provision (an allowance or salary), whatever he takes beyond that is Ghulool (unfaithful dealing or stealing).”	
55. On another account, <u>transparency</u> in all its forms is another core value in the code of ethics and professional conduct.	
56. An employee should be open and clear in all procedures, goals and objectives.	
57. <u>They should also behave in a manner that serves to promote and preserve the integrity and the good reputation</u> of the entity they work for.	+Judgment [Sanction: Propriety]
58. By abiding with such ethics, an employee will fulfil his commitments towards his work and meet the terms of his employment contract.	

59. With this in mind, we beseech Allah’s grace to guide us for the best of manners for no one can guide to the best of them but Him.	Prayer
60. Allah, we implore to You to guide us all to obey You and obey Your Messenger Muhammad pbuh and obey those You have commanded us to obey in line with Your orders: “O you who have believed, obey Allah and obey the Messenger and those in authority among you.” (An-Nisaa: 59)	
61. May Allah direct us all to the blessings of the Glorious Quran and the Sunna of His Messenger pbuh.	
62. I say this and ask Allah for forgiveness for me and you, so invoke Him for forgiveness, for He is the Most Forgiving, the Most Merciful.	
Second Sermon	
63. All praise is due to Allah, the Lords of the Worlds.	
64. I bear witness that there is no deity save Allah, having no associates.	
65. I also bear witness that our Master Muhammad is the servant of Allah and His Messenger.	
66. May the peace and blessings of Allah be upon our Master Muhammad, his pure family, companions, and all those who follow them in righteousness till the Day of Judgment.	
67. As to what follows,	
68. Please be aware, O Worshipers, that the most important thing we should advise each other about is obeying Allah, the Most Exalted, and know that amongst the key factors to the success and excellence of an employee are piety and adherence to professional code of conduct and ethics.	
69. This applies to both public and private employees.	
70. <u>Islam attributes a very high status to good work manners and urges Muslims to embrace them.</u>	+Appreciation [Valuation]
71. They are also aimed at ensuring that <u>employees should perform their duties in good faith, without any ill-intent or negligence.</u>	+Judgment [Sanction: Propriety]
72. Undoubtedly, committing to such values will have a profound impact on an employee <u>as a result of winning the satisfaction of their Lord, the Most Exalted, as well as the trust and respect of their peers, superiors, subordinates, colleagues and members of the public.</u>	+Affect [Satisfaction]
73. It is, therefore, a religious duty on all of us, whether employed or not, to apply such noble ethics and behaviours in all our daily life dealings.	
74. That is said, please bear in mind that you are instructed to invoke peace and blessings on the Prophet pbuh for the Almighty said, “indeed, Allah and His angels sends blessing upon the Prophet. O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace.” (Al Ahzab: 56)	

75. Allah, please confer Your blessings and grant peace upon our Prophet Muhammad pbuh, his family and all of the companions.	
76. May Allah have mercy on the honourable martyrs of our country and those of the coalition and gather them with the righteous.	
77. May Allah make their dwelling with the ones upon whom Allah has bestowed favour of the prophets and the steadfast affirmers of truth, O the Most Gracious the Most Forgiving.	
78. Allah, please grant the best reward for the families of the martyrs and offer them patience and solace.	Prayer
79. May Allah grant victory to the soldiers of the Arab Coalition who gathered to restore the rights to their owners.	
80. O Lord, please be by their side and guide the Yemeni people to everything that is good.	
81. O Allah, make them rally for the word of truth and legitimacy, and bless them with welfare and stability, O the Most Generous.	
82. Lord, we beseech You to bless all the Muslim countries with stability and peace.	
83. May Allah be pleased with the Rightly Guided Caliphs: Abu Bakr, Umar, Uthman and Ali, and all of the Companions.	
84. Allah, may we ask You for all that is good, in this world and in the Hereafter.	
85. O Allah, we seek Your grace to admit us, our parents, whoever has done a favour to us and all Muslims to Your Paradise.	
86. May Allah grant success and continued health and care to the UAE President HH Sheikh Khalifa bin Zayed Al Nahyan.	
87. May Allah also ensure success to his Vice-President, trustworthy Crown Prince and his brothers, Their Highnesses the Rulers of the Emirates.	
88. Allah, please forgive all of the Muslims, men and women, living and dead.	
89. May Allah have mercy on Sheikh Zayed, Sheikh Maktoum and the Late UAE Sheikhs.	
90. O Lord, forgive and show mercy on our parents, relatives and whoever has done a favour to us.	
91. Allah, we pray to You to grant Your forgiveness and reward to who built this mosque and to his or her parents as well as to anyone who gave to this mosque.	
92. Allah, we also supplicate to You to forgive whoever built a mosque where Your name is remembered or donated a Waqf that goes for the best interest of Your servants or the benefit of their offspring.	
93. Allah, make this gathering one of compassion, and our dispersion after it one that is infallible.	
94. O Allah, do not let anyone amongst us be deprived or desperate.	

95. We pray to Allah, the Lord of the Worlds, to protect the UAE against any of temptations, both apparent and hidden, and continue blessing the UAE with safety and security.	Prayer
96. Our Lord, give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire.	
97. Allah, we implore you to send upon us wealthy rain and make us not amongst those who are desperate.	
98. O Allah, relieve us!	
99. O Allah, relieve us!	
100. O Allah, relieve us!	
101. O Lord, provide us from the blessings of the sky a beneficial rain and make our crops grow.	
102. Servants of Allah “indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.” (An-Nahl: 90)	
103. Remember Allah and He will remember you.	
104. Be grateful of His benevolence and He will increase His blessings to you.	
105. Allah says, “and establish prayer. Indeed, prayer	

Twelfth Sermon

“The Union: A Historical Achievement,” is the title of this sermon, delivered on the celebration of the union of the UAE. The main goal of this sermon was to comment on the celebration of the 45th national day and remind people of this occasion. Analysis shows similar patterns to those of the tenth sermon, “On Youth.” In terms of goals, both sermons celebrate national events. Analysis shows similar coding types. This sermon has many occurrences of [+Judgment: Esteem]. Celebrating a national event is not a religious occasion. Thus, the category of Esteem appears more than Sanction, as Appraisal theory would suggest. The sermon shows positive values to celebrate the unification of the nation; the major value that appears throughout the text is [+Affect].

Sermon 12 Analysis (December 2, 2016)

TITLE: The Union: A Historical Achievement	
TEXT	ANALYSIS
First Sermon	Opening
1. All praise is due to Allah, Bestower of bounties and blessings.	
2. He endowed unlimited favours upon His Servants.	
3. I bear witness that there is no deity save Allah, having no associates.	
4. I also bear witness that our Master Muhammad is the Servant of Allah and His Messenger.	
5. He enjoined us to hold steadfastly to the rope of Allah, maintain solidarity amongst us and show love and mercy to one another. May the peace and blessings of Allah be upon him, his pure blessed family and companions, and all those who follow them in righteousness till the Day of Judgment.	
As to what follows,	
6. I urge you, O servants of Allah, and myself to be aware that you are asked to obey Him, the Most Exalted, in line with his orders: “and indeed this, your religion, is one religion, and I am your Lord, so fear Me.” (Al-Muminun: 52)	
Believers,	
7. <u>With glamour and joy overwhelming</u> in the air across the country, we are commemorating, these days, the 45th UAE National Day and rejoicing such a historical achievement that will be remembered by the generations to come and that has become a role model for others to emulate.	+Affect [Happiness]
8. Thanks to the Union, <u>the UAE is shining</u> with abundant blessings and welfare.	+Affect [Happiness]
9. Throughout history, <u>scholars and people of wisdom</u> agreed to that unity is <u>a source of good living and happiness as well as excellence and pioneering</u> .	+Judgment [Sanction: Propriety]
10. There is no doubt that <u>without unity nations cannot flourish, nor can civilisations emerge or survive</u> .	+Appreciation [Reaction]
11. Hardly can any nation rise its standing or enjoy welfare unless its people come together and join their efforts in the <u>best interest of society</u> .	+Appreciation [Reaction]
12. It is with <u>concerted efforts, complemented intellectual powers and united hearts</u> that civilisations are built.	+Judgment [Esteem: Capacity]
13. <u>Truly, unity is a source of strength and blessings</u> , which is why Allah, the Almighty says, “and do not dispute and [thus] lose courage and [then] your strength would depart.” (Al-Anfal: 46)	+Affect [Security]
14. This sacred Aya illustrates a universal norm, being that <u>unity is the path towards strength and excellence</u> .	+Judgment [Esteem: Capacity]

15. Yet, discord will only bring about failure and lack of development.	
16. This is a clear evidence on the importance and great benefits of unification.	
Servants of Allah	
17. No doubt that the <u>union is a social blessing</u> , yet it is a human requirement.	+Appreciation [Reaction]
18. This is because man was created in such a way that he tends to be social by nature; he naturally enjoys mingling with others and be in harmony with them.	
19. Similarly, a society can progress and achieve its higher interests only with the united efforts of all its members and their coordination and harmony.	
20. In his book, Al Muqaddimah (Prolegomena or Introduction), Ibn Khaldoun says, “Human Social Organisation is something necessary.	
21. The philosophers expressed this fact by saying, ‘Man is ‘social by nature.’	
22. That is, he cannot do without the social organisation.”	
23. For this reason, Islam called for unity and holding firmly to the rope of Allah altogether.	
24. It made <u>unification a goal and objective</u> for all those of wisdom.	+Appreciation [Reaction]
25. Thus, Allah, the Most Exalted, says, “and hold firmly to the rope of Allah all together and do not become divided.” (Al Imran: 103)	
26. Our Master Muhammad pbuh called for adhering to the community and urged for harmony and unity of hearts.	
27. He said, “A faithful believer to a faithful believer is like the bricks of a wall, enforcing each other.”	
28. While (saying that) the Prophet pbuh clasped his hands, by interlacing his fingers.	
29. He pbuh also said, “Whoever wants the luxury (i.e. the best place) in Paradise, then let him stick to the community.”	
30. <u>The Prophet pbuh called for unification in many aspects of the life</u> because it is the basis for every <u>progress and welfare</u> .	+Judgment [Sanction: Propriety]
31. For example, he said, “If you gather together at your food and mention Allah’s name over it, you will be blessed in it.”	
32. This means that sufficiency and content comes as a result of the blessing of being together.	
33. So, <u>the bigger the number of people in the gathering, the greater the blessing</u> .	+Appreciation [Reaction]
34. Amongst the other merits of the union is that <u>it promotes compassion</u> .	+Affect [Security]
35. In a unified community <u>each member will support others members and protect their interests</u> .	+Judgment [Esteem: Capacity]

36. Thus, they share their care and <u>mutually shoulder their social responsibility</u> .	+Judgment [Esteem: Capacity]
37. The Messenger of Allah pbuh said in this regard, “A believer is the mirror of his brother believer.	
38. A believer is the brother of another believer.	
39. He protects him against loss and defends him behind his back.”	
40. That is, <u>a believer protects the interests of his brother believers and treat them with kindness and respect</u> .	+Judgment [Sanction: Propriety]
41. With agreement and harmony comes the strength, fortification and prosperity.	
42. <u>With unity lives will be protected, honour preserved and properties safeguarded</u> .	+Affect [Security]
43. In a cohesive community, <u>people will cooperate</u> in building their nation and <u>share each other’s joy as well as distress</u> .	+Judgment [Esteem: Tenacity]
44. The Prophet pbuh said, “A believer in his connection to other believers is like the head in its connection with the rest of the body.	
45. He feels pain of the other believers just as the body feels distress over what is troubling the head.”	
Worshippers,	
46. In light of these civilised Quranic principles and Prophetic guidance, <u>the solid edifice of Union was established in the UAE</u> on the hands of <u>great leaders and wise founders</u> who are commemorated for the grand achievements and gracious favours they offered to their homeland and community.	+Judgment [Esteem: Capacity]
47. <u>They spared no efforts in the way of establishing the Union</u> , setting an example for dedication and determination that helped them in surmounting all difficulties.	+Judgment [Esteem: Tenacity]
48. <u>With their loyalty and devotion, they became shining stars</u> that guide their people and a school from which <u>generations can draw lessons in loving their nation and being committed to achieve its glory</u> .	+Judgment [Esteem: Normality] +Appreciation [Reaction]
49. Paying tribute to their astounding achievements, HH Sheikh Khalifa bin Zayed Al Nahyan, UAE President, may Allah protect him, said, “The Union was a dream which became true.	
50. It was an aspiration that turned into a reality, one that is based on a concrete ground.	
51. It came as a result of firm belief in its necessity and a clear vision about its current goals and future objectives.”	
52. Indeed, the founders of the Union are “men true to what they promised Allah.” (Al-Ahzab: 23)	

53. The history will remember them to “reward them [according to] the best of what they did and increase them from His bounty. And Allah gives provision to whom He wills without account.” (An-Noor: 38)	
54. Those <u>unrivalled leaders</u> created a magnificent union based on science and knowledge, with pillars of tolerance and good manners.	+Judgment [Esteem: Tenacity]
55. In this process, building human resources, upgrading their potentials in all fields and providing them with the best services have been the focus of the wise leadership.	
56. As a result, the UAE has become a <u>beacon in its accomplishments</u> , a role model in its advancement and pioneering and an example in its citizens’ loyalty to their national identity and affiliation to their beloved homeland.	+Appreciation [Reaction]
57. <u>We are also proud</u> , on this occasion, of <u>our noble martyrs who are shining stars in the sky of glory and dignity</u> .	+Affect [Happiness]
58. <u>They have exemplified the greatest meanings of patriotism and sacrifice in the way of protecting this generous land</u> .	+Judgment [Esteem: Tenacity]
59. In return, they are promised with the greatest rewards by the Lord of Earth and Heavens.	
60. The Almighty says, “and the martyrs, with their Lord. For them is their reward and their light.” (Al-Hadid: 19)	
61. That is to say, they will attain a noble reward and a great light that will spread through their hands.	
62. With this in mind, let us pray to Allah, the Almighty, to continue blessing us with unity, harmony, welfare and peace.	Prayer
63. O Allah, please bless us in what You have provided to us and increase us from Your plentiful bounties.	
64. Allah, we implore to You to guide us all to obey You and obey Your Messenger Muhammad pbuh and obey those You have commanded us to obey in line with Your orders: “O you who have believed, obey Allah and obey the Messenger and those in authority among you.” (An-Nisaa: 59)	
65. May Allah direct us all to the blessings of the Glorious Quran and the Sunna of His Messenger pbuh.	
66. I say this and ask Allah for forgiveness for me and you, so invoke Him for forgiveness, for He is the Most Forgiving, the Most Merciful.	
Second Sermon	
67. All praise is due to Allah, the Lords of the Worlds.	
68. I bear witness that there is no deity save Allah, having no associates.	
69. I also bear witness that our Master Muhammad is the servant of Allah and His Messenger.	

70. May the peace and blessings of Allah be upon our Master Muhammad, his pure family, companions, and all those who follow them in righteousness till the Day of Judgment.	
71. Please be aware, O Worshipers, that the first thing we should advise each other about is obeying Allah, the Almighty, and hold firm to our union and adhere to its principles.	
72. Indeed, <u>unity is a blessing that we should show gratitude for and a trust that we should fulfil.</u>	+Judgment [Sanction: Propriety]
73. By looking around us will make us recognise the merits of our union further.	
74. Indeed, the Union has yielded abundant benefits and brought decent livelihood to the people in the UAE.	
75. As such, <u>the UAE has become a role model in progress and building.</u>	+Affect [Happiness]
76. It turned out to an oasis of <u>stability and happiness</u> that attracts people from all around the world.	+Affect [Happiness]
77. Ultimately, the UAE and its people attained a lofty standing amongst the countries of the world.	
78. <u>The union</u> , therefore, is such a gracious bounty that <u>brings happiness to those who are blessed with it.</u>	+Affect [Satisfaction]
79. Yet, those who are deprived from it will long for cherishing its merits, while those who were burned with the evil of dispersion and discord will weep tears for lacking unification.	
80. This sheds light on the fact that division amongst the community leads to all types of hardship and sufferings, while <u>unity is a great blessing.</u>	+Appreciation [Reaction]
81. For this reason, the Messenger of Allah pbuh said, “unity is mercy, and division is torment.”	
82. Truly, this is a Prophetic statement that is rich with meanings.	
83. It emphasizes the virtues of the Jamaah (the community) for it brings mercy, peace and prosperity and protects against corruption.	
84. On the other hand, it highlights that dispersion and disputes induce failure and instability.	
85. Indeed, <u>unity and harmony are amongst the greatest bounties</u> that Allah bestows upon His servants. The Most Exalted says, “and brought together their hearts. If you had spent all that is in the earth, you could not have brought their hearts together; but Allah brought them together.” (Al-Anfal: 63)	+Appreciation [Reaction]
86. Let us therefore thank Allah for such blessing by preserving it, instilling its love deep in our children’s hearts and teaching them to maintain it.	

87. That is said, please bear in mind that you are instructed to invoke peace and blessings on the Prophet pbuh.	
88. The Messenger of Allah pbuh said, “for everyone who invokes a blessing on me will receive ten blessings from Allah.”	
89. Allah, please confer Your blessings and grant peace upon our Prophet Muhammad pbuh, his family and all of the companions.	Prayer
90. May Allah, the Lord of the Worlds, bless for us our union and protect our leadership and community.	
91. O Allah, we beseech You to help us be grateful to You for the bounties You bestowed upon us.	
92. May Allah have mercy on the honourable martyrs of our country and those of the coalition and gather them with the righteous.	
93. May Allah make their dwelling with the ones upon whom Allah has bestowed favour of the prophets and the steadfast affirmers of truth, O the Most Gracious the Most Forgiving.	
94. Allah, please grant the best reward for the families of the martyrs and offer them patience and solace. May Allah grant victory to the soldiers of the Arab Coalition who gathered to restore the rights to their owners.	
95. O Lord, please be by their side and guide the Yemeni people to everything that is good.	
96. O Allah, make them rally for the word of truth and legitimacy, and bless them with welfare and stability, O the Most Generous.	
97. Lord, we beseech You to bless all the Muslim countries with stability and peace.	
98. May Allah be pleased with the Rightly Guided Caliphs: Abu Bakr, Umar, Uthman and Ali, and all of the Companions.	
99. Allah, may we ask You for all that is good, in this world and in the Hereafter.	
100. O Allah, we seek Your grace to admit us, our parents, whoever has done a favour to us and all Muslims to Your Paradise.	
101. May Allah grant success and continued health and care to the UAE President HH Sheikh Khalifa bin Zayed Al Nahyan.	
102. May Allah also ensure success to his Vice-President, trustworthy Crown Prince and his brothers, Their Highnesses the Rulers of the Emirates.	
103. Allah, please forgive all of the Muslims, men and women, living and dead.	
104. May Allah have mercy on Sheikh Zayed, Sheikh Maktoum and the Late UAE Sheikhs.	
105. O Lord, forgive and show mercy on our parents, relatives and whoever has done a favour to us.	
106. Allah, we pray to You to grant Your forgiveness and reward to who built this mosque and to his or her parents as well as to anyone who gave to this mosque.	

107. Allah, we also supplicate to You to forgive whoever built a mosque where Your name is remembered or donated a Waqf that goes for the best interest of Your servants or the benefit of their offspring.	Prayer
108. Allah, make this gathering one of compassion, and our dispersion after it one that is infallible.	
109. O Allah, do not let anyone amongst us be deprived or desperate.	
110. We pray to Allah, the Lord of the Worlds, to protect the UAE against any of temptations, both apparent and hidden, and continue blessing the UAE with safety and security.	
111. Allah, we implore you to send upon us wealthy rain and make us not amongst those who are desperate.	
112. O Allah, relieve us!	
113. O Allah, relieve us!	
114. O Allah, relieve us!	
115. O Lord, provide us from the blessings of the sky a beneficial rain and make our crops grow.	
116. Our Lord, give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire.	
117. Servants of Allah “indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.” (An-Nahl: 90)	
118. Remember Allah and He will remember you. Be grateful of His benevolence and He will increase His blessings to you.	
119. Allah says, “and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. And Allah knows that which you do.” (Al-Ankaboot: 45)	

Attitude Sub-Categories and Common Patterns

Table 27

Distribution of Attitude System Sub-Categories in the 12 Sermons

Sermon	Hyper-Themes	Affect	Appreciation	Judgement
1	Humans are meritorious & responsible	happiness, security		propriety
2	Islam & civilized co-existence		valuation	propriety
3	Fend off evil with good	security, satisfaction, happiness		propriety
4	Islam perfect, extremism is dangerous	happiness, security		-propriety
5	Qur'an, worshipping, charity	satisfaction	reaction	
6	Ramadan	security, satisfaction, happiness	reaction	
7	Holy month	satisfaction, happiness	reaction	
8	Ethics & education		valuation	propriety
9	<i>Dhul Hijja</i>	satisfaction, happiness	reaction	
10	Young people	happiness, security		esteem
11	Employees & good manners		valuation	propriety
12	UAE union day	security, satisfaction, happiness		esteem

This section discusses the patterns of sub-categories of the Attitude System appearing in the 12 sermons, focusing on the most significant findings on a smaller scale. In the following chapter, the 12 sermons are grouped by different parameters at a larger scale. More specifically, this section concerns the correlations among certain sub-categories of the Attitude System in different sermons.

Table 27 summarizes the distribution of the Attitude System sub-categories across the 12 sermons. Concerning the distribution of Judgment, as shown on Table 27, [+Judgment: Sanction: Propriety] appears commonly in the first, second, third, fourth, and eighth sermons. As noted in Chapter 2, Judgment is subcategorized into social sanction and social esteem. Social esteem measures judgments made through the oral culture of the community, such as jokes, gossip, and stories. Social sanctions indicate morality and legality in both religious perspective and civic law (Martin & White, 2005, p. 52); as such, social sanction is more likely to appear in religious discourse like sermons. More specifically, “propriety” indicates how ethical someone is. Table 31 in Chapter 5 lists the aims of the 12 sermons. The first and third sermons aim to enhance behavior, while the second and eighth aim to enhance ethics. The fourth aims to challenge ideas. Thus, the first, second, third, and fourth sermons demonstrate [+Propriety], praising the character of ethical people or their behavioral attitudes, while in the fourth sermon, [Propriety] appears in negative value, condemning extremist groups ethically. Also, [Propriety] is the suitable [Judgment] value to conduct the Hyper-Themes in Table 27. On the other hand, the tenth and twelfth sermons aim to admire a national event. Thus, [+Esteem] appears more in these two sermons to serve their aim. According to Martin and White (2005), social esteem indicates evaluation under personal judgment, which lowers or raises esteem. Social esteem concerns “normality” (how usual or

unusual someone is), “capacity” (someone’s capability), and “tenacity” (how dependable someone is) (p. 52). As such, social sanction or social esteem occur in correlation with the sermons’ goals.

Table 28

Counts of Appreciation Variables

Sermon	Appreciation	
	Valuation	Reaction
2	9	0
8	17	6
11	10	2
5	1	6
6	0	8
7	2	11
9	2	12

Appreciation, on the other hand, involves evaluation of things that people make or perform. As was mentioned in Chapter 2, Appreciation is divided into reaction, composition, and valuation. Reaction is interpersonally tuned to a work’s emotional impact on people. Therefore, the product or process is evaluated according to its impact or its quality. In the composition category, the product or process is appraised according to its complexity, such as whether it is hard to follow or whether it conforms to various conventions. The third category of Appreciation is valuation, in which social conventions are evaluated. In this domain, evaluation answers the question of whether something is worthwhile (Martin & White, 2005, p. 56).

In this study, the second, fifth, sixth, seventh, eighth, ninth, and eleventh sermons were found to include valuation or reaction variables, or both (see Table 27). The distribution of Appreciation is organized according to the number of occurrences in a text (see Table 28). As is also shown in Table 26, the second, eighth, and eleventh sermons code more valuation

than reaction, while the fifth, sixth, seventh, and ninth sermons code more reaction than valuation. Martin and White (2005) emphasized that there is a strong link between the reaction variable and Affect and between valuation and Judgment (pp. 57–58), referring to the coding of Judgment and Affect in the same sermons that code reaction, valuation, or both. Table 29 quotes from the discussion chapter that groups sermons with common coding patterns and aims (the grouping procedures are discussed in detail in the following chapter). In Table 29, the second, eighth, and eleventh sermons indicate the link between valuation and Judgment. Also, the fifth, sixth, seventh, and ninth sermons have coded more Affect in relation to reaction, supporting the assertions of Martin and White (2005). In terms of Affect, the 12 sermons include the subcategories of happiness, security, or satisfaction. In general, the second, eighth, and eleventh sermons demonstrate the least Affect coding, and these sermons also share a similar goal of ethical enhancement. The grouping process will be discussed in a later chapter.

Table 29

Most Common Attitude Analysis Pattern in Certain Sermons

Sermon	Aim	Common Analysis Pattern
2, 8, 11	Ethics	[+Appreciation], [+Judgment]
5, 6, 7, 9	Religious Teachings	[+Appreciation], [+Affect]

Furthermore, this study analyzed six of the sermons as presented in the Arabic language in the same year to examine the differences in term of Attitude System. In this comparison, the six Arabic sermons demonstrate similar Attitudinal values to the English sermons. The six sermons are first, third, fifth, seventh, ninth, and eleventh sermons of 2016 (see Appendix A). The comparison demonstrated that the *khatib* maintained the same

approach to the sermons, regardless of the language used. The comparison of the English and the Arabic sermons demonstrates that the same emphasis was made regardless of the language used.

Summary

The 12 sermons are coded according to Appraisal theory and Periodicity theory. The Attitude System, which is part of Appraisal theory, includes Affect, Appreciation, and Judgment to evaluate social stance. The Hyper-Themes, on the other hand, are coded according to Periodicity theory, which is proposed by SFL.

To summarize the analysis of each sermon, the first sermon revealed three Hyper-Themes: (a) humans possess glorious merits; (b) humans are responsible because they are granted the right tools to show their character; and (c) facing challenges in life is rewarding on Earth and in the afterlife. The dominant Attitude System that appears in this sermon is positive [Affect, Judgement]. For the second sermon, the coding demonstrates the Hyper-Themes of (a) Islam promotes the principle of civilized coexistence; (b) Islam communicates noble values; (c) Islam forbids insulting other's beliefs; and (d) civilized coexistence has positive outcomes. As for Attitude System, the second sermon includes the three subcategories of [Appreciation, Affect, Judgement]. The third sermon has the following Hyper-Theme: fend off evil with good. The general Attitude pattern is that when others show [-Affect], one should remain [+Judgment] to achieve [+Affect]. The fourth sermon has the Hyper-Themes of (a) Islam is complete and perfect; (b) some of the most dangerous and devastating turmoil today results from misconceptions disseminated by extremist groups; (c) Islamic scholars warn against suspicious ideas; (d) one way to avert misconceptions and prove their unlawfulness is to seek the advice of those with sound knowledge and mature ways of thinking who are moderate in their judgments; and (e) parents, when educating their

children, should protect them from suspect ideas. The Attitude System in the fourth sermon demonstrates a unique distribution among the 12 sermons: [+Affect] for the first Hyper-Theme, [-Judgment: Propriety and Veracity] for the second Hyper-Theme, [-Affect: Security] and [-Appreciation] for the third Hyper-Theme, and [+Affect: Security] for the fourth Hyper-Theme, offering a solution. This sermon demonstrates the application of different values of Appraisal theory in Hyper-Themes to serve the text and shows how shifting Hyper-Themes require shifting Appraisal values. The fourth sermon is an argumentative discourse, where opposing ideas are tackled to challenge extremist ideology. As such, each Hyper-Theme is constructed according to certain sub-categories of the Attitude System; this sermon has Affect, Appreciation, and Judgment to achieve its goal. The fifth sermon reveals the Hyper-Themes of “the faithful believers who run a beneficial trade, recite the Quran in days and nights, establish prayers to please their Lord, and spend from their wealth in private and in public shall, by Allah's grace, see their good deeds increased in amounts they could barely imagine” (Sermon 5). Attitude in this sermon is [+Appreciation: valuation, +Affect: satisfaction]. The Hyper-Theme of the sixth sermon is the importance of Ramadan, explaining to the audience how to avail themselves of its goodness. According to the Attitude System, the month of Ramadan is valued with [+Appreciation: Reaction], and [+Affect: Security, Satisfaction, or Happiness] when rewards are mentioned. The Hyper-Theme of the seventh sermon is to practice and take advantage of the blessed night during the holy month. The Attitude System appears as [+Appreciation], [+Affect]. The eighth sermon has the following Hyper-Themes: (a) good ethics are the foundation of society; (b) education enhances the values and manners of individuals; and (c) the UAE course on “moral education” is important. The distribution of the Attitude System is [+Appreciation],

[+Judgment: Sanction: Propriety], with [+Affect] appearing toward the end of the sermon to indicate that [+Appreciation] can lead to [+Affect]. The Hyper-Themes of the ninth sermon are (a) we are witnessing the blessed days of the *Dhul Hijja*, as it is called on the Islamic calendar, and (b) these days are a great opportunity to attain forgiveness and obtain reward. The Attitude System in this sermon is mainly presented as [+Appreciation: Valuation]. The tenth sermon includes the Hyper-Themes of (a) every nation relies on its younger generation, and (b) the leadership of the UAE prioritizes the young generation. The Attitude System in this sermon is [+Appreciation: Valuation] and [+Judgment: Esteem] with regard to young people. The Hyper-Theme of the eleventh sermon is that employees must above all embrace good manners to elevate their standing, excel in their performance, and thereby benefit their families in particular and communities in general. The general coding pattern of Attitudes involves repeated instances of [+Appreciation] (reaction and valuation) followed by [+Judgement] (esteem – capable and sanction – veracity). The twelfth sermon has a Hyper-Theme of celebrating the union of the UAE, associated with [+Judgment: Esteem], and [+Affect].

This chapter analyzed the data and discussed each sermon separately in relation to the Attitude System and Hyper-Themes. Also, each sub-category of the Attitude System was discussed in relation to the 12 sermons to indicate how subcategories occur across the data. Martin and White (2005) stressed the strong link between reaction and Affect, as well as between valuation and Judgments (pp. 57–58). The pattern of sub-categories in the third section supports this claim.

The following chapter groups the sermons according to three factors, not just according to the most significant distribution of the Attitude System but also the sermons’

aims and topic referent(s). The pattern of the Attitude System is considered, counting coded phrases to calculate the percentage of each value in a sermon, namely: Affect, Appreciation, and Judgment. The aim of each sermon is identified based on its Hyper-Theme(s), also termed the topic sentence according to the SFL. The third factor is the topic referent, demonstrated through the coded phrases alone. This referent is the main entity that emerges from the coded phrases in a sermon. More specifically, the topic referent offers another approach to semantic correlation amongst the sermons.

Chapter 5

Discussion

Introduction

This chapter discusses the major findings from the coding and analysis presented in the previous chapter. As the sermons vary in topic, the coding varies in pattern. While each sermon was discussed individually in the analysis chapter, in this chapter the similar sermons were grouped into individual categories that each demonstrates a common appraisal pattern. The coding of the Attitude System, the goal of the sermons, the Hyper-Themes (as discussed in the previous chapter), and the main topic referents turned out to have important correlations that allow us to identify five types of sermons.

The Attitude System is a profoundly useful tool when attempting to analyze a text at the clause level, yet a discourse analyst should go beyond this level. To consider the analysis of the whole text, it is important to recall the SFL model of language from the second chapter, which views a language through three lenses called meta-functions: (a) the interpersonal meta-function, which identifies relationships, (b) the ideational meta-function, which represents experience in the text, and (c) the textual meta-function, which demonstrates how a text is organized (Martin & Rose, 2003, p. 7). To consider meanings beyond the clauses, the goal of each text is included to discuss how those with similar goals are applying the Attitude System. First, the goal of a sermon is concluded by analyzing the Hyper-Themes or topic sentences in the text. These are identified via Periodicity theory, which is concerned with information flow in a text (Martin & Rose, 2003, p. 187), and which is part of the textual meta-function. Second, the main topic referents or entities are considered in the discussion to group the sermons that share similar goals, similar main topic

referents, and Attitude System patterns into one category. The main topic referents in a sermon represent the experience in a text, which is the ideational meta-function, and they are found in the coded phrases. In every sermon, each topic referent is labelled with its value. Finally, the Attitude System involves three semantic fields: emotions, ethics, and aesthetics (Martin & White, 2005, p. 42), which are respectively called Affect, Judgment, and Appreciation. Those three semantic fields enact relationships that are part of interpersonal meta-function. As such, this study includes several parameters to examine the sermons at both the clause level and the text level, to support Attitude System analysis and the conclusion of the discussion from several perspectives.

The grouping procedure is based on the findings summarized in Chapter 4. In order to categorize the sermons into groups, the number of coded phrases were counted to determine the percentage of each attitude - Affect, Appreciation, and Judgment - in each text. In addition, the goal of the sermons was determined by identifying the Hyper-Themes of each. As such, the goal of each sermon is considered in the grouping process and is indicated by identifying Hyper-Theme(s) that represent the topic sentences. The point of identifying the Hyper-Theme in each text was to ascertain the main ideas of the text and reveal its goal. The Hyper-Theme is highlighted in the analysis of the sermons in Chapter 4. The results of this process are shown on Table 30.

Table 30

Main Distribution of the Attitude System

Sermon	Phrases	Attitude System			Main Attitude System Pattern
		Affect	Appreciation	Judgment	
1	percentage	17.3%	3.8%	78.8%	[+Affect], [+Judgment]
	count	9	2	41	
2	percentage	23%	38.5%	38.5%	[+Judgment], [+Appreciation]
	count	6	10	10	
3	percentage	46.4%	10.7%	42.8%	[+Affect], [+Judgment]
	count	13	3	12	
4	percentage	40%	23.3%	36.7%	[+Affect], [Appreciation], [+Judgment]
	count	12	7	11	
5	percentage	43.75%	50%	6.25%	[+Affect], [+Appreciation]
	count	7	8	1	
6	percentage	59%	41%	--	[+Affect], [+Appreciation]
	count	13	9		
7	percentage	25%	70%	5%	[+Affect], [+Appreciation]
	count	5	14	1	
8	percentage	3%	63.7%	33.3%	[+Appreciation], [+Judgment]
	count	1	21	11	
9	percentage	22.2%	72.2%	5.5%	[+Affect], [+Appreciation]
	count	4	13	1	
10	percentage	19.35%	19.35%	61.3%	[+Judgment]
	count	6	6	19	
11	percentage	6.6%	46.7%	46.7%	[+Appreciation], [+Judgment]
	count	2	14	14	
12	percentage	28.1%	28.1%	43.8%	[+Judgment]
	count	9	9	14	

Table 31, below, presents each sermon and its Hyper-Themes, with the latter examined to identify the aim of the sermon. The need to identify the goal of the sermon is related to studying how such aims match or affect the Attitude System patterns, and provides another approach to grouping the sermons. The Hyper-Themes serve as topic sentences or departure points for major thoughts in a text and can help to determine the major goal of the sermon. Identifying the Hyper-Themes is important, as it serves to indicate the aim of the sermon and reveal the shift between the Attitude System in the speech, if it occurs.

Table 31

Aim of Each Sermon with Hyper-Themes

Sermon	Hyper-Themes	Sermon Aim
1	<p>(1) Humans are granted with glorious merits</p> <p>(2) Humans are responsible because they are granted with the right tools to show character</p> <p>(3) Facing challenges in life is rewarding on earth and in the afterlife.</p>	Behavior
2	<p>(1) Islam promotes the principle of civilized coexistence</p> <p>(2) communicate with noble values</p> <p>(3) Islam forbids insulting other’s beliefs</p> <p>(4) civilized coexistence has positive outcomes.</p>	Ethics
3	<p>(1) to fend off evil with good</p>	Behavior
4	<p>(1) Islam is completed and perfected.</p> <p>(2) it is important to mention that some of the most dangerous and devastating turmoil in our days results from misconceptions disseminated by extremist groups.</p> <p>(3) Muslim scholars warned against suspicious ideas</p> <p>(4) one way to avert misconceptions and prove their unlawfulness is by seeking the advice of people who have sound knowledge, who have mature ways of thinking, and who are moderate in their judgments.</p> <p>(5) parents, when educating their children, should protect them against suspicious ideas.</p>	Challenging Issue
5	<p>(1) the faithful believers who run a beneficial trade, recite the Quran in days and nights, establish prayers to please their Lord, and spend from their wealth in private and in public shall, by Allah's grace, see their good deeds increased in amounts they could barely imagine</p>	Religious Teachings
6	<p>(1) In few days we will welcome the blessed month of Ramadan</p>	Religious Teachings

7	(1) These days of Ramadan that we are witnessing are amongst the most blessed ones in the holy month, the days of forgiveness and mercy	Religious Teachings
8	(1) good ethics are the foundation of society (2) education enhances the values and manners of individuals (3) the UAE launched a new course in the school curricula, “moral education.”	Ethics
9	(1) we are witnessing blessed days and nights, being the first ten days of Dhul Hijja (2) The first ten days of Dhul Hijja are a great opportunity for attaining Allah’s forgiveness and winning rewards equal to those granted for performing Hajj	Religious Teachings
10	(1) every nation relies on the younger generation. (2) the leadership of the UAE puts the young generation as its first priority.	National Speech
11	(1) Good ethics are of foremost importance and value for man. They lead to the welfare of the individual in this world and in the Hereafter. (2) an employee needs before all else to embrace good manners so as to elevate his standing, excel in his performance (3) one of employment contract terms is the compliance with the code of ethics and professional conduct document	Ethics
12	(1) celebration of the 45th national day and remind people of this occasion	National Speech

The sermons were then grouped according to their aim and main attitude pattern, as shown on Table 32. In each category of the sermons, the ones that were grouped together were compared to identify how Appraisal theory affects them and, in turn, how it is affected by the genre of the sermon. The comparison was made between the main types of main topic referents that appeared in the coded phrases among the grouped sermons, regardless of the

differences in topic. The main topic referents in texts play a major role in applying the Attitude System.

Next, this chapter discusses in more detail the general Attitude System patterns found in the sermons, and shows how the 12 sermons were grouped according to goal(s), Attitude System pattern(s), and how the main topic referents were presented in each sermon. After this, the chapter will focus on multiple coding, and will discuss some challenges to the Attitude System and to Appraisal theory. This chapter will conclude with future recommendations and a summary of the findings. The main objective of this chapter is to answer the research questions, which were presented earlier in the methodology chapter:

1. How are the main topic referents and hyper-themes represented and linked to the Attitude values in the sermons?
2. How are evaluative meanings constructed into the Attitude System in the sermons?

General Attitude System Patterns

Unlike the previous chapters, which discussed the 12 sermons individually, this section discusses common patterns amongst them. Obviously, the sermons have different objectives and topics, and so their distribution according to Appraisal theory will also vary. Table 30 shows each sermon's aim, and main distribution of the Attitude System. The titles of the sermons appear only in the written form and were not actually delivered during the sermons. Table 32 summarizes the findings of Tables 30 and 31.

Table 32

Sermons Grouped Based on Common Analysis Patterns and Aims

Sermon	Aim	Common Analysis Pattern
1, 3	Behavior	[+Judgment], [+Affect]
2, 8, 11	Ethics	[+Appreciation], [+Judgment]
4	Challenging Issue	[+Judgment], [+Affect], [+Appreciation]
5, 6, 7, 9	Religious Teachings	[+Appreciation], [+Affect]
10, 12	National Speech	[+Judgment: Esteem]

Table 32 shows common analysis patterns amongst the 12 sermons, which are grouped according to their aims. This grouping shows a similarity in the distribution of the Attitude System in the analysis. The aim of each sermon is identified through the Hyper-Themes, which are based on Periodicity theory. Also, the Hyper-Themes of each sermon demonstrate the main aim of the sermons.

As a result, they were grouped on Table 32, based on the information presented in Table 30 and the Hyper-Themes in the analysis of the sermons in Chapter 4. The following section discusses each of the five groups into which the 12 sermons were placed. The first group includes the first and third sermons; the second group includes Sermons 2, 8, and 11; the third group includes Sermon 4; the fourth group includes Sermons 5, 6, and 9; and, the fifth group includes Sermons 10 and 12.

Group One

The first and third sermons aim to change or enhance the behavior of individuals. The distribution of the Attitude System shows [+Judgment] and [+Affect] in both sermons. This is presented on Table 33.

Table 33

Sermons 1 and 3 Grouped According to Aims

Sermon Title		Hyper-Themes	Aim	Main Analysis Pattern
1	On Shouldering Responsibility	1. Humans are granted with glorious merits 2. Humans are responsible because they are granted with the right tools to show character 3. Facing challenges in life is rewarding on earth and in the afterlife.	Behavior	[+Judgment], [+Affect]
3	Repel by the Deed that Is Better	1. to fend off evil with good	Behavior	[+Judgment], [+Affect]

The analysis of the first sermon revealed 52 codes, 41 of which have a [Judgment] value that is 78.8% of the analysis distribution, 9 have an [Affect] value (17.3%), and 2 have an [Appreciation] value (3.8%), which is insignificant. This leads to the major analysis of the first sermon, which contains both [Judgment] and [Affect]. A similar distribution appears in the third sermon, which has 28 analysis codes. Of these, 12 have a [Judgment] value that is 42.8% of the analysis, 13 codes appear as [Affect] values (46.4%), and three appear as [Appreciation] values (10.7%). Table 34 shows the coding percentage of Sermons 1 and 3.

Table 34

Distribution of Attitude System in Sermons 1 and 3

Sermon Title		Attitude System			Main Attitude System Pattern
		Affect	Appreciation	Judgment	
1	On Shouldering Responsibility	17.3%	3.8%	78.8%	[+Judgment], [+Affect]
3	Repel by the Deed that Is Better	46.4%	10.7%	42.8%	[+Judgment], [+Affect]

The first and third sermons share similar main topic referents and also the values “better human attitude” [+Judgment] and “the result of better attitude” [+Affect]. The *khatib* uses an affectually-based approach to encourage the audience to feel sympathy for those grieving. The [+Affect] value arises from the reward of adapting [+Judgment]. In both sermons, the aim of the text and the main topic referents that appear in each sermon are reflected in the similarities between the Attitude System and Appraisal theory. The aim of both sermons was to support better behavior among people, as is revealed in the Hyper-Themes and the title of the sermons (see Table 33). As such, the sermon relies on [+Judgment] and [+Affect] values for a better evaluative stance. The main topic referents in first and third sermons are presented on the tables, below (see Tables 35 and 36). The examples on the tables are recalled from the sermons as discussed in the fourth chapter. The tables below present the main topic referents in the first row with examples from the sermons in the second row.

Table 35

Two Main Topic Referents with Examples from the First Sermon

	Better human attitude [+Judgment]	The result of better attitude [+Affect]
Sermon 1	<p><u>perseverance</u> and <u>patience</u> and <u>show keenness</u> to <u>keep high performance, sustain excellence, progress and do work to his best</u></p> <p><u>to endure difficulties and be determined to achieve his setout goals</u></p> <p>one can <u>exhibit the ability to endure hardships</u> and <u>tolerate challenges in many ways</u></p> <p><u>He (the Prophet) demonstrated patience</u></p> <p>the Prophet pbuh showed <u>unwavering determination to fulfill his trust and achieve his mission.</u></p> <p>Prophet pbuh and <u>demonstrate patience and resolution</u></p> <p>He was <u>characterized with patience, good companionship, kind speech, mercy and compassion.</u> He <u>never used to return an evil with an evil, but rather he was pardoning and forgiving</u></p> <p>they <u>should demonstrate strength, determination, and wisdom</u></p>	<p><u>bring happiness to people</u></p> <p><u>until our beloved UAE became a powerful country</u></p> <p>to ensure our comfort and <u>secure our stability and safety</u></p> <p><u>he extended his thanks and appreciation</u></p> <p>that aimed <u>at bringing happiness to people</u></p>

Table 36

Two Main Topic Referents with Examples from the Third Sermon

Sermon	Better human attitude [+Judgment]	The result of better attitude [+Affect]
3	<p>He ordered us to counter the mischief with <u>a better attitude</u></p> <p><u>treat him in kindness</u></p> <p><u>those who fend off evil with good will find that their enemies become like close friends</u></p> <p><u>Such behaviours reflect understanding and wisdom</u></p> <p>but <u>rather forgive them and treat them in kindness.</u></p> <p><u>He pbuh also emphasized that the best of deeds is to be good to those who were evil to you</u></p> <p>the Prophet <u>pbuh was good to people</u></p> <p><u>restrain their anger and forgive others</u></p> <p><u>honourable behaviour that one has to possess</u></p>	<p><u>shall be rewarded with abundant welfare and happiness in this world and in the Hereafter</u></p> <p><u>Glad tidings</u></p> <p><u>will be rewarded with Paradise as their eternal dwelling.</u></p> <p><u>a great thing to forgive who mistreats you</u></p> <p><u>enjoined them to be good</u></p> <p><u>He rewards them abundantly, praises them and expresses His love to and satisfaction</u></p> <p><u>their hearts will be free of any hatred or envy</u></p> <p><u>disputes will be resolved, happiness will spread and hearts get purified from animosity and envy</u></p> <p><u>the reward for such purification is no less than Paradise as one's perpetual abode</u></p> <p><u>allowing them to live in peace and tranquility.</u></p> <p><u>Allah will bless them and receive the respect of people, and see their status raised</u></p>

Group Two

The second, eighth, and eleventh sermons aim to discuss ethical or societal issues, as reflected in the common distribution of the Hyper-Themes (see Table 37).

Table 37

Sermons 2, 8, and 11 Grouped According to Aim

Sermon Title		Hyper-Themes	Aim	Main Attitude System Pattern
2	On Intercultural Communication	1. Islam promotes the principle of civilized coexistence 2. communicate with noble values 3. Islam forbids insulting other's beliefs 4. civilized coexistence has positive outcomes.	Ethics	[+Appreciation], [+Judgment]
8	On Moral Education	1. good ethics are the foundation of society 2. education enhances the values and manners of individuals 3. the UAE launched a new course in the school curricula, "moral education."	Ethics	[+Appreciation], [+Judgment]
11	On a Professional Code of Conduct and Ethics	1. Good ethics are of foremost importance and value for man. They lead to the welfare of the individual in this world and in the Hereafter. 2. an employee needs before all else to embrace good manners so as to elevate his standing, excel in his performance 3. one of employment contract terms is the compliance with the code of ethics and professional conduct document	Ethics	[+Appreciation], [+Judgment]

The analysis of these three sermons demonstrates similarity in some Hyper-Themes, as shown in the table above. Also, the Attitude System analysis shows similarity in distribution throughout the text. The [+Appreciation] and [+Judgment] values appear the

most in the three sermons, and Table 30 shows the distribution of Attitude System. The second sermon has 26 phrases coded, 10 of which were given an [Appreciation] value (38.5%) and another 10 that were assigned a Judgment value (38.5%). The last six phrases were given an Affect value (23%). The eighth sermon had 33 coded phrases, 21 of which were valued with Appreciation (63.7%). Additionally, 11 coded phrases were valued as Judgment (33.3%) and one coded phrase was given Affect (3%). The eleventh sermon has 30 coded phrases, 14 of which were valued as Appreciation (46.7%), and another 14 coded phrases that were valued as Judgment (46.7%). Two coded phrases were valued as Affect (6.6%) (see Table 38).

Table 38

Distribution of Attitude System in Sermons 2, 8, and 11

Sermon Title		Attitude System			Main Attitude System Pattern
		Affect	Appreciation	Judgment	
2	On Intercultural Communication	23%	38.5%	38.5%	[+Appreciation], [+Judgment]
8	Repel by the Deed that Is Better	3%	63.7%	33.3%	[+Appreciation], [+Judgment]
11	On a Professional Code of Conduct and Ethics	6.6%	46.7%	46.7%	[+Appreciation], [+Judgment]

Bringing the analysis together, the second sermon contains several sequences of points of alignment and solidarity. In this text, the main two main topic referents are “ethical merits” and “people’s behavior.” The ethical merits are valued as [+Appreciation], and people behavior is valued as [+Judgment], introduced to support what has been introduced as merits. The ethical merits demonstrate abstract merits, which are valued as [+Appreciation].

To emphasize the alignment, the *khatib* admires people's positive behavior, and encourages agreement from the audience by recalling some examples from the Prophet Mohammad. Furthermore, affectual alignment appears in the final stage of the text, and serves to emphasize the alignment by introducing the positive outcomes of fruitful human relationships. Table 39 below demonstrates the main topic referents in the second sermon.

Table 39

Examples from the Second Sermon of the Two Main Topic Referents

Sermon	Ethical Merits [+Appreciation]	People Behavior [+Judgment]
2	<p>building <u>fruitful relationships</u> amongst people based on <u>kindness, good deeds and words</u></p> <p><u>Treating</u> communities and people in <u>kindness</u></p> <p>a set of noble values and codes of conduct that formed the basis for a <u>civilised</u> intercultural communication</p> <p>it called for <u>tolerance, compassion, justice, loyalty and honesty as well as patience, forbearance, kindness, and giving for charity</u></p> <p><u>those merits to be the light that guides every Muslim</u></p> <p>Islam <u>forbids all acts that might insult others' beliefs</u></p> <p>Without a doubt, <u>the positive outcomes of civilised coexistence are abundant</u></p> <p>It is also a means of <u>combating extremism and its destructive consequences</u></p>	<p><u>acts of goodness towards non-Muslims lies in the act of being kind with the weak amongst them, helping the poor, providing food for the hungry and cloths for those who are short of resources.</u></p> <p><u>speaking with them in good words, having mercy on them, supplicating to Allah to bless them with guidance and happiness, safeguarding their wealth, children and honour as well as protecting their rights and interests, helping them against oppression and not coerce them to accept Islam.</u></p> <p>Muslims, throughout history, <u>demonstrated a high degree of peaceful and constructive communication.</u></p> <p>they set an example in <u>tolerance by keeping good contact with others and treating all people nicely</u></p> <p><u>keeping good ties with relatives</u></p> <p><u>He granted them protection and undertook the responsibility of ensuring their safety</u></p> <p><u>he pbuh protected non-Muslims' honour, safeguarded their properties and prohibited their killing</u></p> <p><u>He also decreed establishing justice in dealing with them and warned against diminishing their rights</u></p>

The eighth sermon is similar to the second in its strategic alignments. It begins with [+Appreciation] to promote the importance of ethics, and goes on to emphasize the alignment with [+Judgment] that relates to how the Prophet Mohammad demonstrated the promoted ethics in the text of the sermon. The affectual alignment applied in the final stage of the text serves to close the topic with [+Affect], thus maintaining the introduced ethics. Like the second sermon, this one also has two main topic referents, which are “ethics” and the “Prophet Mohammad.”

Lastly, the eleventh sermon is constructed around two main topic referents, which are “good ethics” and “employee attitude.” As with the second and eighth sermons, this sermon has applied alignment strategic. The “good ethics” are admired with [+Appreciation], and good workers who demonstrate such behavior are praised with [+Judgment]. Tables 40 and 41, below, demonstrate the main topic referents in the eighth and eleventh sermons.

Table 40

Examples from the Eighth Sermon of Two Main Topic Referents

	Ethics [+Appreciation]	Prophet Mohammad [+Judgment]
Sermon 8	<p><u>Good ethics</u> are the foundation for building the society <u>good morals communities advance and civilisations thrive.</u></p> <p>Education <u>in its core is strengthening the most beautiful values and good manners</u></p> <p>to acquire <u>the noblest norms</u> such as <u>honesty, sincerity, adhering to laws and regulations and respecting others</u></p> <p>Those include <u>generosity, courage, chastity, magnanimity, helping the needy, high vigour, fulfilment of the promises, and keeping good neighbourly bonds,</u> among others</p> <p><u>good ethics</u> are the foundation of <u>every goodness and virtue</u></p>	<p>the Prophet pbuh was <u>the epitome of high morality and ethics.</u></p> <p>This is why he pbuh is the <u>right model</u> for us to follow</p> <p>the <u>noble characters</u> that the Prophet pbuh called for saying</p> <p>Those who are <u>well-mannered</u> will, by Allah’s grace, win people’s respect in this life and be close to the Prophet pbuh in the next.</p>

Table 41

Examples from Eleventh Sermon of the Two Main Topic Referents

	Good ethics [+Appreciation]	Employee attitude [+Judgment]
Sermon 11	<p><u>Good ethics are of foremost importance and value for man</u></p> <p><u>an employee needs before all else to embrace good manners so as to elevate his standing, excel in his performance</u></p> <p><u>One of the most important qualities that an employee must have is honesty</u></p> <p><u>Embracing good moral principals at work is vital for excellence at work, commitment to its performance goals</u></p> <p>Another fundamental pillar of <u>good work culture is fairness and impartiality.</u></p> <p><u>Establishing justice at work involves treating customers on a fair and equal basis</u></p> <p><u>Islam attributes a very high status to good work manners and urges Muslims to embrace them.</u></p>	<p>Through good manners <u>one will</u>, by Allah's grace, <u>attain elite status</u> in this life and <u>a high rank in Paradise</u></p> <p><u>an employee should always tell the truth</u> when communicating with others, <u>be committed to his promises</u> and <u>loyal to his work</u> by doing his possible best</p> <p><u>Individuals with a good work ethic are usually very productive people</u></p> <p>An employee who <u>demonstrates good work ethics</u> will, <u>fulfil the trust placed in their hands</u> by their employers</p> <p><u>a fair employee should be unbiased in his dealings with his colleagues and team members</u></p> <p>By so doing, they will <u>contribute to elevating the level of performance</u> of their organisations</p> <p>an employee with <u>a good character</u> should <u>show respect</u> and <u>courtesy</u> towards his superiors</p> <p>it is part of <u>courteous behaviour</u> for an employee to be <u>pleasant and positive</u> at work place, meeting people with a <u>cheerful face</u></p> <p><u>They should also behave in a manner that serves to promote and preserve the integrity and the good reputation</u></p>

In the three sermons, the Attitude System is constructed in a similar manner, although the sermon topics vary. The Hyper-Themes and the individual goal of each of the three texts

result in similar Attitude System alignments. Furthermore, the main topic referents that appear are similar amongst the three different sermons. Thus, the goal of each sermon affected the distribution of the main topic referents through similar sermons, and the evaluative stance of Attitude System in Appraisal theory.

Group Three

The fourth sermon, which aims to challenge ideas, is the only one that applies the whole Attitude System to each of its arguments. Also, it is the only sermon that changes an issue. Table 42 summarizes the Hyper-Themes in the text, and presents the aim and main analysis codes that appear throughout the sermon.

Table 42

Aim of Fourth Sermon Based on Analysis of Title/Hyper-Themes

Sermon Title		Hyper-Themes	Aim	Main Attitude System Pattern
4	On Suspicions and Misconceptions	1. Islam is completed and perfected. 2. it is important to mention that some of the most dangerous and devastating turmoil in our days results from misconceptions disseminated by extremist groups. 3. Muslim scholars warned against suspicious ideas 4. one way to avert misconceptions and prove their unlawfulness is by seeking the advice of people who have sound knowledge, who have mature ways of thinking, and who are moderate in their judgments. 5. parents, when educating their children, should protect them against suspicious ideas.	Challenging IssMe	[+Judgment], [+Affect], [+Appreciation]

The analysis of the fourth sermon includes 30 coded phrases, 12 of which are labeled as [Affect]. Thus, 40% of the total sermon is weighted toward Affect. Additionally, 11 phrases were valued as Judgment (36.7%), and 7 phrases were coded as Appreciation (23.3%). From this it is interpreted that the sermon relied on the whole Attitude System of Appraisal theory to achieve its goals (see Table 43).

Table 43

Distribution of Attitude System in Fourth Sermon

Sermon Title		Attitude System			Main Attitude System Pattern
		Affect	Appreciation	Judgment	
4	On Suspicions and Misconceptions	40%	23.3%	36.7%	[+Judgment], [+Affect], [Appreciation]

The analysis of the fourth sermon using Attitude System demonstrates the unique distribution in this sermon. The sermon aims to challenge the ideas that extremists hold, in order to stop these concepts from spreading. Here, Attitude System is applied differently to each Hyper-Theme. In the first theme, Islam is valued with [+Appreciation] as the source of knowledge and a representation of truth and reality. The second Hyper-Theme focuses on the extremists and presents them as an ignorant entity, linking them with [-Judgment] value to distance the audience from such extremist people and foreground [-Judgment] by aligning the audience around shared views. The subsequent Hyper-Theme is constructed on one entity, “suspicious ideas,” which is valued as [-Appreciation] and [-Affect]. Foregrounding [-Appreciation] over [-Affect] serves to strengthen alignment with Islamic values against suspicious ideas and to maintain distance between the audience and the views of extremists in the society.

The fourth Hyper-Theme includes [+Judgment], which is valued toward “people of knowledge” who can offer solutions for avoiding the suspect ideas of extremists. The last Hyper-Theme demonstrates “knowledge and awareness” as an entity that is valued with [+Affect]. The fourth sermon is constructed in several stages; each one has its own entity that is valued differently according to the Attitude System, to give it maximum rhetorical force. This pattern appears in this sermon, which aims to challenge extremist ideas. This shows how

Attitude System is applied throughout the sermon to meet the goal of the text. Through the different methods of employing Attitude System, the core goal of the sermon, rather than the topic, is attained.

Group Four

By contrast, the sermons in Group Four tackle religious teachings and show a different distribution of the Attitude System. Additionally, the main Attitude patterns are [+Affect] and [+Appreciation], with [+Judgment] occurring at the minimum or not at all so it is not coded as it was insignificant, as in the sixth sermon. Table 44 shows the grouped sermons with their Hyper-Themes, the goal of each sermon, and the main pattern found.

Table 44

Fourth Sermon Aims Determined Through Analysis of Title/Pattern of Hyper-Themes

Sermon Title		Hyper-Themes	Aim	Main Attitude System Pattern
5	On increasing good deeds	1. The faithful believers who run a beneficial trade, recite the Quran in days and nights, establish prayers to please their Lord, and spend from their wealth in private and in public shall, by Allah's grace, see their good deeds increased in amounts they could barely imagine	Religious Teachings	[+Affect], [+Appreciation]
6	May Allah bring Ramadan with blessings and piety	1. In a few days we will welcome the blessed month of Ramadan	Religious Teachings	[+Affect], [+Appreciation]
7	On the Night of Decree	1. These days of Ramadan that we are witnessing are amongst the most blessed ones in the holy month, the days of forgiveness and mercy	Religious Teachings	[+Affect], [+Appreciation]
9	On deeds that are gracious in rewards	1. We are witnessing blessed days and nights, being the first ten days of Dhul Hijja 2. The first ten days of Dhul Hijja are a great opportunity for attaining Allah's forgiveness and winning rewards equal to those granted for performing Hajj	Religious Teachings	[+Affect], [+Appreciation]

The analysis of the fifth sermon found 16 coded phrases, eight of which were coded as [+Appreciation] (50%). Additionally, seven phrases were coded as [+Affect] (43.75%); only one phrase was coded as [+Judgment] (6.25%). As such, the main analysis pattern that appears is [+Affect] and [+Appreciation]. Twenty-two coded phrases were found in the sixth sermon, 13 of which were valued with [+Affect] (59%) and eight of which were valued as

[+Appreciation] (41%). There was no [Judgment] value. The seventh sermon had 20 phrases, five of which were coded as [+Affect] (25%). Additionally, [+Appreciation] was coded in 14 phrases (70%), and only one phrase appeared as [+Judgment] (5%). The last sermon in this group is the ninth sermon. It had 18 coded phrases, four of which were [+Affect] (22.2%). Additionally, 13 other phrases were coded as [+Appreciation] (72.2%), and only one phrase had [+Judgment] (5.5%). Table 45 presents the percentage of the Attitude distribution of the sermons that have common Attitude System implications.

Table 45

Distribution of Attitude System in Sermons 5, 6, 7, and 9

Sermon Title		Attitude System			Main Attitude System Pattern
		Affect	Appreciation	Judgment	
5	On increasing good deeds	43.75%	50%	6.25%	[+Affect], [Appreciation]
6	May Allah bring Ramadan with blessings and piety	59%	41%	--	[+Affect], [Appreciation]
7	On the Night of Decree	25%	70%	5%	[+Affect], [Appreciation]
9	On deeds that are gracious in rewards	22.2%	72.2%	5.5%	[+Affect], [Appreciation]

In the discussion of the analysis, the fifth sermon was found to have two main topic referents, “follow teachings” and “rewards.” These are presented as suggestions: if one follows religious teachings, then s/he will be rewarded. The first main topic referent, “follow teaching,” is valued with [+Appreciation], and the result of obeying teachings is “rewards”

that are valued [+Affect], since one will be pleased, satisfied, or secure (see Table 46, below).

Table 46

Examples from Fifth Sermon of the Two Main Topic Referents

Sermon	Follow Teachings [+Appreciation]	Rewards [+Affect]
Sermon 5	<p><u>amongst the most rewarded trades</u></p> <p>Another <u>great virtue</u> of reciting the Quran</p> <p><u>observing prayer is one of the strongest and most rewarded acts</u></p> <p><u>such a great honour to pray amongst the worshipers</u></p> <p><u>Another rewarding trade</u> with Allah, the Almighty, <u>is giving for charity.</u></p>	<p><u>They shall also expect their sins to be forgiven</u></p> <p><u>for each letter of the Quran we read, we will attain multiple rewards</u></p> <p><u>learning the Quran is better for the believer than possessing treasures and great wealth.</u></p> <p><u>whoever walks to the mosque Allah will raise their status and increase their credits of good deeds.</u></p> <p><u>shall definitely win multiple rewards</u></p>

The sixth sermon is another religious teaching sermon that demonstrates a similar Attitude theory distribution. The sermon mainly relies on two topic referents, “Ramadan” and “benefits of Ramadan.” The former is expressed as [+Appreciation], meaning to appreciate the holy month, and the latter is expressed with [+Affect] to indicate satisfaction, happiness, or safety in practicing Islam during this time. Table 47 below presents the main topic referents with examples from the sixth sermon.

Table 47

Examples from Sixth Sermon of the Two Main Topic Referents

	Ramadan [+Appreciation]	Benefits of Ramadan [+Affect]
Sermon 6	<p>In few days we will welcome <u>the blessed month</u> of Ramadan</p> <p>Allah has <u>favoured</u> over others.</p> <p><u>Ramadan erodes misdeeds</u></p> <p><u>it effaces the wrongdoings with the good deeds</u></p> <p><u>Quran were revealed in it.</u></p> <p>Ramadan is also <u>a good time for increasing good deeds</u></p> <p>Ramadan is a <u>gracious</u></p> <p><u>Ramadan strengthens our patience and endurance</u></p>	<p><u>congratulations</u> for us on the advent of Ramadan, a <u>month which is full of pleasure.</u></p> <p>in Ramadan, <u>people will be freed</u> from the Hellfire</p> <p>the Almighty <u>to protect us</u> from the Hellfire</p> <p><u>the month of Ramadan with blessings, piety, safety and peace</u></p> <p>is promised to receive <u>a great reward</u></p> <p>they will be under the <u>protection and care of Allah</u></p> <p><u>they feel grateful</u> to Allah for <u>granting them success</u></p> <p><u>Ramadan is also a beautiful occasion</u></p> <p><u>purifying their hearts</u></p> <p><u>strengthening thereby the bonds of compassion amongst them,</u></p>

The seventh sermon was also found to have a similar distribution. The main topic referents appearing in this text were “the night of decree” and “benefits of this night.” Similarly, [+Appreciation] was associated with the former and [+Affect] was associated with the latter. Lastly, the ninth sermon demonstrated a similar attitudinal pattern to the previous sermons in this category. It is constructed around two main topic referents, “10 days of Dhul Hijja” and “rewards of practicing during this period.” The first was valued as

[+Appreciation]; the second was valued with [+Affect]. Tables 48 and 49 present the main topic referents of the seventh and ninth sermons.

Table 48

Examples from the Seventh Sermon of the Two Main Topic Referents

	The Night of Decree [+Appreciation]	Benefits of this Night [+Affect]
Sermon 7	<p>These days of Ramadan that we are witnessing are <u>amongst the most blessed ones in the holy month</u></p> <p><u>the Night of Decree, a night that is better than a thousand months</u></p> <p>this <u>blessed night</u></p> <p><u>it is better than over eighty three years.</u></p> <p>this <u>sacred night</u> many merits</p> <p>the Night of Decree was given this name because in it Allah, the Most High, sent down an <u>honoured</u></p> <p>this night as <u>the night of tranquility, goodness and peace</u></p> <p><u>the extremely perfect type of forgiveness.</u></p>	<p>He grants <u>multiple rewards</u></p> <p>In it, the <u>blessings and bounties flow limitlessly</u></p> <p><u>hoping to attain its virtues and goodness.</u></p> <p><u>being grateful to His bounties by thanking Him and giving as much for charity as possible</u></p>

Table 49

Examples from the Ninth Sermon of the Two Main Topic Referents

	10 days of Dhul Hijja [+Appreciation]	Rewards of Practicing During this Period [+Affect]
Sermon 9	<p>we are witnessing <u>blessed days and nights</u>, being the first ten days of Dhul Hijja</p> <p>Dhul Hijja because they <u>fall in a sacred month</u></p> <p><u>during these days, the best acts of worship are recommended</u></p> <p>such <u>righteous deeds are gracious</u></p>	<p>In these days, <u>Allah multiplies His rewards</u></p> <p>The first ten days of Dhul Hijja are <u>a great opportunity for attaining Allah's forgiveness and winning rewards</u> equal to those granted for performing Hajj</p> <p>Such <u>gracious reward</u> can also be <u>achieved by seizing the opportunity</u> during these ten days</p>

This group is the largest of the five, incorporating four sermons that share the similar goal of religious teaching, and which also contain semantically similar main topic referents. Therefore, the Attitude System was constructed similarly throughout this group of sermons. As such, the goal of each of the sermons limited the types of main topic referents and therefore the Attitude System implication throughout the text.

Group Five

The tenth and twelfth sermons were similar in analysis and aim, as they both relate to national events and both rely on [+Judgment: Esteem]. The aim of the two sermons in this group is to identify both sermons as not religious discourse, despite the fact that they occur in the religious arena of the mosque. There is a strong correlation between the aim of the sermons in this group and the distribution of Attitude values, [Judgment: Esteem] associated with social norms and expectations, as mentioned earlier in Chapter 3.

Table 50

Sermons 10 and 12 Grouped According to Aims

Sermon Title		Hyper-Themes	Aim	Main Attitude System Pattern
10	On Youth	1. Every nation relies on the younger generation. 2. The leadership of the UAE puts the young generation as its first priority.	National Speech	[+Judgment]
12	The Union: A Historical Achievement	1. Celebration of the 45th national day and remind people of this occasion	National Speech	[+Judgment]

The analysis of the tenth sermon was coded 31 times, 19 of which had a [Judgment] value (61.3%). Additionally, six were given [Affect] (19.35%) and six were valued as [Appreciation] (19.35%). This leads to the major analysis of the first sermon, which appeared as [Judgment]. A similar distribution appeared in the twelfth sermon, which had 32 coded phrases. Of these, 14 were valued as [Judgment] (43.8%), nine of which were coded as [Affect] (28.1%), and nine of which were valued as [Appreciation] (28.1%). Table 51 shows the coding percentages of the tenth and twelfth sermons, with the former having [Judgment] as the most dominant system in the text (61.3%), similar to the twelfth sermon (43.8%).

Table 51

Distribution of Attitude System in Sermons 10 and 12

Sermon Title		Attitude System			Main Attitude System Pattern
		Affect	Appreciation	Judgment	
10	On Youth	19.36%	19.35%	61.3%	[+Judgment]
12	The Union: A Historical Achievement	28.1%	28.1%	43.8%	[+Judgment]

This analysis revealed a similar implication of Appraisal theory in the two sermons, which initially both aim to conduct a national discourse. In the tenth sermon, the text is constructed on the themes “youth and leaders of the nation,” and “nation and community.” These two major main topic referents are valued differently, as the former is valued as [+Judgment] to commend their attitude; and due to their positive values, the latter reflect positively with [+Affect]. As such, the sermon strategically uses Judgment-based alignment to support youth in building their nation for the betterment of society. The text recalls the sacrifice of the army in the current war and praises their endeavors to secure the nation, which sets an example for the audience and ensures national alignment with the goal of securing the nation through empathy. Table 52 presents the main topic referents in the tenth sermon.

Table 52

Examples from the Tenth Sermon of the Two Main Topic Referents

	Youth and Leaders of the Nation [+Judgment]	Nation and Community [+Judgment]
Sermon 10	<p>the youth have <u>aspirations and good will</u> to <u>surmount all their challenges</u> and <u>achieve their goals</u></p> <p>In the UAE, our <u>wise leadership puts the young generation on top of its priorities</u></p> <p>our leaders believe in their ability to <u>surmount challenges and achieve excellence</u></p> <p>our <u>astute leaders</u></p> <p><u>Our young generation is a source of pride for the UAE</u></p> <p><u>the youths are their nation's ambassadors in seeking knowledge</u></p> <p>they are <u>the secret to its strength</u></p> <p><u>they encouraged them to pursue knowledge and develop themselves to best serve their country.</u></p> <p>the <u>wise and well-educated youth</u> are the basis for nations' prosperity</p> <p><u>our youth will be able to reflect the authentic principles of their nation</u></p> <p>our beloved youngsters are encouraged to <u>make use of all the capabilities and seize all the opportunities</u> that their country offered to them.</p>	<p>any nation would depend on the <u>strength and will</u> of its young generation</p> <p><u>lead their communities' progress and secure their nation's welfare thanks to their capabilities and potentials.</u></p> <p><u>to make them the most dynamic national power for building the present and laying down the foundations for the future</u></p> <p><u>use their acquired knowledge in further developing their countries</u></p> <p>will contribute to preserving their <u>beloved country's solidarity</u></p> <p>they will sustain <u>their countries' elevated standing.</u></p>

The twelfth sermon demonstrates a similar judgment-based text strategy to the tenth sermon, but is constructed around two main topic referents: “the union of the nation” and “united people.” The former is the unification of the United Arab Emirates (UAE) as a civilized nation, valued as [+Appreciation]. The second is that people are admired, and it demonstrates the major theme of the text. People as an entity include the community members and leaders of the nation, who are admired as well. The outcome of the united society is that the UAE is associated with positive feelings and [+Affect], and is discussed in the text as a secure, civilized, and exemplary nation. The text uses the affect-based alignment with the audience to equate support from the people to appreciate and celebrate the achievement of unification. As can be seen, both sermons have similar features, such as the aim of the texts that is reflected in the topic and the Hyper-Themes that are national speech. Also, both sermons are about the distribution of the Attitude System and both rely on the [+Judgment] system. More specifically, both sermons share similar main topic referents and are presented in a similar way. As such, the similarity in the type of text and its aims lead to similar implications of the Appraisal theory, along with the main topic referents in both texts. Table 53 presents the main topic referents of the twelfth sermon with examples.

Table 53

Examples from the Twelfth Sermon of the Two Main Topic Referents

	Union of the Nation [+Judgment]	United People [+Judgment]
Sermon 12	<p>we are commemorating, these days, the 45th UAE National Day and rejoicing such a historical achievement that will be remembered</p> <p><u>scholars and people of wisdom agreed to that unity is a source of good living</u></p> <p><u>without unity nations cannot flourish, nor can civilisations emerge or survive</u></p> <p><u>Truly, unity is a source of strength and blessings</u></p> <p><u>unity is the path towards strength and excellence.</u></p> <p><u>unification a goal and objective</u></p> <p><u>The Prophet pbuh called for unification in many aspects of the life</u></p> <p><u>With unity lives will be protected, honour preserved and properties safeguarded</u></p> <p><u>the solid edifice of Union was established in the UAE</u></p> <p><u>They spared no efforts in the way of establishing the Union</u></p> <p><u>unity is a blessing that we should show gratitude for</u></p> <p><u>The union, therefore, is such a gracious bounty that brings</u></p>	<p>Hardly can any nation rise its standing or enjoy welfare unless its people come together and join their efforts in the <u>best interest of society</u>.</p> <p><u>with concerted efforts, complemented intellectual powers and united hearts that civilisations are built</u></p> <p><u>So, the bigger the number of people in the gathering, the greater the blessing</u></p> <p><u>In a unified community each member will support others members and protect their interests</u></p> <p><u>Thus, they share their care and mutually shoulder their social responsibility</u></p> <p><u>a believer protects the interests of his brother believers and treat them with kindness and respect</u></p>

	<u>happiness to those who are blessed with it</u> <u>unity is a great blessing</u> <u>unity and harmony are amongst the greatest bounties</u>	
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Multiple Coding

Coding is a major challenge for any analyst. In this study, some phrases in the sermons could be valued with labels that create some challenges to the use of Appraisal theory as an analytical tool. Namely, there is sometimes a need for double or multiple coding. According to Lee (2007, p. 173), double coding, or when linguistic items can take two values, is most justified with the Attitude Systems of Affect, Judgment, and Appreciation, because these encode feelings in a text that can interact with each other and be interpreted differently by different readers depending on co-text, context, and reader position (p. 168). Meaning is not fixed and can vary depending on the context of a sentence or the whole text. As such, double coding appears in many parts of the text with multiple layers of meaning. Table 54 presents some examples of possible double coding from various sermons. Applicable coding labels are marked with an “X” in the right-hand columns.

The justification of double coding is that Appraisal theory is based on feelings and it can interact semantically. Thus, a clause can be interpreted differently by different readers according to their background, text, co-text, and so on. Another reason is that the analysis of written texts in the interpersonal realization is that texts tend to be affected by the spread of prosodic features over the phrase or bigger segment of the text. The interpersonal realization is affected by prosodic realization, which indicates that the meanings can spread over the whole structure of the text. Another justification for multiple coding is that the analysis

occurs in the written form of the text, which can vary in comparison with the spoken form of the same text, leading to the creation of ambiguity in some cases (Lee, 2007, p. 169).

For example, the first quotation in Table 54 has been given two values, [+Appreciation] and [+Judgment], because it can be interpreted as either positively valuing the work that is done by Zaid, implying [+Appreciation], or positively valuing Zaid's behavior, implying [+Judgment]. The same interpretation applies to the rest of the examples.

Table 54

Examples of Double Coding with Sermon Number Indicated

Sermon	Text	Affect	Appreciation	Judgment
1	38. Thus, with perseverance and by being responsible, Zaid carried out <u>a glorious work that has survived throughout the ages</u> gifting us the Holy Quran that, today, we are able to read in one book.		X	X
2	13. <u>Treating</u> communities and people <u>in kindness</u> is one great goal of our sound religion.		X	X
2	46. From this perspective, <u>the UAE has set an example in peaceful and civilised coexistence and a pattern for establishing justice, tolerance and compassion.</u>	X	X	
5	10. This Aya starts with a reference to reciting the Quran, in an indication to its great standing. Indeed, it is <u>amongst the most rewarded trades</u> and one of the worships that bring us closer to Allah, the Most Exalted.		X	X
5	40. <u>Another rewarding trade</u> with Allah, the Almighty, <u>is giving for charity.</u>		X	X
6	12. Let us, then, supplicate to Allah to deprive us not from the virtues of Ramadan, the month that Allah has <u>favoured</u> over others.	X	X	
8	44. Furthermore, moral education plays key role in <u>strengthening individuals' integrity knowledge wise, morally and intellectually.</u> Eventually, <u>this will reflect positively in their behaviour and dealings,</u> setting thereby a good example for the generations to come.		X	X
10	54. Therefore, our beloved youngsters are encouraged to <u>make use of all the capabilities and seize all the opportunities that their country offered to them.</u>		X	X
11	11. In this sense, <u>an employee needs before all else to embrace good manners so as to elevate his standing, excel in his performance</u> and thereby benefit his family, in particular, and community, in general.		X	X
12	34. Amongst the other merits of the union is that <u>it promotes compassion.</u>	X	X	
12	57. <u>We are also proud,</u> on this occasion, of <u>our noble martyrs who are shining stars in the sky of glory and dignity.</u>	X		X
12	78. <u>The union,</u> therefore, is such a gracious bounty that <u>brings happiness to those who are blessed with it.</u>		X	X

In the analysis of the sermons in Chapter 4, single values were used for the examples in the table above; the author relied on context to select a single value. Overall, possible double coding appeared relatively rarely in the sermons. Lee (2007) studied student essays and compared those with high grades with ones that received low grades, concluding that essays with double-coded phrases receive higher grades, indicating an advantage to texts that include more double-coded phrases (p. 188). All the double-coded phrases in this study are presented on Table 54, which indicates that the sermons did not rely on double coding. Lee (2007) concluded that the successful writer applies multiple coding, while the less successful writer employs single coding. However, in religious discourse, the text has to be direct and less ambiguous so that the audience can receive the intended message regardless of their varied backgrounds, and less room is left for interpretation. As such, double coding appears more often in the 12 sermons.

Recommendations for Future Studies

Since the sermons are unified nationwide, more studies of discourse are required. Public speech is persuasive, and future studies should consider how the audience receives the sermons, including the degree of influence as this can be useful to efforts to improve them in the future. In addition, *khatibs* could be interviewed regarding how they relate to the unified sermons. Other future studies might examine the sermons by employing the engagement system and its concern with quotations in a text, because the sermons have many quotations and narratives. Also, examining the graduation system could reveal how the system applies to the sermons. By studying the Attitude, Engagement, and Graduation systems, we can predict the sermons' construction using whole Appraisal theory. Finally, because the sermons

are available in Arabic and English in written form, they present a great opportunity for translation studies in religious discourse.

Since this is a discourse analysis study, it is important to consider common features related to the sermons. These significant features can then relate to recommendations for future study. Obviously, the 12 sermons are constructed to discuss local issues in the UAE. None of the 12 mentioned the global Muslim society, “Al-omma.” This disconnects the society of the UAE from pan-Islamic issues, which is one role of Friday sermons. In addition, every sermon includes the verse that emphasizes obedience to the government and its authority: “O you who have believed, obey Allah and obey the Messenger and those in authority among you” (An-Nisaa, p. 59). That indicates the awareness of authorities of the role of the sermons and their influence on people. On the other hand, there is no criticism of any particular government practice. One advantage of unifying the sermons in the UAE is that it enables cooperation with the Ministry of Education to support government initiatives, such as what is found in Sermon 8.

Conclusion

This chapter discussed the analysis of the 12 sermons in detail and grouped them according to their topic, genre, common features, and common patterns in Attitude System. Sermons with a similar genre exhibit similar Attitude patterns according to the Attitude System, even with different topics. As such, the implication is that the Attitude System is very effective for discourse analysis. The sermons were divided into five categories with similar goals and similar analyses. After grouping the sermons, the discussion focused on the coded phrases as well as decoded the major main topic referents in each text, and then compared them with the rest of the sermons in the same group. The aims of the five groups

are: (a) description of an appropriate behavior, (b) ethical principles emphasized in Islam, (c) challenging issues in current events, (d) religious practices and teachings, and (e) national speech and the role of congregants in their community, society, and position as citizens of their countries.

Some of the phrases were double-coded due to a linguistic item taking two values, and this exposes some challenges to the Attitude System. However, it occurs infrequently, as mentioned in Table 54. In general, the discussion explained how the sermons are constructed according to the Attitude System.

The analysis here has shown us that by attending to the principles of Appraisal Theory (Martin & Rose, 2003), within the larger linguistic framework of Systemic Functional Linguistics, we have a valuable new methodology for exploring the evaluative resources that speakers use to negotiate social relationships and express stance. This study has tested the use of Appraisal Theory on one genre of discourse: Islamic Friday sermons. Results indicate that this theory is a very useful tool in discourse analysis, allowing us to discern the patterns of attitude expression that serve to negotiate social relationships and community norms of behavior and values and how those patterns correlate with lexical choice, topic, and theme. The correlations found in the Friday sermons among attitude expression, sermon goal, major themes, and lexical reference indicate that this kind of study may also produce important results for other genres of discourse.

Chapter 6

Conclusion

The main purpose of this dissertation was to evaluate Friday sermons linguistically. Although Friday sermons are the most influential speeches in the Muslim world and have been throughout Islamic history, they are the least critically inspected in the field of discourse analysis. Recently, Friday sermons were unified in the United Arab Emirates, which has provided the opportunity to eliminate the differences among different *khatibs* thereby providing the opportunity to conduct a linguistic study focusing on the text rather than ideology or personal influences. This also offers an opportunity to conduct a linguistic study on a larger scale. This research applied Attitude System using Appraisal theory introduced under SFL theory.

According to SFL theory, language is a set of social semiotic resources developed in a context that eventually shapes culture. As such, meaning does not occur randomly; rather, it is expressed as three meta-functions: ideational, interpersonal, and textual. The ideational meta-function offers the human experience through linguistic realization. The interpersonal meta-function offers the type of communication discourse that occurs through language that is loaded with feelings and judgment. The textual meta-function plays a significant role in examining the flow of information in a text and studying the construction of a text.

The theoretical framework of this dissertation was based on SFL theory. More specifically, the dissertation discusses the religious discourse of Friday sermons in the U.A.E. to answer the following question: How are evaluative meanings constructed into the system of Attitude in the sermons? To conduct this study, Appraisal theory, which is part of the interpersonal meta-function, and Periodicity theory, which is part of the textual meta-

function, were applied in the analysis process. The 12 sermons were selected from the first Friday sermon of each month from January throughout all 12 months of 2016. These sermons are unified throughout the U.A.E.

Attitude System refers to human feelings, including emotional reactions, judgments of behavior, and the evaluation of things or phenomena (Martin & White, 2005, p. 35), and is subdivided into three categories: affect, judgment, and appreciation. Affect is defined in terms of the resources used to express emotions, whereas judgment refers to the “resources for judging character” and appreciation evaluates human feelings toward things (Martin & Rose, 2003, p. 24). Emotions can be expressed positively or negatively. Affect includes happiness, security, and satisfaction; appreciation includes reaction, composition, and valuation; and judgment includes social sanctions (veracity and propriety) and social esteem (normality, capacity, and tenacity).

The findings show significant correlations among some of the sermons. The analysis placed every sermon in a table and divided the text into sentences. Then, every sentence was coded with a positive or negative value according to Attitude theory. A Hyper-Theme was also coded in every text. The Hyper-Theme serves as the topic sentences. Hyper-Themes demonstrate the main ideas in a sermon to help determine its goal and thus similarity when categorizing the 12 sermons.

The subcategories of the Attitude System indicate some patterns throughout the 12 sermons. Judgment [propriety] appears in sermons that relate to the ethical or behavioral type of discourse as in the first, second, third, fourth, and eighth sermons. The most apparent finding in the appreciation sub-categories is that the second, eighth, and eleventh sermons have more valuation codes than reaction, while the fifth, sixth, seventh, and ninth sermons

code more reaction than valuation. The second, eighth, and eleventh sermons have more judgment codes as well. The fifth, sixth, seventh, and ninth sermon codes show affect more than judgment. The correlations between valuation and judgment and between reaction and affect are emphasized under SFL theory. Martin and White (2005) indicates there is a strong correlation between the Reaction variable and Affect and between Valuation and Judgments (p. 57–58). These findings discuss meanings at the clause level.

Moving to the meanings beyond clauses, we examined the analysis patterns that appear in each of the 12 sermons. Thus, the goal of every sermon (i.e., the main attitude analysis patterns) and the main topic referents (i.e., main entities) were considered in the categorizing process. The goal of each sermon was determined through the Hyper-Themes presented as part of the textual meta-function. In addition, the main topic referents in every sermon were determined through the realization of the coded phrases and tracked main entities that appear throughout the text. The abovementioned three variables show correlations among the 12 sermons. These sermons show different goals such as providing religious teachings, offering national speech, changing behavior, challenging ideas, and enhancing ethics. Religious teachings demonstrate [+Affect] and [+Appreciation]. The first and third sermons, which aim to enhance behavior, have more [+Affect] and [+Judgment] and these demonstrate similar topic referents such as a better human attitude and the result of this better attitude. The second, eighth, and eleventh sermons are ethics focused, which rely on the [+Appreciation] and [+Judgment] system and they also have correlations with the main referents such as ethics and attitude toward people. The fifth, sixth, seventh, and ninth sermons aim to conduct religious teachings and these demonstrate similar Attitude System applications, namely [+Affect] and [+Appreciation]. This group shows similarities in the

main topic referents: following teachings and its rewards. The tenth and twelfth sermons aim to offer national speech; these show [+Judgment] and the main topic referents are similar (youth and leaders, nation and community). Unlike the other sermons, the fourth sermon aims to challenge ideas and this is applied across the Attitude System.

After the unification of Friday sermons in the U.A.E., the examination of such sermons at the national level became linguistically significant. Other linguistic studies have used smaller datasets. In addition, Friday sermons are considered to be the oldest type of public speaking in human history, reaching 15 centuries old. Furthermore, this is the first study to have been carried out since the sermons were unified and was conducted according to SFL theory.

APPENDICES

APPENDIX A. ARABIC TEXT OF THE FIRST SERMON: JANUARY 8, 2016

تَحْمُلُ الْمَسْئُولِيَّةِ	
TEXT	ANALYSIS
الْحُطْبَةُ الْأُولَى	
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، أَثَابَ عِبَادَهُ الْمُجْتَهِدِينَ، وَأَجْرَلَ الْعَطَاءَ لِلصَّابِرِينَ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ سَيِّدَنَا وَنَبِيَّنَا مُحَمَّدًا عَبْدُ اللَّهِ وَرَسُولُهُ، تَحَمَّلَ فِي سَبِيلِ اللَّهِ الصَّعَابَ، حَتَّى بَلَغَ رِسَالَتَهُ، وَأَدَّى أَمَانَتَهُ، فَاللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ الطَّيِّبِينَ الطَّاهِرِينَ، وَعَلَى مَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ.	OPENING
أَمَّا بَعْدُ	
: فَأَوْصِيكُمْ عِبَادَ اللَّهِ وَنَفْسِي بِتَقْوَى اللَّهِ، قَالَ تَعَالَى: (يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ)	
خَلَقَ اللَّهُ تَعَالَى الْإِنْسَانَ، وَجَعَلَهُ خَلِيفَةً فِي الْأَرْضِ، وَزَوَّدَهُ بِقُدْرَاتٍ كَبِيرَةٍ، وَوَهَبَهُ صِفَاتٍ عَظِيمَةً، وَمَرَّبَّ عَلَيْهِ بِالْعَمَلِ وَالْإِرَادَةِ، وَسَخَّرَ لَهُ مَا فِي الْأَرْضِ جَمِيعًا؛ لِيَقُومَ بِوَجِبِ إِعْمَارِهَا وَبِنَائِهَا،	+ Judgment [Esteem] Capacity
قَالَ تَعَالَى: (وَسَخَّرَ لَكُمْ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ إِنَّ فِي ذَلِكَ لآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ).	
وَحَتَّى يُحْسِنَ الْإِنْسَانُ آدَاءَ الْأَمَانَةِ الَّتِي حَمَلَهُ اللَّهُ تَعَالَى إِيَّاهَا، فَلَا بُدَّ أَنْ يَتَمَتَّعَ بِالْقُدْرَةِ عَلَى الْجَلْدِ وَالتَّحْمُلِ، وَالِاسْتِمْرَارِ بِفَاعِلِيَّةٍ فِي الْآدَاءِ، مَعَ الْمُحَافَظَةِ عَلَى التَّمَيُّزِ وَالِانْتِقَاءِ، وَالِإِحْسَانِ وَالِإِتْقَانِ،	+ Judgment [Esteem] Capacity
بِقَوْلِهِ: « إِنَّ اللَّهَ يُحِبُّ إِذَا عَمِلَ الْعَبْدُ عَمَلًا أَنْ يُتَّقِنَهُ ». ρ الَّذِي حَمَلْنَا عَلَيْهِ نَبِيَّنَا	
وَإِنَّ الْإِتْقَانَ الَّذِي يُحِبُّهُ اللَّهُ تَعَالَى فِي الْعَمَلِ يَتَطَلَّبُ مِنَ الْإِنْسَانِ تَحْمُلَ الْمَصَاعِبِ وَالْمَشَاقِّ، وَالصُّمُودَ لِتَحْقِيقِ أَهْدَافِهِ بِرُغْمِ التَّحَدِّيَّاتِ، وَمُوَاجَهَةِ ضَعُوطَاتِ الْحَيَاةِ، وَحَمْلِ النَّفْسِ عَلَى الْمَكَارِهِ وَالصُّعُوبَاتِ، وَالتَّغَلُّبِ عَلَى الشَّهَوَاتِ،	+ Judgment [Sanction] Propriety
: « حُقِّقَتِ الْجَنَّةُ بِالْمَكَارِهِ، وَخُفِّتِ النَّارُ بِالشَّهَوَاتِ ». ρ قَالَ رَسُولُ اللَّهِ	
أَيُّهَا الْمُصَلُّونَ:	
إِنَّ الْقُدْرَةَ عَلَى التَّحْمُلِ فِي مُوَاجَهَةِ الضُّعُوطِ وَالتَّحَدِّيَّاتِ لَهُ صُورٌ كَثِيرَةٌ، وَتَجَالِاتٌ مُتَعَدِّدَةٌ،	+ Judgment [Sanction] Propriety
الْمَشَاقِّ وَالْمَتَاعِبِ فِي هِدَايَةِ النَّاسِ إِلَى اللَّهِ تَعَالَى، وَصَبْرٍ عَلَى إِيدَاءِ قَوْمِهِ ρ فَلَقَدْ تَحَمَّلَ رَسُولُ اللَّهِ طِيلَةَ ثَلَاثِ عَشْرَةِ سَنَةٍ، فَقَدْ آذَوْهُ أَشَدَّ الْإِيدَاءِ، ثُمَّ آذَوْهُ فِي أَهْلِيهِ وَأَصْحَابِهِ، وَقَاطَعُوا عَشِيرَتَهُ جَمِيعًا؛ حَتَّى اضْطُرُّوهُمْ إِلَى الْإِقَامَةِ فِي شِعْبِ أَبِي طَالِبٍ ثَلَاثَ سِنِينَ، صَابِرًا، مُتَّخِذًا مَثَابِرًا،	-Affect [Happiness] - Judgment [Sanction] Propriety
فَمَا قَارَقَ الدُّنْيَا حَتَّى آدَى ρ أَكَلُوا فِيهَا أَوْزَاقَ الشَّجَرِ وَهُمْ مُتَحَمِّلُونَ صَابِرُونَ، وَمَضَى رَسُولُ اللَّهِ الْأَمَانَةَ، وَوَحَّدَ النَّاسَ، وَحَقَّنَ دِمَاءَهُمْ، وَصَانَ أَعْرَاضَهُمْ، وَحَفِظَ حُقُوقَهُمْ وَأَمْوَالَهُمْ،	+ Judgment [Sanction] Propriety
فَأَتَمَّ اللَّهُ تَعَالَى بِهِ الْأَمْرَ، وَحَتَمَ بِهِ الرِّسَالَاتِ،	
فَيَتَحَلَّى بِالصَّبْرِ وَالتَّحْمُلِ، وَيُقَابِلُ الْإِسَاءَةَ بِالِإِحْسَانِ، وَيُوَاجِهُ ρ وَهَكَذَا يَتَّقِدِي الْمُسْلِمُ بِسَيِّدِنَا مُحَمَّدٍ الْعَظَمَةَ بِالْعَمْرِ وَالْعُفْرَانِ،	+ Judgment [Sanction] Propriety

<p>وَاسِعَ الصَّدْرُ، حَسَنَ الْعِشْرَةَ، طَيَّبَ الْقَوْلَ، لَطِيفَ الْمُعَامَلَةِ، رُوْفًا رَحِيمًا، لَا يَجْزِي ρ فَقَدْ كَانَ نَبِيْنَا بِالسِّيِّئَةِ السِّيِّئَةِ، وَلَكِنْ يَغْفُو وَيَصْفَحُ؛</p>	<p>+ Judgment [Sanction] Propriety</p>
<p>وَعَلَيْهِ رِذَاةٌ نَجْرَانِيٌّ غَلِيظٌ ρ فَعَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ أَمْشِي مَعَ رَسُولِ اللَّهِ وَقَدْ أَتَرْتُ ρ الْحَاشِيَةَ، فَأَذْرَكُهُ أَغْرَابِي، فَجَبَذَهُ بِرِذَائِهِ جَبَذَةً شَدِيدَةً، نَظَرْتُ إِلَى صَفْحَةٍ عُنُقِ رَسُولِ اللَّهِ بِهَا خَاشِيَةُ الرِّدَاءِ، مِنْ شِدَّةِ جَبَذَتِهِ، ثُمَّ قَالَ: يَا مُحَمَّدُ مُرْ لِي مِنْ مَالِ اللَّهِ الَّذِي عِنْدَكَ، فَالْتَمَمْتُ إِلَيْهِ فَضَحِكَ، ثُمَّ أَمَرَ لَهُ بِعَطَاءِ ρ رَسُولِ اللَّهِ</p>	
<p>وَبِ ذَلِكِ دُرُوسٌ عَظِيمَةٌ النَّفْعِ، جَلِيلَةٌ الْفَائِدَةِ فِي تَحْمُلِ الْمَسْئُولِيَّةِ لِكُلِّ إِنْسَانٍ أَيَّا كَانَ مَوْقِعُهُ،</p>	<p>+Appreciation[Reaction] + Judgment [Sanction] Propriety</p>
<p>فَالْمَوْظُفُ يَتَحَمَّلُ فِي سَبِيلِ آدَاءِ مَهَامِهِ أَيَّنَمَا كَانَ، وَالْقَاضِي وَالطَّيِّبُ وَالْمُهَنْدِسُ، وَالْمُعَلِّمُ وَالْإِعْلَامِيُّ وَإِمَامُ الْمَسْجِدِ، وَالْجُنْدِيُّ وَالشَّرْطِيُّ، وَجَمِيعُ أَصْحَابِ الْمِهَنِ يَتَحَمَّلُونَ الْمَسْئُولِيَّةَ فِي بِنَاءِ الْوَطَنِ، وَخِدْمَةِ الْمَجْتَمَعِ وَإِسْعَادِ النَّاسِ،</p>	<p>+Affect [Happiness]</p>
<p>كَمَا يَتَحَمَّلُ الْوَالِدَانِ الْمَسْئُولِيَّةَ فِي الْحَيَاةِ الْأَسْرِيَّةِ، فَيَتَعَامَلَانِ بِقَبَاتِ قَلْبٍ، وَقُوَّةِ إِزَادَةٍ، وَحُسْنِ تَدْبِيرٍ، لِلْحِفَاظِ عَلَى تِلْكَ الْأُسْرَةِ، وَتَمَاسِكِ بُنْيَانِهَا، فَيَتَحَمَّلُ كُلٌّ مِنْهُمَا ضَعُوطَ الْحَيَاةِ وَمَشَاقِقَهَا، مَعَ التَّحَلِّيِ بِالصَّبْرِ فِي تَرْبِيَةِ الْأَوْلَادِ، وَتَوْجِيهِ سُلُوكِهِمْ، وَتَصُوبِ أَخْطَائِهِمْ،</p>	<p>+ Judgment [Sanction] Propriety</p>
<p>: « وَالرَّجُلُ فِي أَهْلِهِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالْمَرْأَةُ فِي بَيْتِ زَوْجِهَا رَاعِيَةٌ وَهِيَ ρ قَالَ النَّبِيُّ مَسْئُولَةٌ عَنْ رَعِيَّتِهَا»</p>	
<p>أَيُّهَا الْمُسْلِمُونَ:</p>	
<p>إِنَّ الْقِيَامَ بِالْمَهَامِ الْكَبِيرَةِ بِكِفَاءَةٍ وَأَقْتِدَارٍ؛ يُبْرِزُ مَعْنَى تَحْمُلِ الْمَسْئُولِيَّةِ،</p>	<p>+ Judgment [Sanction] Propriety</p>
<p>تَمَازِجٌ مُتَّحِدَةٌ فِي الْعَمَلِ بِجِدِّ وَاجْتِهَادٍ، دُونَ كَلَلٍ أَوْ مَلَلٍ، مَهْمَا كَبُرَ حُجْمُ ρ فَقَدْ كَانَ أَصْحَابُ النَّبِيِّ الْعَمَلِ أَوْ ثَقُلَ،</p>	
<p>قَالَ زَيْدُ بْنُ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ: قَالَ لِي أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: يَا زَيْدُ بْنُ ثَابِتٍ، إِنَّكَ عَلَامٌ شَابٌّ فَتَتَّبِعِ الْقُرْآنَ، فَاجْمَعُهُ. قَالَ زَيْدُ رَضِيَ اللَّهُ عَنْهُ: فَوَاللَّهِ لَوْ ρ عَاقِلًا، قَدْ كُنْتُ تَكْتُمُ الْوَحْيَ لِرَسُولِ اللَّهِ كَلْفُونِي نَقْلَ جَبَلٍ مِنَ الْجِبَالِ، مَا كَانَ أَثْقَلَ عَلَيَّ بِمَا أَمَرَنِي بِهِ مِنْ جَمْعِ الْقُرْآنِ. قَالَ زَيْدُ رَضِيَ اللَّهُ عَنْهُ: فَتَتَّبَعْتُ الْقُرْآنَ أَجْمَعُهُ مِنَ الْعُسْبِ وَاللِّخَافِ وَصُدُورِ الرِّجَالِ.</p>	
<p>أَيُّ أَجْمَعُهُ مِنْ جَرِيدِ النَّخْلِ وَالْحِجَارَةِ الرَّيْقِيَّةِ وَمِمَّا يَحْفَظُهُ الرِّجَالُ.</p>	
<p>فَأَنْجَزَ رَضِيَ اللَّهُ عَنْهُ بِتَحْمَلِهِ عَمَلًا جَلِيلًا بَقِيَ أَثَرُهُ عَلَى مَرِّ الْعُصُورِ، وَتَوَالِي الدُّهُورِ،</p>	<p>+Appreciation [Reaction]</p>
<p>وَمَا هُوَ الْقُرْآنُ الْكَرِيمُ نَقْرَاهُ الْيَوْمَ فِي مُصْحَفٍ وَاحِدٍ.</p>	
<p>وَلَقَدْ بَرَزَ مَعْنَى التَّحْمُلِ فِي مَسِيرَةِ مُؤَسَّسِ دَوْلَتِنَا وَبَانِي تَحْضِينَتِنَا السَّيِّخِ/ زَايِدِ بْنِ سُلْطَانَ آلِ نُهْيَانَ طَيِّبِ اللَّهِ ثَرَاهُ، الَّذِي تَحَمَّلَ الْمَسْئُولِيَّةَ فِي تَحْقِيقِ الْأَهْدَافِ السَّامِيَةِ، وَمُوَاجَهَةِ التَّحَدِّيَّاتِ الصَّعْبَةِ، حَتَّى عَدَّتْ دَوْلَةُ الْإِمَارَاتِ دَوْلَةً قَوِيَّةَ الْأَرْكَانِ، شَاحِنَةَ الْبُنْيَانِ، يَنْعَمُ شَعْبُهَا بِالسَّعَادَةِ وَالرِّخَاءِ، وَتَفِيضُ حَضَارَتُهَا بِالْحَيِّزِ وَالْعَطَاءِ.</p>	<p>+ Judgment [Sanction] Propriety +Affect [Security]</p>
<p>فَاللَّهُمَّ احْفَظْ إِمَارَاتِنَا، وَبَارِكْ فِي قِيَادَتِنَا، وَأَدِّمْ عَلَيْنَا وَحَدَاتِنَا وَقُوَّتِنَا، وَوَقِّفْنَا جَمِيعًا لِطَاعَتِكَ وَطَاعَةِ رَسُولِكَ مُحَمَّدٍ ρ وَطَاعَةِ مَنْ أَمَرْنَا بِطَاعَتِهِ، عَمَلًا بِقَوْلِكَ: (يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ).</p>	

<p>تَفَعَّلِي اللهُ وَإِيَّاكُمْ بِالْقُرْآنِ الْعَظِيمِ، وَبِسُنَّةِ نَبِيِّهِ الْكَرِيمِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللهَ لِي وَلَكُمْ، فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ.</p>	<p>Prayer</p>
<p>الْحُطْبَةُ الثَّانِيَةُ</p>	
<p>الْحَمْدُ لِلَّهِ عَلَى نِعَمِهِ الَّتِي لَا تُعَدُّ وَلَا تُحْصَى، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ الْعَلِيِّ الْأَعْلَى، وَأَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدَ اللهِ وَرَسُولَهُ الْمُصْطَفَى، صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَصَحْبِهِ أَهْلِ الصِّدْقِ وَالْوَفَا، وَالطُّهْرِ وَالنُّقَى، وَعَلَى مَنْ تَبِعَهُمْ بِإِحْسَانٍ وَسَلَّمَ تَسْلِيمًا كَثِيرًا.</p>	
<p>أَيُّهَا الْمُسْلِمُونَ:</p>	
<p>إِنَّ أَوَّلَى مَا تَتَوَصَّى بِهِ تَعَالَى اللهُ عَزَّ وَجَلَّ وَالشُّكْرَ لِقِيَادَتِنَا الرَّشِيدَةَ الَّتِي تَحَمَّلْتَ مَسْئُولِيَّتَهَا فِي بِنَاءِ هَذَا الْوَطَنِ،</p>	<p>+ Judgment [Sanction] Propriety</p>
<p>وَتَقْدِيرِ أَرْزَقِي الخِدْمَاتِ لِشَعْبِهَا،</p>	
<p>فَمِنْ نِعَمِ اللهِ عَلَيْنَا فِي دَوْلَةِ الْإِمَارَاتِ أَنْ وَهَبْنَا قِيَادَةَ حَكِيمَةً رَشِيدَةً، تُقِيمُ الْعَدْلَ فِينَا، وَتَرْعَى مَصَالِحَنَا، وَتَسَهِّرُ عَلَيَّ رَاحَتَنَا، وَتُحْيِي لَنَا سُبُلَ الْعَيْشِ الْكَرِيمِ، فِي اسْتِقْرَارٍ وَأَمَانٍ، وَرِخَاءٍ وَاطْمِئْنَانٍ،</p>	<p>+Affect [Security]</p>
<p>وَقَدْ تَوَجَّهَ صَاحِبُ السُّمُوِّ الشَّيْخُ/ خَلِيفَةُ بِن زَايِدِ آلِ نَهْيَانَ رَئِيسَ الدَّوْلَةِ حَفِظَهُ اللهُ بِالشُّكْرِ وَالتَّقْدِيرِ إِلَى أَخِيهِ صَاحِبِ السُّمُوِّ الشَّيْخِ/ مُحَمَّدِ بِنِ رَاشِدِ آلِ مَكْتُومِ نَائِبِ رَئِيسِ الدَّوْلَةِ، رَئِيسِ مَجْلِسِ الْوُزَرَاءِ، حَاكِمِ دُبَيِّ رِعَاةِ اللهِ بِمُنَاسَبَةِ مُرُورِ عَشْرِ سَنَوَاتٍ عَلَيَّ حُكْمِهِ وَحُكُومَتِهِ،</p>	<p>+Affect [Happiness]</p>
<p>الَّذِي قَامَ جَلَالُهُ بِتَوْفِيقِ مِنَ اللهِ تَعَالَى بِاسْتِشْرَافِ الْمُسْتَقْبَلِ، وَتَحْقِيقِ النِّجَاحَاتِ وَالْإِنْجَازَاتِ، وَتَجَاوُزِ الصَّعَابِ وَالتَّحَدِّيَّاتِ، وَتَشْكِيلِ فِرْقِ الْعَمَلِ الْوَطَنِيَّةِ، وَإِتِّكَارِ الْحُكُومَةِ الدَّكِّيَّةِ، وَرَفْعِ تَرْتِيبِهَا إِلَى مَرَاتِبِ الرِّيَادَةِ، وَتَرْسِيخِ الْوَحْدَةِ الْوَطَنِيَّةِ، وَقِيَادَةِ اقْتِصَادٍ وَطَنِيٍّ قَوِيٍّ مُتَوَازِنٍ وَمُسْتَدَامٍ، وَإِطْلَاقِ الْعَدِيدِ مِنَ الْمُبَادِرَاتِ الْوَطَنِيَّةِ الْمُتَمَيِّزَةِ الَّتِي تُسَعِدُ الشَّعْبَ، وَتُخَدِّمُ الْوَطَنَ.</p>	<p>+ Judgment [Sanction] Propriety +Affect [Happiness]</p>
<p>هَذَا وَصَلُّوا وَسَلِّمُوا عَلَيَّ مِنْ أُمَّرْتُمْ بِالصَّلَاةِ وَالسَّلَامِ عَلَيَّ، قَالَ تَعَالَى: (إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَيَّ النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيَّ وَسَلِّمُوا تَسْلِيمًا). فَاللَّهُمَّ صَلِّ وَسَلِّمْ وَتَبَارَكْ عَلَيَّ سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ. اللَّهُمَّ اجْعَلْنَا مِنْ أَهْلِ التَّحَمُّلِ وَالصَّبْرِ، وَامْتِنْ عَلَيْنَا بِالتَّوْفِيقِ لِكُلِّ خَيْرٍ، وَسَهِّلْ لَنَا كُلَّ صَعَبٍ يَا رَبَّ الْعَالَمِينَ. اللَّهُمَّ ارْحَمْ شُهَدَاءَ الْوَطَنِ وَقُورَاتِ التَّخَالُفِ الْأَبْرَارِ، وَأَنْزِلْهُمْ مَنَازِلَ الْأَخْيَارِ، وَارْزُقْ دَرَجَاتِهِمْ فِي عِلِّيِّينَ مَعَ النَّبِيِّينَ وَالصِّدِّيقِينَ، يَا عَزِيزُ يَا كَرِيمُ. اللَّهُمَّ اجْزِ خَيْرَ الْجُزَاءِ أُمَّهَاتِ الشُّهَدَاءِ وَأَبَاءَهُمْ وَرُوحَاتِهِمْ وَأَهْلِيهِمْ جَمِيعًا، اللَّهُمَّ انصُرْ قُورَاتِ التَّخَالُفِ الْعَرَبِيِّ، الَّذِينَ تَحَالَفُوا عَلَيَّ رِذِّ الْحَقِّ إِلَى أَصْحَابِهِ، اللَّهُمَّ كُنْ مَعَهُمْ وَأَيَّدْهُمْ، اللَّهُمَّ وَفِّقْ أَهْلَ الْيَمَنِ إِلَى كُلِّ خَيْرٍ، وَاجْمَعْهُمْ عَلَيَّ كَلِمَةَ الْحَقِّ وَالشَّرْعِيَّةِ، وَارْزُقْهُمْ الرِّخَاءَ وَالِاسْتِقْرَارَ يَا أَكْرَمَ الْأَكْرَمِينَ. اللَّهُمَّ اغْفِرْ لَنَا ذُنُوبَنَا فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، وَاهْدِنَا لِأَحْسَنِ الْأَخْلَاقِ فَإِنَّهُ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ، وَاصْرِفْ عَنَّا سَيِّئَهَا فَإِنَّهُ لَا يَصْرِفُ عَنَّا سَيِّئَهَا إِلَّا أَنْتَ يَا رَبَّ الْعَالَمِينَ. اللَّهُمَّ ارْضَ عَنِ الْخُلَفَاءِ الرَّاشِدِينَ: أَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَعَلِيٍّ، وَعَنْ سَائِرِ الصَّحَابَةِ الْأَكْرَمِينَ. اللَّهُمَّ إِنَّا نَسْأَلُكَ الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ، وَنَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ، اللَّهُمَّ إِنَّا نَسْأَلُكَ الْجَنَّةَ لَنَا وَلِوَالِدِينَا، وَلِمَنْ لَهُ حَقٌّ عَلَيْنَا، وَلِلْمُسْلِمِينَ أَجْمَعِينَ. اللَّهُمَّ وَفِّقْ رَئِيسَ الدَّوْلَةِ، الشَّيْخَ خَلِيفَةَ بِن زَايِدِ، وَأَدِمْ عَلَيْهِ مَوْفُورَ الصِّحَّةِ وَالْعَافِيَةِ، وَاجْعَلْهُ يَا رَبَّنَا فِي حِفْظِكَ وَعِنَايَتِكَ، وَوَفِّقِ اللَّهُمَّ نَائِبَهُ وَوَلِيَّ عَهْدِهِ الْأَمِينَ لِمَا نُحِبُّهُ وَتَرْضَاهُ، وَأَيِّدْ إِخْوَانَهُ حُكَّامَ</p>	<p>Prayer</p>

الإمارات. اللهم اغفر للمسلمين والمسلمات الأحياء منهم والأموات، اللهم ارحم الشيخ زايد،
والشيخ مكتوم، وشيوخ الإمارات الذين انتقلوا إلى رحمتك، وأدخل اللهم في عفوك وغفرانك
ورحمتك آباءنا وأمهاتنا وجميع أرحامنا ومن له حق علينا. اللهم إنا نسألك المغفرة والثواب لمن بنى
هذا المسجد ولوالديه، ولكل من عمل فيه صالحاً وإحساناً، واغفر اللهم لكل من بنى لك مسجداً
يذكر فيه اسمك. اللهم اجعل جمعنا هذا جمعاً مرحوماً، واجعل تفرقتنا من بعده تفرقاً معصوماً، ولا تدع
فينا ولا معنا شقيماً ولا محروماً.

اللهم احفظ دولة الإمارات من الفتن ما ظهر منها وما بطن، وأدم عليها الأمن والأمان يا رب
العالمين. اللهم اسقنا العيث ولا تجعلنا من القانطين، اللهم أغثنا، اللهم أغثنا، اللهم أغثنا، اللهم اسقنا
من بركات السماء، وأنبت لنا من بركات الأرض. ربنا آتينا في الدنيا حسنة وفي الآخرة حسنة، وقنا
عذاب النار.

عباد الله: (إن الله يأمر بالعدل والإحسان وإيتاء ذي القربى وينهى عن الفحشاء والمنكر والبغى
يعظكم لعلكم تذكرون)

APPENDIX B. ARABIC TEXT OF THE THIRD SERMON: MARCH 4, 2016

ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ	
TEXT	ANALYSIS
الْحُطْبَةُ الْأُولَى	
الْوَاحِدِ الدِّيَانِ، <u>أَمْرٌ مُقَابِلَةٌ لِإِسَاءَةِ بِالْإِحْسَانِ،</u>	+ Judgment [Sanction] Propriety
وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، الْحَمْدُ لِلَّهِ وَأَشْهَدُ أَنَّ سَيِّدَنَا وَنَبِيَّنَا مُحَمَّدًا عَبْدَ اللَّهِ وَرَسُولَهُ، فَاللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ، وَعَلَى مَنْ تَبِعَهُمْ بِالْإِحْسَانِ إِلَى يَوْمِ الدِّينِ.	Opening
أَمَّا بَعْدُ:	
فَأُوصِيكُمْ عِبَادَ اللَّهِ وَنَفْسِي بِتَقْوَى اللَّهِ، قَالَ سُبْحَانَهُ وَتَعَالَى: (وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ).	
أَيُّهَا الْمُسْلِمُونَ:	
قَالَ اللَّهُ تَعَالَى: (وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعِ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ* وَمَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقَاهَا إِلَّا ذُو حِظٍّ عَظِيمٍ.	
فَهَذِهِ الْآيَةُ الْكَرِيمَةُ تُبَيِّنُ الْفَرْقَ الْكَبِيرَ بَيْنَ الْإِحْسَانِ وَالْإِسَاءَةِ،	
فَإِنْ أَسَاءَ أَحَدٌ إِلَيْكَ فَأُحْسِنِ إِلَيْهِ وَسَامِحُهُ،	+ Judgment [Sanction] Propriety
كَمَا قَالَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ: " مَا عَاقَبْتَ مَنْ عَصَى اللَّهَ فِيكَ بِمِثْلِ أَنْ تُطِيعَ اللَّهَ فِيهِ".	
فَإِنَّكَ إِذَا أَحْسَنْتَ إِلَى مَنْ أَسَاءَ إِلَيْكَ قَادَهُ إِحْسَانُكَ إِلَى مَوَدَّتِكَ وَمَحَبَّتِكَ، وَالشَّفَقَةَ عَلَيْكَ، حَتَّى يَصِيرَ كَأَنَّهُ صَدِيقٌ حَمِيمٌ،	+ Judgment [Sanction] Propriety
وَمَا يَفْعَلُ ذَلِكَ إِلَّا مَنْ كَظَمَ غَيْظَهُ، وَصَبَرَ عَلَى أَدَى غَيْرِهِ،	-Affect [Happiness] + Judgment [Sanction] Propriety
وَمَا يَنَالُ أَجْرَ ذَلِكَ إِلَّا ذُو نَصِيبٍ وَافِرٍ مِنَ السَّعَادَةِ وَالْخَيْرِ فِي الدُّنْيَا وَالْآخِرَةِ	+Affect [Happiness]
لَأَنَّهُ قَاتِلُ السَّيِّئَةِ بِالْحَسَنَةِ، وَهَذَا مِنْ أَخْلَاقِ أُولِي الْأَلْبَابِ وَالْحِكْمَةِ، وَالْعُقْلِ وَالْفِطْنَةِ،	
الَّذِينَ قَالَ اللَّهُ سُبْحَانَهُ عَنْهُمْ: (وَيُدْرِكُونَ بِالْحَسَنَةِ السَّيِّئَةَ أُولَئِكَ لَهُمْ عُقْبَى الدَّارِ).	
فَهَنِيئًا بِجَنَاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لِمَنْ كَبَحَ جِمَاحَ نَفْسِهِ، وَانْتَصَرَ عَلَى غَضَبِهِ، وَأُحْسِنَ إِذَا أَسِءَ إِلَيْهِ، وَتَخَلَّقَ بِالْقَوْلِ الْجَمِيلِ، وَالْفِعْلِ النَّبِيلِ، وَعَمِلَ بِأَخْلَاقِ الْمُؤْمِنِينَ وَشَبَّهَ الْمُتَّقِينَ؛	+Affect [Satisfaction] + Judgment [Sanction] Propriety
الَّذِينَ وَصَفَهُمُ اللَّهُ تَعَالَى بِقَوْلِهِ: (وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا).	
أَيُّ: إِذَا سَفِهَ عَلَيْهِمُ الْجَاهِلُ السَّيِّئِ، لَمْ يُعَابِلُوهُمْ عَلَيْهِ بِمِثْلِهِ، بَلْ يُعْفُونَ وَيَصْفَحُونَ، وَلَا يَقُولُونَ إِلَّا خَيْرًا،	+ Judgment [Sanction] Propriety
مُمْتَلِينَ قَوْلَ الشَّاعِرِ: وَإِنْ بُلِيتَ بِشَخْصٍ لَا خَلَاقَ لَهُ فَكُنْ كَأَنَّكَ لَمْ تَسْمَعْ وَمَنْ يَشُلْ	
أَيُّهَا الْمُسْلِمُونَ:	
الْمَثَلُ الرَّافِعِي فِي مُقَابَلَةِ السَّيِّئَةِ بِالْحَسَنَةِ، وَالتَّعَامُلِ الْأَخْلَاقِيِّ مَعَ النَّاسِ قَوْلًا وَعَمَلًا، ρ لَقَدْ قَدَّمَ رَسُولُ اللَّهِ	+ Judgment [Sanction] Propriety

قَالَتْ: لَمْ يَكُنْ فَاحِشًا وَلَا مُتَفَحِّشًا، وَلَا صَحَابًا فِي ρ فَحِينَ سَمِعَتْ السَّيِّدَةَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنْ خَلْقِهِ الْأَسْوَاقِ، وَلَا يَجْزِي بِالسَّيِّئَةِ السَّيِّئَةَ، وَلَكِنْ يَغْفُو وَيَصْفَحُ.	
أَنَّ أَفْضَلَ الْأَعْمَالِ مُقَابَلَةُ السَّيِّئَةِ بِالْحَسَنَةِ، ρ وَيَبَيِّنُ	
فَعَرَنَ عُثْبَةَ بِنَ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ أَخْبِرْنِي بِمَوَاضِلِ الْأَعْمَالِ، فَقَالَ: « يَا عُثْبَةُ صِلْ مَنْ قَطَعَكَ، وَأَعْطِ مَنْ حَزَمَكَ، وَأَعْرِضْ عَمَّنْ ظَلَمَكَ».	
فَمَا أَجْمَلُ أَنْ يَغْفُو الْمَرْءُ عَمَّنْ أَسَاءَ إِلَيْهِ، وَيُقْبِلَ الْمَغْدِرَةَ،	+Affect [Happiness]
وَيَكُونَ مَنَّ يَرْجَى خَيْرَهُ، وَيُؤْمِنُ شَرَّهُ، رَحِيمًا بِالْعَامَّةِ وَالْخَاصَّةِ، يَصِلُ مَنْ قَطَعَهُ، وَيَتَجَاوَزُ عَمَّنْ ظَلَمَهُ.	
ρ أُمَّتَهُ مِنْ بَعْدِهِ: أَنْ يُحْسِنَ بَعْضُهُمْ إِلَى بَعْضٍ، فَقَالَ: « مَنْ وَلِيَ شَيْئًا مِنْ أُمَّةٍ مُحَمَّدٍ ρ وَأَوْصَى رَسُولَ اللَّهِ «فَلْيُقْبَلْ مِنْ مُحْسِنِهِمْ، وَيَتَجَاوَزْ عَنْ مُسِيئِهِمْ ...	
وَبِي ذَلِكَ حَتَّى عَلَى الْعَمُو وَالصَّفْحِ، قَالَ سُبْحَانَهُ: (وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ).	+Appreciation [Reaction]
أَيُّ: لَا يَضِيعُ أَجْرُ ذَلِكَ عِنْدَ اللَّهِ.	
فَأَتَانَهُمْ وَأَعْطَاهُمْ، وَمَدَحَهُمْ وَزَكَاهُمْ، وَأَطَهَرَ حَيَّتَهُ لَهُمْ، وَرَضَاهُ عَنْهُمْ؛	+Affect [Satisfaction]
فَقَالَ تَعَالَى: (وَالْكَاطِمِينَ الْغَيْظِ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ).	
أَيُّ: الَّذِينَ إِذَا تَارَ بِهِمُ الْغَيْظُ كَتَمُوهُ، وَعَفَوْا عَمَّنْ أَسَاءَ إِلَيْهِمْ ...	+ Judgment [Sanction] Propriety
فَلَا يَبْقَى فِي أَنْفُسِهِمْ ضَعِيفَةٌ لِأَحَدٍ، وَلَا جِدْفٌ وَلَا حَسَدٌ، وَهَذَا هُوَ أَكْمَلُ الْأَحْوَالِ؛	+Affect [Happiness]
لِأَنَّ التَّعَاضِيَّ عَنِ الْإِسَاءَةِ؛ وَمُقَابَلَتَهَا بِالْإِحْسَانِ يُجَوِّدُ الْبَعْضَاءَ إِلَى تَحِيَّةٍ، وَالْعِدَاوَةَ إِلَى مَوَدَّةٍ، فَهَذَا أَحَدُ الصَّالِحِينَ خَرَجَ يَوْمًا إِلَى الْجَامِعِ فَسَبَّهَ رَجُلًا، فَأَقْبَلَ عَلَيْهِ وَقَالَ: مَا خَفِيَ عَلَيْكَ مِنْ أَمْرِنَا أَكْثَرَ. ثُمَّ قَالَ لَهُ: أَلَيْكَ حَاجَةٌ؟ فَاسْتَحَى الرَّجُلُ. فَدَفَعَ إِلَيْهِ أَلْفَ دِرْهَمٍ وَأَلْفَى عَلَيْهِ تَوْبَهُ. فَذَهَبَ الرَّجُلُ وَهُوَ يَمْدَحُهُ وَيَقُولُ فِيهِ قَوْلًا حَسَنًا.	+Appreciation [Reaction]
وَسَبَّ رَجُلًا أَحَدَ أَقَارِبِهِ، فَزَدَ عَلَيْهِ قَائِلًا: إِنْ كُنْتُ صَادِقًا فَعَفَرَ اللَّهُ لِي، وَإِنْ كُنْتُ كَاذِبًا فَعَفَرَ اللَّهُ لَكَ.	
فَبَيَّنَّ لَهُ مِنْ خَلْقِ قَوْمِهِ، وَسُلُوكِ رَفِيعٍ، يَتَحَلَّى بِهِنَّ الْمَرْءُ حِينَ يُحْكِمُ عَقْلَهُ، وَيَتَرَوَّى فِي فِكْرِهِ،	+ Judgment [Sanction] Propriety
وَيَعْمَلُ بِقَوْلِ رَبِّهِ سُبْحَانَهُ: (اذْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةِ).	
لِتَسُوِّدَ الرَّحْمَةُ بَيْنَ الْأَنْامِ: مِنَ الْأَقْرَابِ وَأَوْلِي الْأَرْحَامِ، وَالْأَصْدِقَاءِ وَالْجِيرَانِ، وَتُرْوَلُ الشُّخْنَاءُ وَالْحَصَامُ،	+Appreciation [Reaction]
وَتَحِلُّ السَّعَادَةُ وَالْوَنَامُ، وَتَصْفُو قُلُوبُنَا، فَتُنْفُورُ بِجَنَّةِ رَبِّنَا،	+Affect [Happiness]
فَقَالَ: «يَطْلُعُ عَلَيْكُمْ الْآنَ رَجُلٌ مِنْ أَهْلِ ρ قَالَ أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: كُنَّا جُلُوسًا مَعَ رَسُولِ اللَّهِ الْجَنَّةِ». فَطَلَعَ رَجُلٌ مِنَ الْأَنْصَارِ ...	
تَبِعَ عَبْدُ اللَّهِ بْنُ عَمْرٍو بِنَ الْعَاصِ ذَلِكَ الرَّجُلَ، وَبَاتَ مَعَهُ ثَلَاثَ لَيَالٍ ثُمَّ قَالَ لَهُ: سَمِعْتُ ρ فَلَمَّا قَامَ النَّبِيُّ يَقُولُ لَكَ ثَلَاثَ مَرَّاتٍ: « يَطْلُعُ عَلَيْكُمْ الْآنَ رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ ». فَطَلَعْتَ أَنْتَ الثَّلَاثَ مَرَّاتٍ، ρ رَسُولَ اللَّهِ ؟ فَقَالَ: مَا ρ فَأَرَدْتُ أَنْ أَنْظُرَ مَا عَمَلُكَ، فَلَمْ أَرَكَ تَعْمَلُ كَثِيرًا عَمَلًا؟ فَمَا الَّذِي بَلَغَ بِكَ مَا قَالَ رَسُولُ اللَّهِ هُوَ إِلَّا مَا رَأَيْتَ، غَيْرَ أَنِّي لَا أَجِدُ فِي نَفْسِي لِأَحَدٍ مِنَ الْمُسْلِمِينَ غِشًّا، وَلَا أَحْسُدُ أَحَدًا عَلَى خَيْرٍ أَعْطَاهُ اللَّهُ إِثَابَهُ.	

<p>فَاللَّهُمَّ أَدِمِ الْمَحَبَّةَ وَالْأُلْفَةَ بَيْنَنَا، وَانزِعْ حَظَّ الشَّيْطَانِ مِنْ قُلُوبِنَا، وَوَفِّقْنَا لِمَا نَسْتَعِينُكَ أَجْمَعِينَ، وَطَاعَةَ رَسُولِكَ وَطَاعَةَ مَنْ أَمَرْتَنَا بِطَاعَتِهِ، عَمَلًا بِقَوْلِكَ: (يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ الْأَمِينَ مُحَمَّدٍ وَأُولِي الْأَمْرِ مِنْكُمْ). نَعْنِي اللَّهَ وَإِيَّاكُمْ بِالْقُرْآنِ الْعَظِيمِ، وَبِسُنَّةِ نَبِيِّهِ الْكَرِيمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ، فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ.</p>	<p>Prayer</p>
<p>الْحُطْبَةُ الثَّانِيَّةُ</p>	
<p>الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدُ اللَّهِ وَرَسُولُهُ، اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ وَعَلَى أَصْحَابِهِ أَجْمَعِينَ، وَعَلَى التَّابِعِينَ لَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ.</p>	
<p>فَيَا أَيُّهَا الْمُصَلُّونَ، إِنَّ أَوَّلَ مَا نَتَوَاصَى بِهِ تَقْوَى اللَّهِ عَزَّ وَجَلَّ، وَأَنْ تُقَابِلَ السَّيِّئَةَ بِالْحَسَنَةِ، قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: ادْفَعْ بِحِلْمِكَ جَهْلَ مَنْ يَجْهَلُ عَلَيْكَ.</p>	
<p>وَذَلِكَ خُلِقَ جَلِيلُ الْقَدْرِ، رَفِيعُ الْمَنْزِلَةِ، وَلَهُ فَوَائِدُ كَثِيرَةٌ، وَأَثَارٌ عَظِيمَةٌ، فَبِهِ طَاعَةٌ لِلرَّحْمَنِ، وَمَعْصِيَةٌ لِلشَّيْطَانِ؛ الَّذِي يُرِيدُ أَنْ يُوقِعَ بَيْنَ النَّاسِ الْعَدَاوَةَ وَالْبَغْضَاءَ، وَالْقَطِيعَةَ وَالشَّخْنَاءَ،</p>	
<p>قَالَ تَعَالَى: (وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُبِينًا).</p>	
<p>وَأَنَّ مُقَابَلَةَ السَّيِّئَةِ بِالْإِحْسَانِ سَبَبٌ لِمَتَابَعَةِ الْمُجْتَمَعِ، وَتَوْطِيدِ الْعَلَاقَاتِ، وَتَغْيِيرِ الصَّلَاتِ،</p>	<p>+Affect [Security]</p>
<p>فَيَعِيشُ الْمَرْءُ فِي طُمَأْنِينَةٍ وَسَلَامٍ، وَيَجْعَلُ اللَّهُ تَعَالَى لَهُ مَحَبَّةً فِي قُلُوبِ النَّاسِ بِإِحْسَانِهِ إِلَيْهِمْ، وَيَكْسُوهُ عَزَّةً وَمَهَابَةً يَعْفُو عَنْهُمْ، وَيَرْفَعُ مَقَامَهُ بِتَوَاضُعِهِ لَهُمْ؛</p>	<p>+Affect [Security] +Affect [Satisfaction]</p>
<p>: « مَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا، وَمَا تَوَاصَعَ أَحَدٌ لِلَّهِ إِلَّا رَفَعَهُ اللَّهُ ». ρ قَالَ رَسُولُ اللَّهِ</p>	
<p>فَكُلُّ وَاحِدٍ مِمَّا يُرَاجِعُ نَفْسَهُ، فَيَعْفُو عَنْ سَاءَةِ إِلَيْهِ،</p>	
<p>وَيَكُونُ مُبَادِرًا إِلَى الْعَفْوِ وَالتَّسَامُحِ،</p>	
<p>وَكَذَلِكَ يَسْعَى لِيَكُونَ طَرَفًا فِي الصُّلْحِ، وَمُمْتَاخَ خَيْرِ بَيْنِ النَّاسِ.</p>	
<p>هَذَا وَصَلُوا وَسَلِّمُوا عَلَى مَنْ أَمَرْتُمْ بِالصَّلَاةِ وَالسَّلَامِ عَلَيْهِ،</p>	
<p>قَالَ سُبْحَانَهُ: (إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا).</p>	
<p>اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ. اللَّهُمَّ طَهِّرْ قُلُوبَنَا، وَسَدِّدْ أَقْوَابَنَا، وَوَفِّقْنَا لِلْعَفْوِ وَالصُّلْحِ وَالْإِحْسَانِ يَا رَبَّ الْعَالَمِينَ. اللَّهُمَّ ارْحَمْ شُهَدَاءَ الْوَطَنِ وَقُوَاتِ التَّحَالُفِ الْأَبْرَارِ، وَأَنْزِلْهُمْ مَنَازِلَ الْأَخْيَارِ، وارْفَعْ دَرَجَاتِهِمْ فِي عِلِّيِّينَ مَعَ النَّبِيِّينَ وَالصَّادِقِينَ، يَا عَزِيزُ يَا كَرِيمُ. اللَّهُمَّ اجْزِ خَيْرَ الْجُزَاءِ أَهْمَاتِ الشُّهَدَاءِ وَأَبَاءَهُمْ وَرُؤُوسِهِمْ وَأَهْلِيهِمْ جَمِيعًا، اللَّهُمَّ انصُرْ قُوَاتِ التَّحَالُفِ الْعَرَبِيِّ، الَّذِينَ تَحَالَفُوا عَلَى رَدِّ الْحَقِّ إِلَى أَصْحَابِهِ، اللَّهُمَّ كُنْ مَعَهُمْ وَأَيِّدْهُمْ، اللَّهُمَّ وَفِّقْ أَهْلَ الْيَمَنِ إِلَى كُلِّ خَيْرٍ، واجْمَعْهُمْ عَلَى كَلِمَةِ الْحَقِّ وَالشَّرْعِيَّةِ، وارزُقْهُمْ الرِّخَاءَ وَالِاسْتِقْرَارَ يَا أَكْرَمَ الْأَكْرَمِينَ.</p>	
<p>اللَّهُمَّ ارْضَ عَنِ الْخُلَفَاءِ الرَّاشِدِينَ: أَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَعَلِيٍّ، وَعَنْ سَائِرِ الصَّحَابَةِ الْأَكْرَمِينَ.</p>	<p>Prayer</p>
<p>اللَّهُمَّ إِنَّا نَسْأَلُكَ الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ، وَنَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ، اللَّهُمَّ إِنَّا نَسْأَلُكَ الْجَنَّةَ لَنَا وَلِوَالِدِينَا، وَلِمَنْ لَه حَقٌّ عَلَيْنَا، وَلِلْمُسْلِمِينَ أَجْمَعِينَ.</p>	
<p>اللَّهُمَّ وَفِّقْ رَئِيسَ الدَّوْلَةِ، الشَّيْخَ خَلِيفَةَ بْنِ زَايِدٍ، وَأَدِمِ عَلَيْهِ مَوْفُورَ الصَّحَّةِ وَالْعَافِيَةِ، واجْعَلْهُ يَا رَبَّنَا فِي حِفْظِكَ وَعِنَايَتِكَ، وَوَفِّقِ اللَّهُمَّ نَائِبَهُ وَوَلِيَّ عَهْدِهِ الْأَمِينَ لِمَا تُحِبُّهُ وَتَرْضَاهُ، وَأَيِّدْ إِخْوَانَهُ حُكَّامَ الْإِمَارَاتِ.</p>	

اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ الْأَخْيَاءِ مِنْهُمْ وَالْأُمَّوَاتِ، اللَّهُمَّ ارْحَمِ الشَّيْخَ زَائِدَ، وَالشَّيْخَ مَكْتُومَ، وَشَيْوْخَ
الإِمَارَاتِ الَّذِينَ انْتَقَلُوا إِلَى رَحْمَتِكَ، وَأَدْخِلِ اللَّهُمَّ فِي عَفْوِكَ وَعُفْرَانِكَ وَرَحْمَتِكَ آبَاءَنَا وَأُمَّهَاتِنَا وَجَمِيعَ أَرْحَامِنَا
وَمَنْ لَهُ حَقٌّ عَلَيْنَا.

اللَّهُمَّ إِنَّا نَسْأَلُكَ الْمَغْفِرَةَ وَالْقَوَابَ لِمَنْ بَنَى هَذَا الْمَسْجِدَ وَلِوَالِدَيْهِ، وَلِكُلِّ مَنْ عَمِلَ فِيهِ صَالِحًا وَإِحْسَانًا، وَاغْفِرِ
اللَّهُمَّ لِكُلِّ مَنْ بَنَى لَكَ مَسْجِدًا يُذَكِّرُ فِيهِ اسْمُكَ.

اللَّهُمَّ اجْعَلْ جَمْعَنَا هَذَا جَمْعًا مَرْحُومًا، وَاجْعَلْ تَفَرُّقَنَا مِنْ بَعْدِهِ تَفَرُّقًا مَعْصُومًا، وَلَا تَدْعُ فِينَا وَلَا مَعَنَا شَقِيًّا وَلَا
مُخْرُومًا.

اللَّهُمَّ احْفَظْ دَوْلَةَ الإِمَارَاتِ مِنَ الْفِتَنِ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ، وَأَدِمْ عَلَيْهَا الْأَمْنَ وَالْأَمَانَ يَا رَبَّ الْعَالَمِينَ.
اللَّهُمَّ اسْقِنَا الْعَيْثَ وَلَا تَجْعَلْنَا مِنَ الْقَانِطِينَ، اللَّهُمَّ أَغْنِنَا، اللَّهُمَّ أَغْنِنَا، اللَّهُمَّ أَغْنِنَا، اللَّهُمَّ اسْقِنَا مِنْ بَرَكَاتِ السَّمَاءِ،
وَأَنْبِئْ لَنَا مِنْ بَرَكَاتِ الْأَرْضِ. رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً، وَقِنَا عَذَابَ النَّارِ.

عِبَادَ اللَّهِ: (إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ
لَعَلَّكُمْ تَذَكَّرُونَ)

ادْكُرُوا اللَّهَ الْعَظِيمَ يَذَكِّرْكُمْ، وَاشْكُرُوهُ عَلَى نِعَمِهِ يَزِدْكُمْ (وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ
وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ).

APPENDIX C. ARABIC TEXT OF THE FIFTH SERMON: MAY 6, 2016

زيادة الحسَنَات	
Text	Analysis
الحُطْبَةُ الْأُولَى	
الحَمْدُ لِلَّهِ الَّذِي جَعَلَ الْقُرْآنَ نُورًا لِقَارِيهِ، وَالصَّلَاةَ رَاحَةً لِلْمُصَلِّينَ، وَالصَّدَقَةَ تِجَارَةً لِلْمُنْفِقِينَ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ سَيِّدَنَا وَنَبِيَّنَا مُحَمَّدًا عَبْدُ اللَّهِ وَرَسُولُهُ، فَاللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ الطَّيِّبِينَ الطَّاهِرِينَ، وَعَلَى مَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ.	Opening
أَمَّا بَعْدُ:	
فَأَوْصِيكُمْ عِبَادَ اللَّهِ وَنَفْسِي بِتَقْوَى اللَّهِ، قَالَ سُبْحَانَهُ وَتَعَالَى: (يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ).	
أَيُّهَا الْمُسْلِمُونَ:	
إِنَّ اللَّهَ تَعَالَى وَعَدَّ عِبَادَهُ الْمُؤْمِنِينَ أَهْلَ التِّجَارَةِ الرَّاحَةِ الَّذِينَ يَتْلُونَ الْقُرْآنَ فِي اللَّيْلِ وَالنَّهَارِ، وَيُقِيمُونَ الصَّلَاةَ اتِّبَاعًا رِضْوَانِ الْعَزِيزِ الْعَقَّارِ، وَيُنْفِقُونَ مِنْ أَمْوَالِهِمْ فِي السِّرِّ وَالْجَهَارِ؛ بِأَنْ يُؤْتِيَهُمْ ثَوَابَ مَا فَعَلُوا، وَيُضَاعِفَهُ لَهُمْ بِزِيَادَاتٍ لَمْ يَحْطُرْ لَهُمْ، وَيَغْفِرَ لَهُمْ ذُنُوبَهُمْ، وَيَشْكُرَ الْقَلِيلَ مِنْ أَعْمَالِهِمْ.	+ Judgment [Sanction] veracity +Affect [Satisfaction]
قَالَ اللَّهُ عَزَّ وَجَلَّ: (إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَنْ تَبُورَ * لِيُؤْتِيَهُمْ أَجْرَهُمْ وَيَزِيدَهُمْ مِنْ فَضْلِهِ إِنَّهُ غَفُورٌ شَكُورٌ).	
فَبَدَأَتْ آيَةُ الْكُرْيمَةِ بِذِكْرِ تِلَاوَةِ الْقُرْآنِ،	
فَهِيَ مِنْ أَعْظَمِ التِّجَارَاتِ الرَّاحَةِ، وَمِنْ أَكْثَرِ الْعِبَادَاتِ الَّتِي نَتَقَرَّبُ بِهَا إِلَى اللَّهِ سُبْحَانَهُ،	+Appreciation [Reaction]
وَقَدْ أَمَرَ بِهَا رَسُولُهُ مُحَمَّدًا	
فَقَالَ تَعَالَى لَهُ: (ائْتِ مَا أَوْحَى إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ). حَيْثُ أَنْزَلَ اللَّهُ جَلَّ جَلَالُهُ قُرْآنَهُ الْكُرْيمَ وَكِتَابَهُ الْمُبِينِ لِنَتْلُوهُ، وَنَتَدَبَّرَ مَعَانِيَهُ، فَقَالَ عَزَّ وَجَلَّ: (كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ).	
فَمَنْ قَرَأَ حَرْفًا وَاحِدًا مِنْهُ تَضَاعَفَتْ حَسَنَاتُهُ،	+Affect [Satisfaction]
رَسُولُ اللَّهِ: « مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ، وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا، لَا أَقُولُ الْم حَرْفٌ، وَلَكِنْ پ قَالَ	
أَلِفٌ حَرْفٌ، وَلَا مٌ حَرْفٌ، وَمِيمٌ حَرْفٌ».	
وَتَعَلَّمَ آيَةً مِنَ الْقُرْآنِ خَيْرٌ لِلْمَرْءِ مِنْ ائْتِلاكِ الْكُنُوزِ وَالْأَمْوَالِ،	
: « أَفَلَا يَغْدُو أَحَدُكُمْ إِلَى الْمَسْجِدِ فَيَعْلَمُ، أَوْ يَقْرَأُ آيَتَيْنِ مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ خَيْرٌ لَهُ مِنْ پ قَالَ رَسُولُ اللَّهِ نَاقَتَيْنِ، وَثَلَاثَ خَيْرٌ لَهُ مِنْ ثَلَاثِ، وَأَرْبَعٌ خَيْرٌ لَهُ مِنْ أَرْبَعِ، وَمِنْ أَعْدَادِهِنَّ مِنَ الْإِبِلِ».	
فَمَا أَجْمَلَ أَنْ نَتَعَلَّمَ الْقُرْآنَ، وَنَعْلَمَهُ أَوْلَادَنَا،	+Affect [Satisfaction]
قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ: عَلَيْنَا بِهَذَا الْقُرْآنِ، فَإِنَّهُ مَأْذِبَةٌ لِلَّهِ، فَمَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يَأْخُذَ مِنْ مَأْذِبَةِ اللَّهِ فَلْيَفْعَلْ، فَإِنَّمَا الْعِلْمُ بِالتَّعَلُّمِ.	
وَجِئْنَا نَقْرَأُ الْقُرْآنَ يَشْهَدُ اللَّهُ عَزَّ وَجَلَّ تِلَاوَتَنَا، وَيَسْمَعُ قِرَاءَتَنَا،	

قَالَ سُبْحَانَهُ: (وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُو مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ).	
أَي: نَحْنُ مُشَاهِدُونَ لَكُمْ وَسَامِعُونَ.	
ثُمَّ يَوْمَ الْقِيَامَةِ يُعَالُ لِقَارِي الْقُرْآنِ: « أَقْرَأُ وَارْتَقَى وَرَتَلَ كَمَا كُنْتَ تُرْتَلُ فِي الدُّنْيَا، فَإِنَّ مَثَلَكَ عِنْدَ آخِرِ آيَةٍ تَقْرُؤُهَا».	
أَيُّهَا الْمُصَلُّونَ:	
وَالْمَحَافِظَةُ عَلَى الصَّلَوَاتِ مِنْ أَهَمِّ الْعِبَادَاتِ،	+Appreciation [Reaction]
حَيْثُ أَمَرَنَا اللَّهُ سُبْحَانَهُ بِهَا	
فَقَالَ تَعَالَى: (حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ).	
فَفِي الْآيَةِ أَمْرٌ بِالْمَحَافِظَةِ عَلَى إِقَامَةِ الصَّلَوَاتِ فِي أَوْقَاتِهَا بِجَمِيعِ شُرُوطِهَا. وَالْمَدَاوِمَةِ وَالْمُواظَبَةِ عَلَيْهَا.	
لَأُمَّتِهِ، وَالصَّلَاةَ آخِرَ وَصِيَّةٍ مِنَ النَّبِيِّ	
: « الصَّلَاةُ الصَّلَاةُ ». فَقَعْنُ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ آخِرَ كَلَامِ رَسُولِ اللَّهِ	
وَقَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ: مَنْ سَرَهُ أَنْ يَلْقَى اللَّهَ عَدَا مُسْلِمًا؛ فَلْيُحَافِظْ عَلَى هَذِهِ الصَّلَوَاتِ حَيْثُ سُنَّ الهُدَى، وَإِنَّ مِنْ سُنَنِ الهُدَى. <u>يُنَادِي بِهِنَّ، فَإِنَّ اللَّهَ شَرَعَ لِنَبِيِّكُمْ</u>	
فَمَنْ تَوَضَّأَ فِي بَيْتِهِ فَأَحْسَنَ الوُضُوءَ غُفِرَ لَهُ مَا سَبَقَ مِنْ ذَنْبِهِ،	+Affect [Satisfaction]
: « مَنْ تَوَضَّأَ هَكَذَا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ، وَكَانَتْ صَلَاتُهُ وَمَشْيُهُ إِلَى الْمَسْجِدِ نَافِلَةً ». قَالَ رَسُولُ اللَّهِ	
فَإِذَا مَشَى إِلَى الْمَسْجِدِ رُفِعَتْ دَرَجَاتُهُ، وَزَادَتْ حَسَنَاتُهُ،	
: « مَنْ تَطَهَّرَ فِي بَيْتِهِ ثُمَّ مَشَى إِلَى بَيْتٍ مِنْ بُيُوتِ اللَّهِ؛ لِيَقْضِيَ فَرِيضَةً مِنْ فَرَائِضِ اللَّهِ كَانَتْ <u>رَسُولُ اللَّهِ</u> خَطُوتَاهُ إِحْدَاهُمَا تَحُطُّ حَاطِبِيَّةً، وَالْأُخْرَى تَرْفَعُ دَرَجَةً ».	
ثُمَّ يَقُومُ فِي الصَّفِّ بَيْنَ يَدَيْ اللَّهِ طَاهِرَ الْقَلْبِ وَالْبَدَنِ قَدْ حَطَّتْ سَيِّئَاتُهُ،	
وَمَا أَعْظَمَهُ مِنْ مَعْنَى أَنْ نَكُونَ فِي الصَّلَاةِ مَعَ الْقَائِمِينَ، وَنَزَعٌ مَعَ الرَّاكِعِينَ	+Appreciation [Reaction]
فَيَنْظُرُ اللَّهُ جَلَّ جَلَالُهُ إِلَى صُوفِ الْمُصَلِّينَ؛	
مُتَمَسِّكِينَ. <u>يَجِدُنَا فِيهَا خَاشِعِينَ، وَلَهُ قَانِتِينَ، وَبِأَمْرِهِ عَامِلِينَ، وَبِوَصِيَّةِ رَسُولِهِ</u>	
عِبَادَ اللَّهِ:	
وَمِنَ التَّجَارِزَاتِ الرَّابِحَةِ مَعَ اللَّهِ سُبْحَانَهُ: الصَّدَقَاتُ، قَالَ تَعَالَى: (مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةٌ حَبَّةٍ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ).	+Appreciation [Reaction]
فَمَنْ تَاجَرَ مَعَ اللَّهِ عَزَّ وَجَلَّ فَازَ فِي الآخِرَةِ بِمُضَاعَفَةِ الأَجْرِ،	+Affect [Satisfaction]
وَرَبِحَ فِي الدُّنْيَا بَرَكَةً فِي الرِّزْقِ، وَزِيَادَةً فِي المَالِ،	
قَالَ سُبْحَانَهُ: (وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ الرَّازِقِينَ).	
: « لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللَّهُ رِجْلًا وَلَا يُنَافِسُ المُنْفِقَ فِي الفَضْلِ إِلَّا صَاحِبُ الْقُرْآنِ، قَالَ رَسُولُ اللَّهِ	
الْقُرْآنَ، فَهُوَ يَقُومُ بِهِ آتَاءَ اللَّيْلِ وَآتَاءَ النَّهَارِ، وَرَجُلٌ آتَاهُ اللَّهُ مَالًا، فَهُوَ يُنْفِقُهُ آتَاءَ اللَّيْلِ وَآتَاءَ النَّهَارِ ».	

<p>فَاللَّهُمَّ عَلِّمْنَا مِنَ الْقُرْآنِ مَا جَهِلْنَا، وَذَكِّرْنَا مِنْهُ مَا نَسِينَا، وَاجْعَلْنَا مِنَ الَّذِينَ يُحَافِظُونَ عَلَى صَلَاتِهِمْ، وَيُنْفِقُونَ مِنْ أَمْوَالِهِمْ، وَوَقَفْنَا لِطَاعَتِكَ، وَطَاعَةِ رَسُولِكَ مُحَمَّدٍ ﷺ وَطَاعَةِ مَنْ أَمَرْنَا بِطَاعَتِهِ، عَمَلًا بِقَوْلِكَ: (يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ).</p> <p>نَفَعِي اللَّهَ وَإِيَّاكُمْ بِالْقُرْآنِ الْعَظِيمِ، وَبِسُنَّةِ نَبِيِّهِ الْكَرِيمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.</p> <p>أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ، فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ.</p>	Prayer
<p>الْحُطْبَةُ الثَّانِيَّةُ</p>	
<p>الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ سَيِّدَنَا وَنَبِيَّنَا مُحَمَّدًا عَبْدُ اللَّهِ وَرَسُولُهُ، اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا وَنَبِيَّنَا مُحَمَّدٍ وَعَلَى آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ وَعَلَى أَصْحَابِهِ أَجْمَعِينَ، وَعَلَى التَّابِعِينَ لَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ.</p> <p>أَمَّا بَعْدُ:</p>	
<p>فَاتَّقُوا اللَّهَ عِبَادَ اللَّهِ حَقَّ تَقَاتِهِ، وَذَاوُوا عَلَى طَاعَتِهِ،</p>	
<p>وَاعْلَمُوا أَنَّ يَوْمَ السَّادِسِ مِنْ مَآيِوِ <u>يَوْمٍ مَشْهُودٍ</u> فِي تَارِيخِ دَوْلَةِ الْإِمَارَاتِ الْعَرَبِيَّةِ الْمُتَّحِدَةِ،</p>	+Appreciation [Reaction]
<p>حَيْثُ تَوَحَّدَتْ فِيهِ قُوَاتُنَا الْمُسَلَّحَةُ وَارْتَفَعَتْ كَفَاءَتُهَا، وَمَتَّيَّرَ أَذَاهُهَا،</p>	
<p>حَتَّى أَصْبَحَتْ قُوَّةٌ مُؤَثَّرَةٌ فِي مُعَادَلَةِ الْإِسْتِقْرَارِ وَالسَّلَامِ فِي الْمَنْطِقَةِ، تَحْمِي الدِّينِ وَالْأَرْضِ وَالْعُرْضِ،</p>	
<p>وَمُحَافِظُ عَلَى مُكْتَسَبَاتِ الدَّوْلَةِ وَاسْتِقْرَارِ الْوَطَنِ،</p>	
<p>قَالَ تَعَالَى: (وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْحَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ).</p>	
<p>وَمِمَّا سَبَّهَ ذَكَرَى تَوْحِيدَ الْقُوَاتِ الْمُسَلَّحَةِ</p>	
<p>تَتَوَجَّهَ بِتَجِيَّةِ إِعْزَازٍ وَافْتِحَارٍ لِرِجَالِ الْقُوَاتِ الْمُسَلَّحَةِ الْبُؤْسِائِلِ،</p>	
<p>الَّذِينَ يُفْدُونَ وَطَنَهُمْ بِأَرْوَاحِهِمْ، فَيَحْمُونَ حَيَاضَهُ، وَيُدَوِّدُونَ عَنْ نُزَابِهِ، وَيَجْرُسُونَ مُكْتَسَبَاتِهِ وَمُنْجَزَاتِهِ، بِجِدِّ وَإِحْلَاصٍ، وَتَفَانٍ وَاقْتِدَارٍ، وَتَحْمَلٍ لِلْمَسْئُولِيَّةِ.</p>	
<p>وَتَحِيَّةِ إِكْبَارٍ وَإِحْلَالٍ لِشُهَدَاءِ الْقُوَاتِ الْمُسَلَّحَةِ الْأَبْرَارِ،</p>	
<p>الَّذِينَ بَدَلُوا دِمَاءَهُمُ الرَّيَّةَ، وَأَرْوَاحَهُمُ الطَّاهِرَةَ،</p>	
<p>قَالَ تَعَالَى: (وَالشُّهَدَاءُ عِنْدَ رَبِّهِمْ هُمْ أَجْرُهُمْ وَنُورُهُمْ).</p>	
<p>: « مَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللَّهُ عَلَيْهِ ﷺ هَذَا وَصَلُّوا وَسَلِّمُوا عَلَيَّ مِنْ أَمْرِي بِالصَّلَاةِ وَالسَّلَامِ عَلَيْهِ، قَالَ رَسُولُ اللَّهِ ﷺ بِهَا عَشْرًا ». اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا وَنَبِيَّنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ. اللَّهُمَّ وَقَفْنَا لِلطَّاعَاتِ، وَضَاعَفْنَا لَنَا الْحَسَنَاتِ، وَاجْعَلْنَا مِنَ السَّابِقِينَ بِالْحَيْرَاتِ يَا رَبَّ الْعَالَمِينَ.</p> <p>اللَّهُمَّ ارْحَمْ شُهَدَاءَ الْوَطَنِ وَقُوَاتِ التَّحَالُفِ الْأَبْرَارِ، وَأَنْزِلْهُمْ مَنَازِلَ الْأَخْيَارِ، وَارْفَعْ دَرَجَاتِهِمْ فِي عِلِّيِّينَ مَعَ النَّبِيِّينَ وَالصِّدِّيقِينَ، يَا عَزِيزُ يَا كَرِيمُ.</p> <p>اللَّهُمَّ اجْزِ خَيْرَ الْجُزَاءِ أَهْمَاتِ الشُّهَدَاءِ وَأَنَاءَهُمْ وَوُجُوهِهِمْ وَأَهْلِيهِمْ جَمِيعًا، اللَّهُمَّ انصُرْ قُوَاتِ التَّحَالُفِ الْعَرَبِيِّ، الَّذِينَ تَحَالَفُوا عَلَيَّ رَدَّ الْحَقِّ إِلَى أَصْحَابِهِ، اللَّهُمَّ كُنْ مَعَهُمْ وَأَيِّدْهُمْ، اللَّهُمَّ وَفِّقْ أَهْلَ الْيَمَنِ إِلَى كُلِّ خَيْرٍ، وَاجْمَعْهُمْ عَلَى كَلِمَةِ الْحَقِّ وَالشَّرْعِيَّةِ، وَارزُقْهُمْ الرِّخَاءَ وَالِاسْتِقْرَارَ يَا أَرْحَمَ الْأَرْحَمِينَ.</p> <p>اللَّهُمَّ ارْضَ عَنِ الْخُلَفَاءِ الرَّاشِدِينَ: أَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَعَلِيٍّ، وَعَنْ سَائِرِ الصَّحَابَةِ الْأَكْرَمِينَ.</p> <p>اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ، عَاجِلِهِ وَآجِلِهِ، وَنَسْأَلُكَ الْجَنَّةَ لَنَا وَلِوَالِدِينَا، وَلِمَنْ لَهُ حَقٌّ عَلَيْنَا، وَلِلْمُسْلِمِينَ أَجْمَعِينَ.</p>	Prayer

اللَّهُمَّ وَفَّقِ رَئِيسَ الدَّوْلَةِ، الشَّيْخَ خَلِيفَةَ بنِ زَايِدٍ، وَأَدِمَّ عَلَيْهِ مَوْفُورَ الصِّحَّةِ وَالْعَافِيَةِ، وَاجْعَلْهُ يَا رَبَّنَا فِي حِفْظِكَ وَعِنَايَتِكَ، وَوَفِّقِ اللَّهُمَّ نَاتِيَهُ وَوَلِيَّ عَهْدِهِ الأَمِينَ لِمَا تُحِبُّهُ وَتَرْضَاهُ، وَأَيِّدْ إِخْوَانَهُ حُكَّامَ الإِمَارَاتِ.

اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ الأَخْيَاءِ مِنْهُمْ وَالْأُمَمَاتِ، اللَّهُمَّ ارْحَمِ الشَّيْخَ زَايِدًا، وَالشَّيْخَ مَكْتُومًا، وَشَيْوَيْخَ الإِمَارَاتِ الَّذِينَ انْتَقَلُوا إِلَى رَحْمَتِكَ، وَأَدْخِلِ اللَّهُمَّ فِي عَفْوِكَ وَعُفْرَانِكَ وَرَحْمَتِكَ آبَاءَنَا وَأُمَّهَاتِنَا وَجَمِيعَ أَرْحَامِنَا وَمَنْ لَهُ حَقٌّ عَلَيْنَا.

اللَّهُمَّ إِنَّا نَسْأَلُكَ المَغْفِرَةَ وَالتَّوَابَ لِمَنْ بَنَى هَذَا المَسْجِدَ وَلِوَالِدَيْهِ، وَلِكُلِّ مَنْ عَمِلَ فِيهِ صَالِحًا وَإِحْسَانًا، وَاغْفِرِ اللَّهُمَّ لِكُلِّ مَنْ بَنَى لَكَ مَسْجِدًا يُذَكَّرُ فِيهِ اسْمُكَ، أَوْ وَقَفَ وَقَفًا يُعُودُ بِالحَجَرِ عَلَى عِبَادِكَ، أَوْ تَنْتَفِعُ بِهِ ذُرِّيَّتُهُ مِنْ بَعْدِهِ.

اللَّهُمَّ اجْعَلْ جَمْعَنَا هَذَا جَمْعًا مَرْحُومًا، وَاجْعَلْ تَفَرُّقَنَا مِنْ بَعْدِهِ تَفَرُّقًا مَعْصُومًا، وَلَا تَدَعْ فِينَا وَلَا مَعَنَا شَيْئًا وَلَا تَحْزُومًا.

اللَّهُمَّ احْفَظْ دَوْلَةَ الإِمَارَاتِ مِنَ الفِتَنِ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ، وَأَدِمَّ عَلَيْهَا الأَمْنَ والأَمَانَ يَا رَبُّ العَالَمِينَ.

اللَّهُمَّ اسْقِنَا العَيْثَ وَلَا تَجْعَلْنَا مِنَ القَانِطِينَ، اللَّهُمَّ اغْنِنَا، اللَّهُمَّ اغْنِنَا، اللَّهُمَّ اغْنِنَا، اللَّهُمَّ اسْقِنَا مِنَ بَرَكَاتِ السَّمَاءِ، وَأَنْبِثْ لَنَا مِنْ بَرَكَاتِ الأَرْضِ. بِنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً، وَقِنَا عَذَابَ النَّارِ.

عِبَادَ اللهِ: (إِنَّ اللهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي القُرْبَى وَيَنْهَى عَنِ الفَحْشَاءِ وَالمُنْكَرِ وَالبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ) اذْكُرُوا اللهَ العَظِيمَ يَذْكُرْكُمْ، وَاشْكُرُوهُ عَلَى نِعَمِهِ يَزِدْكُمْ (وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الفَحْشَاءِ وَالمُنْكَرِ وَلَذِكْرُ اللهِ أَكْبَرُ وَاللهُ يَعْلَمُ مَا تَصْنَعُونَ).

APPENDIX D. ARABIC TEXT OF THE SEVENTH SERMON: JULY 1, 2016

لَيْلَةُ الْقَدْرِ	
TEXT	ANALYSIS
<p>الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، جَعَلَ لَنَا لَيْلَةَ الْقَدْرِ، زِيَادَةً فِي الْأَجْرِ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، الْمَلِكُ الْحَقُّ الْمُبِينُ، وَأَشْهَدُ أَنَّ سَيِّدَنَا وَنَبِيَّنَا مُحَمَّدًا عَبْدَ اللَّهِ وَرَسُولَهُ، فُذُوهُ السَّاجِدِينَ، فَاللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا وَنَبِيَّنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ، وَعَلَى مَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ.</p>	Opening
<p>أَمَّا بَعْدُ:</p>	
<p>فَأَوْصِيكُمْ عِبَادَ اللَّهِ وَنَفْسِي بِتَقْوَى اللَّهِ،</p>	
<p>فِيهَا قُرْءُ الصِّيَامِ،</p>	+Appreciation [Valuation]
<p>وَتُدْخِلُكُمْ الْجَنَّةَ بِسَلَامٍ،</p>	
<p>قَالَ سُبْحَانَهُ: (إِنَّ لِلْمُتَّقِينَ عِنْدَ رَبِّهِمْ جَنَّاتٍ النَّعِيمِ).</p>	
<p>أَيُّهَا الصَّائِمُونَ:</p>	
<p>لَحْنٌ فِي أَيَّامٍ عَظِيمَةٍ مِنْ شَهْرِ رَمَضَانَ، يَوْمَ الْعُصْرِ وَالْعُمْرَانَ، فِيهَا لَيْلَةُ الْقَدْرِ،</p>	+Appreciation [Reaction]
<p>وَهِيَ خَيْرٌ مِنْ أَلْفِ شَهْرٍ،</p>	+Appreciation [Reaction]
<p>قَالَ تَعَالَى مُعْظَمًا شَأْنَهَا: (إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ * وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ * لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ).</p>	
<p>إِنَّهَا لَيْلَةُ ذَاتِ قَدْرِ وَشَرَفٍ عَظِيمٍ،</p>	+Appreciation [Reaction]
<p>فَعَمَلُهَا وَقِيَامُهَا أَفْضَلُ مِنْ أَلْفِ شَهْرٍ.</p>	+Appreciation [Reaction]
<p>أَيُّ مَا يَزِيدُ عَلَى ثَلَاثَةِ وَمِائِينَ عَامًا.</p>	
<p>وَاحْتَارَبَهَا رَبُّ الْعَالَمِينَ لِيُنزَلَ فِيهَا الْقُرْآنُ الْكَرِيمَ،</p>	
<p>قَالَ عَزَّ وَجَلَّ: (إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ مَبَارَكَةٍ إِنَّا كُنَّا مُنذِرِينَ * فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ).</p>	
<p>فَجَعَلَ اللَّهُ تَعَالَى فَضْلَهَا عَظِيمًا، بِمُضَاعَفَةِ ثَوَابِ الْعِبَادَةِ فِيهَا.</p>	+Appreciation [Reaction]

	+Affect [Satisfaction]
وَقَالَ الْحَسَنُ الْبَصْرِيُّ: إِنَّهَا اللَّيْلَةُ الَّتِي يُفْرَقُ فِيهَا كُلُّ أَمْرٍ حَكِيمٍ، فِيهَا يَقْضِي اللَّهُ تَعَالَى كُلَّ خَلْقٍ وَأَجَلٍ، وَرِزْقٍ وَعَمَلٍ إِلَى السَّنَةِ الْمُقْبِلَةِ.	
وَقَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: يُكْتَبُ فِي لَيْلَةِ الْقَدْرِ مَا يَكُونُ فِي السَّنَةِ مِنْ مَوْتٍ وَحَيَاةٍ، وَرِزْقٍ وَمَطَرٍ.	
وَهِيَ لَيْلَةٌ يَخْتَفِي بِهَا أَهْلُ السَّمَوَاتِ وَالْأَرْضِ،	
<u>وَيَسْتَمِرُّ فِيهَا نُزُولُ الْخَيْرِ وَالْبَرَكَةِ</u> ،	+Affect [Happiness]
قَالَ اللَّهُ عَزَّ وَجَلَّ: (تَنْزَلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ).	
أَيُّ تَهْبِطُ الْمَلَائِكَةُ مِنْ كُلِّ سَمَاءٍ، وَمِنْ سِدْرَةِ الْمُنتَهَى،	
فَيَنْزِلُونَ إِلَى الْأَرْضِ، وَيُؤَمِّنُونَ عَلَى دُعَاءِ النَّاسِ، إِلَى وَقْتِ طُلُوعِ الْفَجْرِ.	
وَالْمَلَائِكَةُ يَنْزِلُونَ مَعَ تَنْزِيلِ الْبَرَكَةِ وَالرَّحْمَةِ.	+Appreciation [Reaction]
قَالَ رَسُولُ اللَّهِ ﷺ: « وَإِنَّ الْمَلَائِكَةَ تَلِكُ اللَّيْلَةَ أَكْثَرَ فِي الْأَرْضِ مِنْ عَدَدِ الْحَصَى».	
يُسَلِّمُونَ عَلَى بَعْضِهِمْ وَعَلَى الْمُؤْمِنِينَ،	
<u>فَهِيَ لَيْلَةُ الْإِطْمِنَانِ، وَالْخَيْرِ وَالْأَمَانِ وَالسَّلَامِ،</u>	+Appreciation [Reaction]
قَالَ تَعَالَى: (سَلَامٌ هِيَ حَتَّى مَطَلَعِ الْفَجْرِ).	
<u>أَيُّهَا الْمُصَلُّونَ:</u>	
إِنَّ لَيْلَةَ الْقَدْرِ لَيْلَةٌ مُبَارَكَةٌ، مُتَدَّةٌ مِنْ أَدَانِ الْمَغْرِبِ إِلَى مَطَلَعِ الْفَجْرِ،	+Appreciation [Reaction]
وَكَانَ النَّبِيُّ ﷺ يُقَدِّرُ لِنَفْسِهِ لَيْلَةَ الْقَدْرِ قَدْرَهَا مِنَ الْإِجْتِهَادِ فِي الطَّاعَةِ وَالْعِبَادَةِ فَوْقَ عَادَتِهِ،	+Judgment [Sanction] Propriety
رَجَاءً أَنْ لَا يَمُوتَهُ خَيْرُهَا، وَحُثُّ أَصْحَابِهِ عَلَى قِيَامِهَا، وَبَيِّنُ لَهُمْ فَضْلَ ذَلِكَ	+Affect [Happiness]
فَيَقُولُ ﷺ: « مَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».	
كَمَا كَانَ ﷺ يُجِيبُهَا بِالْدُّعَاءِ، وَالتَّصَرُّعِ إِلَى اللَّهِ تَعَالَى بِالرَّجَاءِ،	
حَتَّى سَأَلَتْهُ أُمُّ الْمُؤْمِنِينَ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا عَنْ دُعَاءِ تَدْعُو بِهِ،	

فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنَّ وَافَقْتُ لَيْلَةَ الْقَدْرِ مَا أَقُولُ؟ قَالَ ρ: «تَقُولِينَ: اللَّهُمَّ إِنَّكَ عَفُوٌّ مُحِبُّ الْعَفْوِ، فَاعْفُ عَنِّي».	
فَهَذَا أَفْضَلُ دُعَاءٍ يَدْعُو بِهِ الْإِنْسَانُ فِي هَذِهِ اللَّيْلَةِ الْمُبَارَكَةِ،	+Appreciation [Reaction]
وَالْعَفْوُ: هُوَ التَّجَاوُزُ عَنِ الْإِسَاءَةِ، وَعَدَمُ الْمُعَاتَبَةِ،	
وَاللَّهُ تَعَالَى عَفُوٌّ قَدِيرٌ، أَيُّ: يَعْفُو مَعَ الْمُقْدِرَةِ،	
وَهَذَا كَمَالُ الْعَفْوِ.	+Appreciation [Reaction]
أَيُّهَا الصَّائِمُونَ:	
كَيْفَ نَعْتَمِنُ هَذِهِ اللَّيْلَةَ الْمُبَارَكَةَ؟	
إِنَّ لَيْلَةَ بَهْدَا الْقَدْرِ فُرْصَةٌ لِكُلِّ مُسْلِمٍ أَنْ يَجْتَهِدَ فِي تَحْصِيلِ فَضْلِهَا، وَاعْتِنَامِ نَوَاحِيهَا، بِكَثْرَةِ الْأَعْمَالِ الصَّالِحَةِ؛	+Appreciation [Valuation]
لِتَكُونَ مِنْكَ الْخِتَامُ لِشَهْرِ رَمَضَانَ،	
فَالْإِنْسَانُ يَبْدُلُ طَاقَتَهُ،	
وَيُرِي اللَّهُ تَعَالَى مِنْ نَفْسِهِ خَيْرًا، وَيَجْتَهِدُ فِي الْعِبَادَةِ،	
فَيَتَقَرَّبُ إِلَيْهِ سُبْحَانَهُ بِذِكْرِهِ، وَيُثْبِتُ عَلَيْهِ بِشُكْرِهِ، وَيُكْتَبُ مِنَ الصَّدَقَاتِ، وَيُرْتَلِ الْقُرْآنُ، وَيُحَافِظُ عَلَى الصَّلَاةِ فِي جَمَاعَةٍ،	+Affect [Satisfaction]
قَالَ سَعِيدُ بْنُ الْمُسَيَّبِ: مَنْ شَهِدَ الْعِشَاءَ مِنْ لَيْلَةِ الْقَدْرِ، فَقَدْ أَخَذَ بِحِظِّهِ مِنْهَا.	
وَمَنْ أَدَّى صَلَاةَ التَّرَاوِيحِ كَامِلَةً مَعَ الْإِمَامِ حَتَّى يَنْصَرِفَ كُتِبَ لَهُ أَجْرُ قِيَامِ لَيْلَةٍ،	
وَأَكْثَرُ مَا يُدْرِكُ بِهِ فَضْلُ لَيْلَةِ الْقَدْرِ أَنْ يَتُومَ الْمَرْءُ قَبْلَ الْفَجْرِ بَيْنَ يَدَيْ رَبِّهِ قَائِمًا وَسَاجِدًا، يَتَضَرَّعُ إِلَيْهِ، فَيَجْمَعُ بَيْنَ الْوَقْتَيْنِ الْفَاضِلَيْنِ: وَقْتِ السَّحْرِ وَلَيْلَةِ الْقَدْرِ،	
فَإِنَّ ذَلِكَ مَطْنَةٌ اسْتِجَابَةِ الدُّعَاءِ الَّذِي أَمَرْنَا سُبْحَانَهُ بِهِ،	
وَتَفَضَّلَ عَلَيْنَا بِالْإِجَابَةِ؛ فَقَالَ تَعَالَى: (ادْعُونِي أَسْتَجِبْ لَكُمْ).	
فَاللَّهُمَّ وَفَّقْنَا لِاعْتِنَامِ لَيْلَةِ الْقَدْرِ،	+Appreciation [Valuation]
وَاجْتِنَابِ لَنَا فِيهَا الْمُتَوَبَةَ وَالْأَجْرَ،	
وَتَقَبُّلِ صِيَامِنَا وَقِيَامِنَا، وَصَالِحَاتِ أَعْمَالِنَا، وَوَفَّقْنَا لِطَاعَتِكَ أَجْمَعِينَ، وَطَاعَةِ رَسُولِكَ مُحَمَّدٍ الْأَمِينِ ρ وَطَاعَةِ مَنْ أَمَرْتَنَا بِطَاعَتِهِ،	

<p>عَمَلًا بِقَوْلِكَ: (يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ).</p>	
<p>تَفَعَّلِي اللَّهَ وَإِيَّاكُمْ بِالْفُرْقَانِ الْعَظِيمِ، وَبِسُنَّةِ نَبِيِّهِ الْكَرِيمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.</p>	Prayer
<p>أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ، فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ.</p>	
<p>الْحُطْبَةُ الثَّانِيَةُ</p>	
<p>الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدَ اللَّهِ وَرَسُولَهُ، اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ وَعَلَى أَصْحَابِهِ أَجْمَعِينَ، وَعَلَى التَّابِعِينَ لَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ.</p>	
<p>أَمَّا بَعْدُ:</p>	
<p>فَأَوْصِيكُمْ عِبَادَ اللَّهِ وَنَفْسِي بِتَقْوَى اللَّهِ، وَالْحِرْصِ عَلَى طَاعَتِهِ، وَابْتِعَاءِ مَرْضَاتِهِ، بِالْإِكْتِسَارِ فِي هَذِهِ الْأَيَّامِ الْمُبَارَكَةِ بِالطَّاعَاتِ وَالصَّدَقَاتِ، وَخَاصَّةً صَدَقَةَ الْفِطْرِ،</p>	
<p>فَقَدْ سَنَّهَا لَنَا النَّبِيُّ ﷺ</p>	
<p>وَأَمَرَ كُلَّ مُسْلِمٍ وَمُسْلِمَةٍ بِمَمْلُوكٍ طَعَامَ يَوْمِهِ بِأَدَائِهَا؛</p>	
<p>يُخْرِجُهَا عَنْ نَفْسِهِ وَعَنْ كُلِّ مَنْ حَبَّبَ عَلَيْهِ نَفَقَتَهُ،</p>	
<p>فَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: فَرَضَ رَسُولُ اللَّهِ ﷺ رِزْقَةَ الْفِطْرِ طَهْرَةً لِلصَّائِمِ مِنَ اللَّعْوِ وَالرَّقَبِ، وَطُعْمَةً لِلْمَسَاكِينِ، مَنْ أَدَاهَا قَبْلَ الصَّلَاةِ فَهِيَ رِزْقَةٌ مَقْبُولَةٌ، وَمَنْ أَدَاهَا بَعْدَ الصَّلَاةِ فَهِيَ صَدَقَةٌ مِنَ الصَّدَقَاتِ.</p>	
<p>وهي تُقَدَّرُ بـ (2) كيلو جرام من غالب طعام أهل الإمارات، وقيمتهَا عِشْرُونَ دِرْهَمًا. وَيُخْرِجُهَا الْمَرْءُ قَبْلَ صَلَاةِ الْعِيدِ.</p>	
<p>هَذَا وَصَلُّوا وَسَلِّمُوا عَلَى مَنْ أَمَرْتُمْ بِالصَّلَاةِ وَالسَّلَامِ عَلَيْهِ، قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا». اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ.</p> <p>اللَّهُمَّ وَفَّقْنَا لِقِيَامَ لَيْلَةِ الْقَدْرِ إِيْمَانًا وَاحْتِسَابًا، اللَّهُمَّ إِنَّكَ عَفُوفٌ كَرِيمٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنَّا يَا رَبَّ الْعَالَمِينَ.</p> <p>اللَّهُمَّ ارْحَمْ شُهَدَاءَ الْوَطَنِ وَقُوَاتِ التَّخَالْفِ الْأُبْرَارِ، وَأَنْزِلْهُمْ مَنَارِلَ الْأَخْيَارِ، وَارْفَعْ دَرَجَاتِهِمْ فِي عِلِّيِّينَ مَعَ النَّبِيِّينَ وَالصِّدِّيقِينَ، يَا عَزِيزُ يَا كَرِيمُ.</p> <p>اللَّهُمَّ اجْزِ خَيْرَ الْجَزَاءِ أَمْهَاتِ الشُّهَدَاءِ وَأَبَاءَهُمْ وَرِزْقَاتِهِمْ وَأَهْلِيهِمْ جَمِيعًا، اللَّهُمَّ انصُرْ قُوَاتِ التَّخَالْفِ الْعَرَبِيِّ، الَّذِينَ تَخَالَفُوا عَلَى رَدِّ الْحَقِّ إِلَى أَصْحَابِهِ، اللَّهُمَّ كُنْ مَعَهُمْ وَأَيَّدْهُمْ، اللَّهُمَّ وَفِّقْ أَهْلَ الْيَمَنِ إِلَى كُلِّ خَيْرٍ، وَاجْمَعْهُمْ عَلَى كَلِمَةِ الْحَقِّ وَالشَّرْعِيَّةِ، وَارزُقْهُمْ الرِّخَاءَ وَالِاسْتِقْرَارَ يَا أَرْحَمَ الرَّحِيمِينَ.</p> <p>اللَّهُمَّ ارْضَ عَنِ الْخُلَفَاءِ الرَّاشِدِينَ: أَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَعَلِيٍّ، وَعَنْ سَائِرِ الصَّحَابَةِ الْأَكْرَمِينَ.</p> <p>اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ، عَاجِلِهِ وَآجِلِهِ، وَنَسْأَلُكَ الْجَنَّةَ لَنَا وَلِوَالِدِينَا، وَلِمَنْ لَهُ حَقٌّ عَلَيْنَا، وَلِلْمُسْلِمِينَ أَجْمَعِينَ.</p> <p>اللَّهُمَّ وَفِّقْ رَئِيسَ الدَّوْلَةِ، الشَّيْخَ خَلِيفَةَ بْنِ زَايِدٍ، وَأَدِمْ عَلَيْهِ مَوْفُورَ الصَّحَّةِ وَالْعَافِيَةِ، وَاجْعَلْهُ يَا رَبَّنَا فِي حِفْظِكَ وَعِنَايَتِكَ، وَوَفِّقِ اللَّهُمَّ نَائِبَهُ وَوَلِيَّ عَهْدِهِ الْأَمِينَ لِمَا تُحِبُّهُ وَتَرْضَاهُ، وَأَيِّدْ إِخْوَانَهُ حُكَّامَ الْإِمَارَاتِ.</p> <p>اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ الْأَخْيَاءِ مِنْهُمْ وَالْأُمَمَاتِ، اللَّهُمَّ ارْحَمْ الشَّيْخَ زَايِدَ، وَالشَّيْخَ مَكْتُومَ، وَشَيْوخَ الْإِمَارَاتِ الَّذِينَ انْتَقَلُوا إِلَى رَحْمَتِكَ، وَأَدْخِلِ اللَّهُمَّ فِي عَفْوِكَ وَعُفْرَانِكَ وَرَحْمَتِكَ آبَاءَنَا وَأُمَّهَاتِنَا وَجَمِيعَ أَرْحَامِنَا وَمَنْ لَهُ حَقٌّ عَلَيْنَا.</p>	Prayer

Prayer

اللَّهُمَّ تَقَبَّلْ مِنْ كُلِّ مَنْ أَدَّى زَكَاةَ مَالِهِ، وَخَلْفَ عَلَيْهِ، وَبَارِكْ لَهُ فِيمَا رَزَقْتَهُ، اللَّهُمَّ إِنَّا نَسْأَلُكَ الْمَغْفِرَةَ وَالنَّوَابِ
لِمَنْ بَنَى هَذَا الْمَسْجِدَ وَلِوَالِدَيْهِ، وَلِكُلِّ مَنْ عَمِلَ فِيهِ صَالِحًا وَإِحْسَانًا، وَاعْفِرِ اللَّهُمَّ لِكُلِّ مَنْ بَنَى لَكَ مَسْجِدًا
يُذَكِّرُ فِيهِ اسْمُكَ، أَوْ وَقَفَ وَقَفًا يَعُودُ بِالْحَيْرِ عَلَى عِبَادِكَ، أَوْ تَنْتَفِعُ بِهِ دُرَيْتُهُ مِنْ بَعْدِهِ.
اللَّهُمَّ اجْعَلْ جَمْعَنَا هَذَا جَمْعًا مَرْحُومًا، وَاجْعَلْ تَفَرُّقَنَا مِنْ بَعْدِهِ تَفَرُّقًا مَعْصُومًا، وَلَا تَدْعُ فِينَا وَلَا مَعَنَا شَقِيًّا وَلَا
مَحْزُومًا.
اللَّهُمَّ احْفَظْ دَوْلَةَ الْإِمَارَاتِ مِنَ الْفِتَنِ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ، وَأَدِمِ عَلَيْهَا الْأَمْنَ وَالْأَمَانَ يَا رَبَّ الْعَالَمِينَ.
رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً، وَقِنَا عَذَابَ النَّارِ.
عِبَادَ اللَّهِ: (إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ
لَعَلَّكُمْ تَذَكَّرُونَ)
ادْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ، وَاشْكُرُوهُ عَلَى نِعَمِهِ يَزِدْكُمْ (وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ
وَلْيَذَكِّرِ اللَّهُ أَكْبَرَ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ).

APPENDIX E. ARABIC TEXT OF THE NINTH SERMON: SEPTEMBER 2, 2016

أَعْمَالٌ عَظِيمَةٌ الْأَجْرِ	
TEXT	ANALYSIS
الْحُطْبَةُ الْأُولَى	
الْحَمْدُ لِلَّهِ الْبَرِّ الرَّحِيمِ، ذِي الْفَضْلِ الْعَظِيمِ، قَسَمَ مِنْ رَحْمَتِهِ لِعِبَادِهِ الطَّائِعِينَ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ سَيِّدَنَا وَنَبِيَّنَا مُحَمَّدًا عَبْدُ اللَّهِ وَرَسُولُهُ، خَيْرٌ مِنْ حَجٍّ وَاعْتَمَرٍ، وَذَكَرَ اللَّهُ وَشَكَرَ، فَاللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ، وَعَلَى مَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ.	Opening
أَمَّا بَعْدُ:	
فَأُوصِيكُمُ عِبَادَ اللَّهِ وَنَفْسِي بِتَقْوَى اللَّهِ،	
قَالَ تَبَارَكَ وَتَعَالَى: (وَتَزُودُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى وَاتَّقُوا يَا أُولِي الْأَلْبَابِ).	
أَيُّهَا الْمُصَلُّونَ:	
إِنَّا فِي أَيَّامٍ مُبَارَكَاتٍ، وَهِيَ عَشْرُ ذِي الْحِجَّةِ،	+Appreciation [Reaction]
الَّتِي أَقْسَمَ اللَّهُ تَعَالَى بِهَا لِشَرَفِهَا، وَعُلُوِّ قَدْرِهَا،	+Appreciation [Reaction]
فَقَالَ سُبْحَانَهُ وَتَعَالَى: (وَالْفَجْرِ * وَلَيَالٍ عَشْرٍ * وَالشَّفْعِ وَالْوَتْرِ * وَاللَّيْلِ إِذَا يَسْرِ * هَلْ فِي ذَلِكَ قَسَمٌ لِذِي حِجْرِ).	
فَلِمَاذَا أَقْسَمَ اللَّهُ تَعَالَى بِأَيَّامِ الْعَشْرِ مِنْ شَهْرِ ذِي الْحِجَّةِ؟	
لَأَنَّهَا فِي شَهْرِ حَرَامٍ، وَفِيهَا يَوْمٌ عَرَفَةٌ،	+Appreciation [Reaction]
وَاجْتَمَعَتْ فِيهَا مُعْظَمُ الْعِبَادَاتِ، مِنْ صَلَاةٍ، وَصِيَامٍ، وَحَجٍّ، وَصَدَقَةٍ، وَأَضْحِيَّةٍ،	+Appreciation [Reaction]
وَذَكَرَ لِلَّهِ عَزَّ وَجَلَّ، قَالَ سُبْحَانَهُ: (وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَعْلُومَاتٍ).	
وَيُعْظَمُ فِيهَا الْأَجْرُ لِلْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ،	+Affect [Happiness]
: « مَا مِنْ أَيَّامٍ الْعَمَلِ الصَّالِحِ فِيهَا أَحَبُّ إِلَى اللَّهِ عَزَّ وَجَلَّ مِنْ هَذِهِ الْأَيَّامِ ». قَالَ رَسُولُ اللَّهِ	
يُغْنِي أَيَّامَ عَشْرِ ذِي الْحِجَّةِ،	
قَالَ أَحَدُ الْعُلَمَاءِ: لَمَّا كَانَ اللَّهُ تَعَالَى قَدْ وَضَعَ فِي نَفْسِ الْمُؤْمِنِينَ حُبِينَ إِلَى بَيْتِهِ الْحَرَامِ،	
وَلَيْسَ كُلُّ أَحَدٍ قَادِرًا عَلَى الدَّهَابِ إِلَيْهِ؛	
جَعَلَ مَوْسِمَ الْعَشْرِ مُشْتَرِكًا بَيْنَ السَّائِرِينَ وَالْقَاعِدِينَ،	
فَمَنْ عَجَزَ عَنِ الْحَجِّ قَدَرَ فِي الْعَشْرِ عَلَى عَمَلٍ يَعْمَلُهُ فِي بَيْتِهِ.	
عِبَادَ اللَّهِ:	
كَيْفَ نَعْتَمُّ هَذِهِ الْأَيَّامَ الْعَشْرَ وَنَنَالَ الْمَغْفِرَةَ وَثَوَابَ الْحَجِّ؟	
إِنَّ غَايَةَ الدَّاهِبِ إِلَى الْحَجِّ أَنْ يَرْجِعَ مَغْفُورًا لَهُ، طَاهِرًا مِنْ ذُنُوبِهِ،	
: « مَنْ حَجَّ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ؛ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ ». قَالَ رَسُولُ اللَّهِ	
وَيُكْرَهُ لِلْمَرْءِ أَنْ يَتَّيَمَّنَ هَذِهِ الْأَيَّامَ بِالتَّقَرُّبِ إِلَى اللَّهِ تَعَالَى بِطَاعَاتٍ جَلِيلَةٍ، أَجْرُهَا عَظِيمٌ، وَثَوَابُهَا كَبِيرٌ كَثُورٌ الْحَجِّ	+Affect [Satisfaction]
وَالْعُمْرَةِ، وَمِنْهَا آدَاءُ الْفَرَائِضِ	
كَمَا جَاءَ فِي الْحَدِيثِ الْفُئْدِيِّ: « وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ ».	

<p>فَمَنْ حَافِظًا عَلَى فَرِيضَةِ الصَّلَاةِ وَحَرَصَ عَلَى آدَائِهَا، نَالَ ثَوَابَ الْحَاجِّ،</p>	<p>+Judgment [Sanction: Veracity] +Affect [Satisfaction]</p>
<p>« مِنْ خَرَجَ مِنْ بَيْتِهِ مُنْتَظِرًا إِلَى صَلَاةٍ مَكْتُوبَةٍ، فَأَجْرُهُ كَأَجْرِ الْحَاجِّ الْمُحْرِمِ ». ρ قَالَ رَسُولُ اللَّهِ وَصَلَاةٌ رُكْعَتَيْنِ قَبْلَ الْفَجْرِ خَيْرٌ مِنَ الدُّنْيَا جَمِيعًا،</p>	
<p>« رُكْعَتَا الْفَجْرِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا ». ρ قَالَ النَّبِيُّ</p>	
<p>ثُمَّ يَدْخُلُ فِي صَلَاةِ الْجَمَاعَةِ، مُحْسِنًا قِيَامَهَا وَرُكُوعَهَا، وَسُجُودَهَا وَخُشُوعَهَا،</p>	<p>+Judgment [Sanction: Veracity]</p>
<p>« مَا مِنْ أَمْرٍ مُسْلِمٍ تَحَضَّرَهُ صَلَاةٌ مَكْتُوبَةٌ، فَيُحْسِنُ وَضُوءَهَا وَخُشُوعَهَا وَرُكُوعَهَا، إِلَّا ρ مُسْتَبَشِرًا بِقَوْلِ النَّبِيِّ كَانَتْ كَفَّارَةً لِمَا قَبْلَهَا مِنَ الذُّنُوبِ مَا لَمْ يَأْتِ بِكَبِيرَةٍ، وَذَلِكَ الدَّهْرُ كُلُّهُ ».</p>	
<p>فَإِذَا أَمَّنَ الْمُصَلِّيَ خَلْفَ الْإِمَامِ؛ طَهَّرَهُ اللَّهُ تَعَالَى مِنَ الْخَطَايَا وَالْآثَامِ،</p>	<p>+Appreciation [Valuation]</p>
<p>« إِذَا أَمَّنَ الْإِمَامُ فَأَمَّنُوا، فَإِنَّهُ مِنْ وَاقِفٍ تَأْمِينُهُ تَأْمِينُ الْمَلَائِكَةِ غُفْرٌ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ ». ρ قَالَ النَّبِيُّ</p>	
<p>فَإِذَا فَرَغَ مِنْ صَلَاتِهِ فَسَبَّحَ اللَّهُ تَعَالَى ثَلَاثًا وَثَلَاثِينَ، وَحَمِدَهُ ثَلَاثًا وَثَلَاثِينَ، وَكَبَّرَهُ ثَلَاثًا وَثَلَاثِينَ: « وَقَالَ تَمَامَ الْمِائَةِ: لَا إِلَهَ إِلَّا اللَّهُ، وَحَدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ غُفِرَتْ خَطَايَاهُ وَإِنْ كَانَتْ مِثْلَ زَيْدِ الْبَحْرِ ».</p>	
<p>وَمَنْ جَلَسَ فِي الْمَسْجِدِ يَسْتَمِعُ دَرَسَ عِلْمٍ؛ فَازَ بِثَوَابِ حَجَّةٍ كَامِلَةٍ،</p>	<p>+Appreciation [Reaction]</p>
<p>« مَنْ عَدَا إِلَى الْمَسْجِدِ لَا يُرِيدُ إِلَّا أَنْ يَتَعَلَّمَ خَيْرًا أَوْ يَعْلَمَهُ، كَانَ لَهُ كَأَجْرِ حَاجٍّ تَامًا حِجَّتُهُ ». ρ قَالَ النَّبِيُّ</p>	
<p>وَهَذِهِ الْأَعْمَالُ الصَّالِحَةُ فِي هَذِهِ الْأَيَّامِ الْمُبَارَكَةِ مِنْ شَهْرِ ذِي الْحِجَّةِ هِيَ أَعْمَالٌ عَظِيمَةٌ، وَثَوَابُهَا كَبِيرٌ.</p>	<p>+Appreciation [Valuation]</p>
<p>أَيُّهَا الْمُسْلِمُونَ:</p>	
<p>هَلْ هُنَاكَ مِنْ أَعْمَالٍ صَالِحَةٍ أُخْرَى نَتَقَرَّبُ بِهَا إِلَى اللَّهِ تَعَالَى فِي هَذِهِ الْأَيَّامِ؟</p>	
<p>إِنَّ شُكْرَ اللَّهِ عَزَّ وَجَلَّ عَلَى نِعَمِهِ، وَحَمْدَهُ عَلَى عَطَائِهِ وَكَرَمِهِ؛ عَمَلٌ صَالِحٌ، يُكْفِّرُ اللَّهُ سُبْحَانَهُ بِهِ الذُّنُوبَ،</p>	<p>+Appreciation [Reaction]</p>
<p>« مَنْ أَكَلَ طَعَامًا ثُمَّ قَالَ: الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي هَذَا الطَّعَامَ، وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةٍ، ρ قَالَ النَّبِيُّ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ، وَمَنْ لَيْسَ ثَوْبًا فَقَالَ: الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي هَذَا الثَّوْبَ وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي، وَلَا قُوَّةٍ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ ».</p>	
<p>وَكَذَلِكَ الصَّدَقَاتُ وَقِصَاءُ الْحَاجَاتِ؛ سَبَبٌ فِي تَكْفِيرِ السَّيِّئَاتِ وَغُفْرَانِ الْخَطِيئَاتِ،</p>	
<p>« مَنْ تَصَدَّقَ عَنْ جَسَدِهِ بِشَيْءٍ كَفَّرَ اللَّهُ تَعَالَى عَنْهُ بِقَدْرِ ذُنُوبِهِ ». ρ قَالَ رَسُولُ اللَّهِ</p>	
<p>وَقَالَ الْحَسَنُ الْبَصْرِيُّ: إِنَّ مَشِيكَ فِي حَاجَةِ أَخِيكَ الْمُسْلِمِ خَيْرٌ لَكَ مِنْ حَجَّةٍ بَعْدَ حَجَّةٍ.</p>	
<p>فَمَا أَوْسَعَ فَضْلَ اللَّهِ عَلَيْنَا، وَعَطَايَاهُ لَنَا، فَاللَّهُمَّ اغْفِرْ لَنَا ذُنُوبَنَا، وَكَبِّرْ عَنَّا سَيِّئَاتِنَا، وَاعْفِرْ لِحَاجِّ، وَلِمَنْ اسْتَعْفَرَ لَهُ الْحَاجُّ، وَوَقَّفْنَا دَوْمًا لِطَاعَتِكَ، وَطَاعَةِ رَسُولِكَ مُحَمَّدٍ ρ وَطَاعَةِ مَنْ أَمَرْتَنَا بِطَاعَتِهِ، عَمَلًا بِقَوْلِكَ: (يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ). نَفَعِي اللَّهُ وَإِيَّاكُمْ بِالْقُرْآنِ الْعَظِيمِ، وَبِسُنَّةِ نَبِيِّهِ الْكَرِيمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ، فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ.</p>	<p>Prayer</p>

	الخطبة الثانية
<p>الحمد لله رب العالمين، وأشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أن سيدنا محمداً عبده ورسوله، اللهم صلِّ وسلِّم وبارك على سيدنا محمد وعلى آله وأصحابه أجمعين، وعلى التابعين لهم بإحسان إلى يوم الدين.</p>	
	أما بعد:
<p>فيا أيها المصلون، إنَّ أهمَّ ما نتواصى به ثقوى الله عزَّ وجلَّ،</p>	
<p>وأنَّ نعلم أنَّ رسولَ الله ﷺ قد حثَّ على عمل الصالحات في هذه الأيام المباركة، واعتنَّام أيامها وليلاتها بما يُرضي الله عزَّ وجلَّ، فقسَّم الله تعالى بها، يجعلنا نُعطِيها حقَّها من الطاعة والعمل الذي يُرضي الخالق سبحانه،</p>	+Appreciation [Reaction]
<p>فكثُر من قراءة القرآن الكريم، وذكُر الله والتسبيح، والتهلِيل والتحميد، والصلاة على النبي وصلاة التواضع، والصدقات وصلة الأرحام، والإحسان إلى الآخرين، وكلِّ عمل فيه خير،</p>	
<p>قال تعالى: (فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ).</p>	
<p>هَذَا وَصَلُوا وَسَلَّمُوا عَلَى مَنْ أُرِثُوا بِالصَّلَاةِ وَالسَّلَامِ عَلَيْهِ، قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا». اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ. اللَّهُمَّ اجْعَلْ أَوْقَاتَنَا عَامِرَةً بِالْخَيْرَاتِ، وَوَقْفَتَنَا لِعَمَلِ الصَّالِحَاتِ يَا رَبَّ الْعَالَمِينَ.</p> <p>اللَّهُمَّ ارْحَمْ شُهَدَاءَ الْوَطَنِ وَقُواتِ التَّحَالُفِ الْأَنْبَرِ، وَأَنْزِلْهُمْ مَنَارِلَ الْأَخْيَارِ، وَارْفَعْ دَرَجَاتِهِمْ فِي عِلِّيِّينَ مَعَ النَّبِيِّينَ وَالصِّدِّيقِينَ، يَا عَزِيزُ يَا كَرِيمُ. اللَّهُمَّ اجْزِ خَيْرَ الْجُزْءِ أُمَّهَاتِ الشُّهَدَاءِ وَأَبَاءَهُمْ وَزَوْجَاتِهِمْ وَأَهْلِيهِمْ جَمِيعًا، اللَّهُمَّ انصُرْ قُواتِ التَّحَالُفِ الْعَرَبِيِّ، الَّذِينَ تَحَالَفُوا عَلَى رَدِّ الْحَقِّ إِلَى أَصْحَابِهِ، اللَّهُمَّ كُنْ مَعَهُمْ وَأَيِّدْهُمْ، اللَّهُمَّ وَفِّقْ أَهْلَ الْيَمَنِ إِلَى كُلِّ خَيْرٍ، وَاجْمَعْهُمْ عَلَى كَلِمَةِ الْحَقِّ وَالشَّرْعِيَّةِ، وَارْزُقْهُمْ الرِّخَاءَ يَا أَكْرَمَ الْأَكْرَمِينَ.</p> <p>اللَّهُمَّ انشُرِ الْإِسْتِقْرَارَ وَالسَّلَامَ فِي بُلْدَانِ الْمُسْلِمِينَ.</p> <p>اللَّهُمَّ ارْضَ عَنِ الْخُلَفَاءِ الرَّاشِدِينَ: أَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَعَلِيٍّ، وَعَنْ سَائِرِ الصَّخَابَةِ الْأَكْرَمِينَ.</p> <p>اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ، عَاجِلِهِ وَآجِلِهِ، وَنَسْأَلُكَ الْجَنَّةَ لَنَا وَلِوَالِدِينَا، وَلِمَنْ لَه حَقٌّ عَلَيْنَا، وَلِلْمُسْلِمِينَ أَجْمَعِينَ.</p> <p>اللَّهُمَّ وَفِّقْ رَيْسَ الدَّوْلَةِ، الشَّيْخَ خَلِيفَةَ بْنِ زَايِدٍ، وَأَدِّمْ عَلَيْهِ مَوْفُورَ الصِّحَّةِ وَالْعَافِيَةِ، وَاجْعَلْهُ يَا رَبَّنَا فِي حِفْظِكَ وَعِنَايَتِكَ، وَوَفِّقِ اللَّهُمَّ نَاتِبَهُ وَوَلِيَّ عَهْدِهِ الْأَمِينَ لِمَا تُحِبُّهُ وَتَرْضَاهُ، وَأَيِّدْ إِخْوَانَهُ حُكَّامَ الْإِمَارَاتِ.</p> <p>اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ الْأَخْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ، اللَّهُمَّ ارْحَمْ الشَّيْخَ زَايِدًا، وَالشَّيْخَ مَكْنُومًا، وَشُيُوخَ الْإِمَارَاتِ الَّذِينَ انْتَقَلُوا إِلَى رَحْمَتِكَ، وَأَدْخِلِ اللَّهُمَّ فِي عَفْوِكَ وَعُفْرَانِكَ وَرَحْمَتِكَ آبَاءَنَا وَأُمَّهَاتِنَا وَجَمِيعَ أَرْحَامِنَا وَمَنْ لَه حَقٌّ عَلَيْنَا.</p> <p>اللَّهُمَّ اجْعَلْ جَمْعَنَا هَذَا جَمْعًا مَرْحُومًا، وَاجْعَلْ تَفَرُّقَنَا مِنْ بَعْدِهِ تَفَرُّقًا مَعْصُومًا، وَلَا تَدَعْ فِتْنًا وَلَا مَعَنَا شَقِيًّا وَلَا مَحْرُومًا.</p> <p>اللَّهُمَّ احْفَظْ دَوْلَةَ الْإِمَارَاتِ مِنَ الْفِتَنِ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ، وَأَدِّمْ عَلَيْهَا الْأَمْنَ وَالْأَمَانَ يَا رَبَّ الْعَالَمِينَ.</p> <p>رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً، وَفِنَا عَدَابَ النَّارِ.</p> <p>عِبَادَ اللَّهِ: (إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ)</p> <p>ادْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ، وَاشْكُرُوهُ عَلَى نِعَمِهِ يَزِدْكُمْ (وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ).</p>	Prayer

أَخْلَاقُ الْمُؤَظَّفِ	
TEXT	ANALYSIS
الْحُطْبَةُ الْأُولَى	
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، أَمَرَ بِالْخُلُقِ الْكَرِيمِ، وَالْعَمَلِ الْقَوِيمِ، أَمَدَهُ سُبْحَانَهُ حَمْدًا يَلِيْقُ بِجَلَالِ وَجْهِهِ وَعَظِيمِ سُلْطَانِهِ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ سَيِّدَنَا وَنَبِيَّنَا مُحَمَّدًا عَبْدَ اللَّهِ وَرَسُولَهُ، صَاحِبُ الْخُلُقِ الْعَظِيمِ، وَصَفَهُ رَبُّهُ سُبْحَانَهُ فَقَالَ: (وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ). فَاللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ، وَعَلَى مَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ.	Opening
أَمَّا بَعْدُ: فَأَوْصِيكُمْ عِبَادَ اللَّهِ وَنَفْسِي بِتَقْوَى اللَّهِ وَطَاعَتِهِ، قَالَ سُبْحَانَهُ: (وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا).	
أَيُّهَا الْمُسْلِمُونَ:	
إِنَّ الْأَخْلَاقَ الْفَاضِلَةَ هِيَ الرِّكَازَةُ الْأُولَى لِقِيَمَةِ الْإِنْسَانِ، فَهِيَ تُعْطَى صَاحِبَهَا قَدْرًا عَظِيمًا، وَمَكَانَةً سَامِيَةً فِي الدُّنْيَا، وَمَنْزَلَةً عَالِيَةً فِي الْجَنَّةِ	+Appreciation [Valuation]
:«أَنَا زَعِيمٌ بِبَيْتِي فِي... أَعْلَى الْجَنَّةِ لِمَنْ حَسُنَ خُلُقُهُ». قَالَ رَسُولُ اللَّهِ	
وَإِنَّ الْمُؤَظَّفَ مِنْ أَكْثَرِ النَّاسِ حَاجَةً لِحُسْنِ الْخُلُقِ،	+Appreciation [Valuation]
حَتَّى يَسْمُوَ بِأَخْلَاقِهِ، وَيَتَمَيَّزَ بِإِتِّجَاعِهِ وَعَطَانِهِ،	+Judgment [Sanction: Propriety]
وَيَقْدِمَ النِّفْعَ لِأَهْلِهِ وَمُجْتَمَعِهِ، وَمِنْ أَمَمِ الْأَخْلَاقِ الَّتِي يَجِبُ أَنْ يَتَحَلَّى بِهَا الْمُؤَظَّفُ: <u>الْصِّدْقُ</u> ،	+Appreciation [Reaction]
الَّذِي يَبْعَثُ فِي النَّفْسِ السَّكِينَةَ وَالطَّمَأِينَةَ،	
:«إِنَّ الصِّدْقَ طَمَأِينَةٌ، وَإِنَّ الكَذِبَ رَيْبَةٌ». قَالَ	
فَالْمُؤَظَّفُ يَكُونُ صَادِقًا فِي كَلَامِهِ إِذَا حَدَّثَ، وَفِيًّا إِذَا وَعَدَ، مُخْلِصًا إِذَا عَمِلَ وَأَنْجِزَ،	+Judgment [Sanction: Veracity]
:«اصْدُقُوا إِذَا حَدَّثْتُمْ، وَأَوْفُوا إِذَا وَعَدْتُمْ، وَأَدُوا إِذَا ائْتَمَنْتُمْ». قَالَ	
فَلْأَمَانَةٌ مَقْرُونَةٌ بِالصِّدْقِ، مُرَافِقَةٌ لَهُ، وَمُتَلَازِمَةٌ مَعَهُ،	
وَقَدْ وَعَدَ اللَّهُ سُبْحَانَهُ الْمُؤَدِّينَ لِأَمَانَاتِهِمْ بِالْفَلَاحِ جِئِنَ مَدَحَ الْمُؤْمِنِينَ	
يَقُولُهُ تَعَالَى: (وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ).	
فَرِعَايَةُ الْأَمَانَةِ قِيَمَةٌ عَظِيمَةٌ	+Judgment [Sanction: Veracity]
أَكَّدَ دِينُنَا الْخَنيفُ عَلَى التَّحَلِّيِ بِهَا فِي جَمِيعِ شُؤُنِ حَيَاتِنَا وَمُعَامَلَاتِنَا،	+Appreciation [Valuation]
وَإِنَّ الْمُؤَظَّفَ الَّذِي يَتَخَلَّقُ بِالْأَخْلَاقِ الْوُظَيْفِيَّةِ يَزِدُّ دَادَ إِتْقَانِ عَمَلِهِ، وَانضِبَاطًا فِي أَدَائِهِ؛	+Judgment [Sanction: Veracity]
تَحْقِيقًا لِسَعَادَةِ الْمُجْتَمَعِ،	+Affect [Happiness]
وَأَدَاءً لِلْأَمَانَةِ الَّتِي ائْتَمَنْتَهُ جِهَةً عَمَلِهِ عَلَيْهَا،	
:«أَيُّ الْأَمَانَةِ إِلَى مَنْ ائْتَمَنْتُكَ». اِمْتِثَالًا لِقَوْلِ رَسُولِ اللَّهِ	
عِبَادَ اللَّهِ:	
إِنَّ الْعَدَالََةَ وَالْمَسَاقَاةَ مِنَ الْقِيَمِ الْأَسَاسِيَّةِ لِلسُّلُوكِ الْمَهْنِيِّ وَالْأَخْلَاقِ الْوُظَيْفِيَّةِ،	+Appreciation [Valuation]
وَقَدْ أَشَادَ الْقُرْآنُ الْكَرِيمُ بِهَذِهِ الْقِيَمَةِ النَّبِيلَةِ،	

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ). (فَقَالَ سُبْحَانَهُ:	
وَتَقْتَضِي قِيَمَةَ الْعَدَالَةِ مِنَ الْمُوظَّفِ التَّسْوِيَةَ بَيْنَ الْمُرَاجِعِينَ،	+Appreciation [Reaction]
وَأَنْجَازَ مُعَامَلَاتِهِمْ دُونَ تَمْيِيزٍ وَلَا تَفْرِيقٍ، مُلْتَمِزًا بِتَوْفِيرِ فِرَاصِ مِهْنِيَّةٍ مُتَكَافِئَةٍ وَأَمْنَةٍ وَمُحَفِّزَةٍ	+Appreciation [Valuation]
مُدْرِكًا أَنَّ جَمِيعَ الْأَفْرَادِ يَتَسَاوَوْنَ أَمَامَ الْقَانُونِ، رَاجِيًا ثَوَابَ قَضَاءِ حَوَائِجِهِمْ،	
:« مَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ» .p عملاً بقول رسول الله وَأَنَّ مِنَ الْعَدَالَةِ فِي أَخْلَاقِ الْمُوظَّفِ	
أَنْ يَكُونَ مُنْصَفًا فِي تَعَامُلِهِ مَعَ زَمَلَانِهِ وَفَرِيقِ عَمَلِهِ، بَعِيدًا عَنِ الْمُحَابَاةِ، مُلْتَمِزًا مَا الْحَيَادِيَّةِ، مُنْتَسِمًا بِالْإِيجَابِيَّةِ	+Judgment [Sanction: Propriety]
حَتَّى تَسُوْدَ رُوحُ التَّقَاوُلِ وَالتَّالْفِ فِي بَيْئَةِ الْعَمَلِ، فَيَرْتَقَى بِالْأَدَاءِ الْوُظَيْفِيَّ.	+Judgment [Esteem: Capacity]
يَا أَصْحَابَ الْأَخْلَاقِ الْفَاضِلَةِ:	
إِنَّ الْمُوظَّفَ الْخَلُوقَ يَلْتَزِمُ الْإِحْتِرَامَ وَالتَّبَاقَةَ نَجَاحَ رُؤْسَانِهِ وَزَمَلَانِهِ وَالْآخَرِينَ أَنْشَاءً مُخَاطَبَتِهِمْ،	+Judgment [Sanction: Propriety]
مُرَاعِيًا الْعَادَاتِ الْإِجْتِمَاعِيَّةَ وَالْأَعْرَافَ الْمِهْنِيَّةَ، وَمُهَدَّبًا مَعَ النَّاسِ جَمِيعًا، مُتْسِمًا بِاللِّطْفِ وَالْمُرُونَةِ،	
فَيَرْفُقُ بِهِمْ فِي أَقْوَالِهِ وَأَعْمَالِهِ، وَيُخَفِّفُ عَنْهُمْ الْأَعْبَاءَ وَالْإِجْرَاءَاتِ، وَيُبَسِّرُ لَهُمُ الْأُمُورَ، مَا وَجَدَ إِلَى ذَلِكَ سَبِيلًا،	
:« يَسْرُوا وَلَا تُعْسِرُوا، وَيَسْرُوا وَلَا تُعْسِرُوا» .p عملاً بقوله وَمِنَ اللَّطْفِ أَنْ يَتَعَاضَى الْمُوظَّفُ وَيَصْفَحَ عَنِ أَخْطَاءِ الْآخَرِينَ،	+Judgment [Sanction: Veracity]
وَيُقَابِلُهَا بِأَخْلَاقِهِ الْحَمِيدَةِ، وَكَلِمَاتِهِ الطَّيِّبَةِ، وَسُلُوكِهِ الْحَكِيمِ؛ وَصَدْرِهِ الْوَاسِعِ، فَيَكْتَسِبُ مَحَبَّةَ النَّاسِ بِرَفْقِهِ وَجَلْمِهِ وَنُبْلِ تَصَرُّفِهِ، وَيُنَالُ رِضَا اللَّهِ تَعَالَى وَمَحَبَّتَهُ؛	+Appreciation [Valuation]
:« إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرِّفْقَ فِي الْأَمْرِ كُلِّهِ» .p قَالَ رَسُولُ اللَّهِ وَمِنَ التَّبَاقَةِ أَنْ يَكُونَ الْمُوظَّفُ تَشَوُّشًا، فَيُلْقِي النَّاسَ جَمِيعًا بِوَجْهِ طَلْقٍ،	+Judgment [Esteem: Normality]
وَذَلِكَ مَعْرُوفٌ يُوجِرُ عَلَيْهِ،	+Appreciation [Reaction]
:« لَا تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا، وَلَوْ أَنَّ تَلْقَى أَخَاكَ بِوَجْهِ طَلْقٍ» .p قَالَ النَّبِيُّ أَيُّهَا الْمُسْلِمُونَ:	
إِنَّ الْوُظَيْفَةَ مَسْئُولِيَّةٌ كَبِيرَةٌ، وَلَهَا حُقُوقٌ وَوَجِيبَاتٌ، يَجِبُ عَلَى الْمُوظَّفِ أَنْ يَفُومَ بِهَا كَمَا طَلِبَتْ مِنْهُ، وَأَنْ يُؤَدِّيَهَا عَلَى الْوُجْهِ الْأَكْمَلِ،	
وَيَقِي بِالشَّرُوطِ وَالْعَهْدِ الَّتِي التَّرَمَّ بِهَا فِي عَهْدِ الْعَمَلِ،	
قَالَ تَعَالَى: (يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ)	
:« الْمُسْلِمُونَ عِنْدَ شُرُوطِهِمْ» .p وَقَالَ	
وَمِنَ شُرُوطِ عَهْدِ الْعَمَلِ الْإِلْتِزَامُ بِوُثِيقَةِ مَبَادِي السُّلُوكِ الْمِهْنِيَّ وَأَخْلَاقِيَّاتِ الْوُظَيْفَةِ، الَّتِي تُنصُّ عَلَى النَّزَاهَةِ وَتَقْدِيمِ الْمَصْلَحَةِ الْعَامَّةِ عَلَى الْمَصْلَحَةِ الشَّخْصِيَّةِ، وَعَدَمِ هَدْرِ الْمَوَارِدِ أَوْ سُوءِ اسْتِعْمَالِهَا،	

فِيحَافِظُ الْمُوظَّفُ عَلَى مُمْتَلَكَاتِ مُوسَّسَتَيْهِ، وَلَا يَسْتَعْدِمُهَا فِي أَغْرَاضِ شَخْصِيَّةٍ، وَيَجْتَهِدُ فِي تَحْقِيقِ أَهْدَافِهَا، فَإِنَّ الْمُوظَّفَ يَسْتَحِقُّ رَاتِبَهُ أَوْ أَجْرَهُ مُقَابِلَ مَا يُنْجِزُهُ مِنْ أَعْمَالٍ وَيُكَلِّفُ بِهِ مِنْ مَهَامٍ.	+Judgment [Esteem: Tenacity]
وَلَا يَجِلُّ لَهُ أَنْ يَأْخُذَ مَا لَيْسَ لَهُ، :« مِنْ اسْتَعْمَلَنَاهُ عَلَى عَمَلٍ فَرَزَقْنَاهُ رِزْقًا- أَيِ أَعْطَيْنَاهُ رَاتِبًا- فَمَا أَخَذَ بَعْدَ مَا قَالَ النَّبِيُّ ذَلِكَ فَهُوَ غُلُونٌ». أَيِ سَرَفَةٌ. كَمَا يَلْتَزِمُ الْمُوظَّفُ بِالشَّفَافِيَّةِ بِصُورِهَا الْمُخْتَلِفَةِ، وَيُحَافِظُ عَلَى السَّمْعَةِ الوَظِيفِيَّةِ لِلجِهَةِ الَّتِي يَعْمَلُ بِهَا، لِيَكُونَ مُؤَدِّيًا لِمِيثَاقِ عَمَلِهِ، وَآمَانَةِ وَظِيفَتِهِ، وَالتَّزَامِ بِنُودِ عَقْدِهِ.	+Judgment [Sanction: Propriety]
فَاللَّهُمَّ اهْدِنَا لِأَحْسَنِ الْأَخْلَاقِ، لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ، وَوَقِّفْنَا جَمِيعًا لِطَاعَتِكَ وَطَاعَةِ رَسُولِكَ مُحَمَّدٍ ﷺ وَطَاعَةِ مَنْ أَمَرْتَنَا بِطَاعَتِهِ، عَمَلًا بِقَوْلِكَ: (يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُوْلي الْأَمْرِ مِنْكُمْ). نَفَعَنِي اللَّهُ وَإِيَّاكُمْ بِالْقُرْآنِ الْعَظِيمِ، وَسُنَّةِ نَبِيِّهِ الْكَرِيمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ، فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ.	Prayer
الخطبة الثانية الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدَ اللَّهِ وَرَسُولَهُ، اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ، وَعَلَى التَّابِعِينَ لَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ. أَمَّا بَعْدُ: فَيَا أَيُّهَا الْمُصَلِّونَ: إِنَّ أَهَمَّ مَا نَتَوَصَّى بِهِ تَقْوَى اللَّهِ عَزَّ وَجَلَّ، وَأَنْ تَعْلَمَ أَنَّ نَجَاحَ الْمُوظَّفِ فِي عَمَلِهِ وَتَمَيُّزُهُ فِيهِ بِتَوْقُفٍ عَلَى تَقْوَى اللَّهِ عَزَّ وَجَلَّ،	
وَالْتَحَلِّيْ بِالْأَخْلَاقِ الوَظِيفِيَّةِ، سَوَاءً كَانَ مُوظَّفًا فِي قِطَاعٍ عَامٍّ أَوْ خَاصِّ، وَقَدْ حَثَّ عَلَيْهَا دِينُنَا الْحَنِيفُ، وَنَصَّ عَلَيْهَا الْقَانُونُ، كَيْ يَفُومَ الْمُوظَّفُ بِأَدَاءِ وَاجِبَاتِ الْعَمَلِ بِآمَانَةٍ وَنَزَاهَةٍ؛	+Appreciation [Valuation]
مُجْتَهِدًا فِي تَحْقِيقِ أَهْدَافِ الجِهَةِ الَّتِي يَعْمَلُ فِيهَا، مَتَجَرِّدًا مِنْ سُوءِ الْقَصْدِ أَوْ الإِهْمَالِ، وَبِذَلِكَ يَفُوزُ الْمُوظَّفُ بِرِضَا رَبِّهِ عَزَّ وَجَلَّ، وَاحْتِرَامِ رُؤَسَائِهِ، وَحُبِّ زُمَلَانِهِ، وَتَقْدِيرِ الْمُتَعَامِلِينَ مَعَهُ مِنْ أَفْرَادِ الْمُجْتَمَعِ، وَكَلُّ فَرْدٍ مِنْهَا مُطَالِبٌ شَرْعًا بِالِاتِّزَامِ بِهَذِهِ الْأَخْلَاقِيَّاتِ وَالسَّلْوَكَيَّاتِ الْكَرِيمَةِ فِي مُخْتَلَفِ مَجَالَاتِ حَيَاتِهِ، سَوَاءً كَانَ مُوظَّفًا أَمْ لَا.	+Judgment [Sanction: Propriety]
فَهَلْ نَتَحَلَّى بِهَذِهِ الْأَخْلَاقِيَّاتِ فِي تَعَامُلَاتِنَا وَوِظَائِفِنَا؟ هَذَا وَصَلُّوا وَسَلِّمُوا عَلَى مَنْ أَمَرْتُمْ بِالصَّلَاةِ وَالسَّلَامِ عَلَيْهِ، قَالَ تَعَالَى: (إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا). اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ.	
اللَّهُمَّ ارحم شهداء الوطن وقوات التحالف الأبرار، وأنزلهم منازل الأختيار، وادفع درجاتهم في عليين مع النبيين والصديقين، يا عزيز يا كريم. اللهم اجر خير الجزاء أمهات الشهداء وآباءهم وزوجاتهم وأهليهم جميعا، اللهم	Prayer

Prayer

انصُرْ قُوَاتِ التَّخَالُفِ الْعَرَبِيِّ، الَّذِينَ تَخَالَفُوا عَلَى رَدِّ الْحَقِّ إِلَى أَصْحَابِهِ، اللَّهُمَّ كُنْ مَعَهُمْ وَأَيِّدْهُمْ، اللَّهُمَّ وَفِّقْ أَهْلَ الْيَمَنِ إِلَى كُلِّ خَيْرٍ، واجمعهم على كلمة الحق والشرعية، وارزقهم الرخاء يا أكرم الأكرمين.

اللَّهُمَّ انشُرِ الإِسْتِقْرَارَ وَالسَّلَامَ فِي بُلْدَانِ الْمُسْلِمِينَ وَالْعَالَمِ أَجْمَعِينَ. اللَّهُمَّ ارْضَ عَنِ الْخُلَفَاءِ الرَّاشِدِينَ: أَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَعَلِيٍّ، وَعَنْ سَائِرِ الصَّحَابَةِ الْأَكْرَمِينَ.

اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ، عَاجِلِهِ وَآجِلِهِ، وَنَسْأَلُكَ الْجَنَّةَ لَنَا وَلِوَالِدِينَا، وَلِمَنْ لَهُ حَقٌّ عَلَيْنَا، وَلِلْمُسْلِمِينَ أَجْمَعِينَ.

اللَّهُمَّ وَفِّقْ رَئِيسَ الدَّوْلَةِ، الشَّيْخَ خَلِيفَةَ بْنِ زَايِدٍ، وَأَدِمِ عَلَيْهِ مَوْفُورَ الصِّحَّةِ وَالْعَافِيَةِ، واجعله يا ربنا في حِفْظِكَ وَعِنَايَتِكَ، وَوَفِّقِ اللَّهُمَّ نَائِبَهُ وَوَلِيَّ عَهْدِهِ الْأَمِينَ لِمَا تُحِبُّهُ وَتَرْضَاهُ، وَأَيِّدِ إِخْوَانَهُ حُكَّامَ الإِمَارَاتِ.

اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ الْأَخْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ، اللَّهُمَّ ارْحَمِ الشَّيْخَ زَايِدًا، وَالشَّيْخَ مَكْتُومًا، وَشَيْوَيْخَ الإِمَارَاتِ الَّذِينَ انْتَقَلُوا إِلَى رَحْمَتِكَ، وَأَدْخِلِ اللَّهُمَّ فِي عَفْوِكَ وَعُفْرَانِكَ وَرَحْمَتِكَ آبَاءَنَا وَأُمَّهَاتِنَا وَجَمِيعَ أَرْحَامِنَا وَمَنْ لَهُ حَقٌّ عَلَيْنَا.

اللَّهُمَّ إِنَّا نَسْأَلُكَ الْمَغْفِرَةَ وَالْقَوَابِ لِمَنْ بَنَى هَذَا الْمَسْجِدَ وَلِوَالِدَيْهِ، وَلِكُلِّ مَنْ عَمِلَ فِيهِ صَالِحًا وَإِحْسَانًا، وَاغْفِرِ اللَّهُمَّ لِكُلِّ مَنْ بَنَى لَكَ مَسْجِدًا يُذَكَّرُ فِيهِ اسْمُكَ، أَوْ وَقَفَ وَقَفًا يُعَوِّدُ بِالْحَيْرِ عَلَى عِبَادِكَ، أَوْ تَنْتَفِعُ بِهِ ذُرِّيَّتُهُ مِنْ بَعْدِهِ.

اللَّهُمَّ اجْعَلْ جَمْعَنَا هَذَا جَمْعًا مَرْحُومًا، واجعل تفرقتنا من بعده تفرقًا معصومًا، وَلَا تَدْعُ فِينَا وَلَا مَعَنَا شَقِيًّا وَلَا مَخْرُومًا.

اللَّهُمَّ احْفَظْ دَوْلَةَ الإِمَارَاتِ مِنَ الْفِتَنِ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ، وَأَدِمِ عَلَيْهَا الْأَمْنَ وَالْأَمَانَ يَا رَبَّ الْعَالَمِينَ. رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً، وَفِنَا عَذَابَ النَّارِ. اللَّهُمَّ اسْقِنَا الْعَيْثَ وَلَا تَجْعَلْنَا مِنَ الْقَانِطِينَ، اللَّهُمَّ أَغْنِنَا، اللَّهُمَّ أَغْنِنَا، اللَّهُمَّ اسْقِنَا مِنْ بَرَكَاتِ السَّمَاءِ، وَأَنْبِئْنَا لَنَا مِنْ بَرَكَاتِ الْأَرْضِ. عِبَادَ اللَّهِ: (إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ).

اذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ، وَاشْكُرُوهُ عَلَى نِعَمِهِ يَرْدِّكُمْ (وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ).

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