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Religious Identity and Deixis in Friday Sermons: A Sociopragmatic Study

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ABSTRACT

As a linguistic phenomenon, deixis holds significant connotations for how discourse, whether verbal or written, is interpreted, especially when it requires understanding the referential and contextual aspects of language in a framework of mutual communication. Deixis assumes a pivotal role in the conveyance of religious messages characterized by guidance and instructional content in the domain of Islamic Friday sermons, thereby contributing significantly to the establishment of religious identity and fostering a sense of connection between the preacher and the audience. Based on Levinson's theoretical viewpoints and sociopragmatic background, the current study examined the active effect

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of deixis used in Friday sermons delivered by some Muslim preachers. Hence, different types and frequencies of deixis categories have been comprehensively examined. Additionally, the study aimed to elucidate the reasons that led to the predominant type of deixis in both languages English and Arabic, in line with Levinson's focus on communicative choices. From reliable websites, ten sermons in both Arabic and English were downloaded. This study employed both qualitative and quantitative methodologies to examine the data. The analysis involved examining (80) utterances, with English Islamic Friday sermons employing deixis expressions (133 times) and Arabic Islamic Friday sermons using them (93 times). The results indicated that discursal and temporal deictic expressions were frequently observed in both languages with the personal category being the most prevalent.

Key Words: Deixis, Friday Sermon, Religious identity.

الإشارات والهوية الدينية في خطب الجمعة دراسة تداولية -أجتماعية

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المستخلص

الإشارات، كظاهرة لغوية، تحمل مضامين بارزة في تفسير الخطاب، سواء كان شفهيًا أو مكتوبًا، وبخاصة عندما يتطلب الأمر فهم الجوانب الدلالية والسياقية للغة في إطار التواصل المتبادل. في خطب الجمعة الإسلامية وللغة الدينية، تلعب الإشارات دورًا رئيسيًا في نقل الرسائل الدينية ذات محتوى توجيهي وتعليمي في خطب الجمعة الإسلامية مما يسهم بشكل كبير في تشكيل الهوية الدينية وتعزيز الشعور بالانتماء بين الخطيب وجمهوره.

وبناء على نموذج التداولي -الاجتماعي لليفنسون، تسعى الدراسة الحالية الى تحليل التأثير الفعّال للإشارات في خطب الجمعة التي ألقاها الخطباء المسلمون. ولهذا، شمل التحليل لأنواع وتكرار الإشارات بشكل كامل. علاوة على ذلك، سعت الدراسة الى شرح الأسباب وراء النوع الأكثر

انتشارًا من الاشارات في كلتا اللغتين، متوافقة مع النموذج الذي قدمه ليفينسون حول الاختيارات التواصلية .

تم تنزيل مجموعة من (10) خطب باللغتين العربية والإنجليزية من مواقع موثوقة. استخدمت هذه الدراسة منهجيات نوعية وكمية لفحص البيانات. شمل التحليل فحص (80) قولاً، حيث استخدمت الخطب الإسلامية باللغة الإنجليزية الدلالات السياقية (133 مرة) واستخدمت الخطب الإسلامية باللغة العربية (93 مرة). أشارت النتائج إلى أن الاشارات الخطابية والزمنية كانت واضحة بشكل متكرر في كلتا اللغتين، مع الإشارة الشخصية هي الأكثر انتشارًا.

الكلمات الدالة: الاشارات، خطب الجمعة، الهوية الدينية

1. INTRODUCTION

Language and religion can be understood as social positions: the former serves as a means of communication and coexistence within society, while the latter encompasses the concepts and actions employed to acquire and employ influence within society.

Within the realm of religious discourse, particularly in Islamic Friday sermons, Friday sermons hold a central and distinctive position within Islamic religious practices. They function as a pivotal medium through which religious teachings, ethical counsel, and communal solidarity are circulated. The examination of deixis in this specific communicative domain enables a concentrated exploration of how language, specifically deictic expressions, enhances the effectiveness of religious discourse.

The significance of deixis in language use, overall, can be observed through two pieces of evidence. Firstly, deixis is all-encompassing and universal in that it is regularly prevalent in all languages, as evidenced by extensive studies of large corpora (Wu, 2004:77). Secondly, deixis has been extensively scrutinized in diverse genres and text varieties across different languages, from a range of perspectives.

However, deixis hasn't received much attention in religious contexts. More specifically, there hasn't been much research done on deixis in Islamic Friday sermons.

2. DEIXES: A LINGUISTIC PERSPECTIVE

Deixis is regarded as one of the most prominent characteristics inherent in languages. The term itself is derived from the Greek word denoting the act of pointing or indicating. As explained by Levinson (1983: 54), deixis refers to the manner in which language encodes or grammaticalizes elements of the context of utterance or speech events. In light of this clarification, the context in which the utterance occurs and the event of delivering the speech emerge as the most crucial aspects. Thus, deixis is considered a linguistic phenomenon of utmost importance that cannot be disregarded in the study of language.

According to Levinson's (1983) Model, he proposes five types of deixis, namely: person deixis, time deixis, place deixis, discourse deixis and social deixis .

Person deixis refers to expressions that indicate the speaker(s) or addressee(s) of the utterance, typically seen in pronouns and verb agreements. It encompasses information

about the individuals involved, their relationships, and other social factors. Place deixis specifies locations relative to the speech event, using terms like "here" and "there" to denote proximity or distance from the speaker. Time deixis indicates the timing of events or conditions related to the moment of utterance. Discourse deixis involves linguistic expressions that refer to specific segments of discourse, while social deixis encodes social identities, connections, and interactions among participants (Levinson, 1983: 85-90).

2.1 Deixis in Arabic

Ghadhabi (2013:230) observes a notable lack of emphasis on deixis within the realm of traditional Arab linguistics, which can be attributed to historical patterns of scholarly focus. Fillmore (1997:26) underscores the indispensability of social context in comprehending language, a notion that can be applied to Classical Arabic, Modern Standard Arabic (MSA), and Spoken Arabic. In Arabic, deixis is manifested through the utilization of personal pronouns, demonstratives, verb tenses, and other linguistic components. Deixis, which is categorized into person, place, and time deixis, concerns itself with the contextual reference within speech (Nasr, 1967:88-89).

Bateson (1967:9) perceives the concept of person deixis in Arabic, with a particular focus on the inherent ambiguity of pronouns such as "we" and "he/she" when the referent is not explicitly stated. Pronouns in the Arabic language are integrated into nouns and carry the additional burden of indicating gender and number. The expression of place deixis in Arabic relies heavily on the use of demonstratives and adverbs, both of which serve to convey proximity to the speaker. Unlike English, Arabic does not possess a distinct category of adverbs; instead, it relies on adverbial particles and nouns to fulfill the function of conveying temporal deixis. Temporal deixis in Arabic is achieved through the use of adverbs of time, demonstratives, and verb tenses, which collectively serve to establish specific temporal references.

3. FRIDAY SERMONS (Khutbah)

Sermons was first established by the ancient Greeks and copied and modified by the Latin. The Latin style was the primary form of oration in the world until the emergence of the Islam (Safwat,1938:90).

With the arrival of Islam, the sermon reached its peak. The advent of this religion resulted in significant political, religious, social, and intellectual transformations. The just message of Muhammad (peace be upon him) traversed the Arab world and beyond, contributing to the emergence of a dynamic oratorical movement. (Darwish, 1968:100).

According to Al-Husseini (1934:125-126), the purpose of a Friday sermon is essentially to disseminate religious knowledge to the congregants during their weekly gathering in worship houses, which is delivered by a preacher. The preacher, known as the Khateeb, assumes the role of a religious instructor who imparts knowledge on Islamic doctrines, ethics, and instructions to the assembly. It is expected of them to possess a comprehensive understanding of the Quran, Hadith and Islamic legal principles. The primary objective of any sermon is to cater to the needs of the congregants and present the religious perspective in conjunction with contemporary societal and political issues. This goal is accomplished through the use of sermonic discourse (ibid).

Olanrewaju (2004: 33) draws attention to the distinctive linguistic characteristics of Friday Khutba sermons, which include the use of Quranic citations, prophetic utterances, and metaphors, all of which have sparked scholarly debates. This controversy arises from a combination of historical, cultural, linguistic, and religious factors, as well as pragmatic considerations such as audience demographics and social dynamics, which influence the choice of language in sermon delivery (Liman, 2018:23).

Despite numerous studies on language use in institutional settings, mosques, where Muslims gather for prayer, instruction, and socialization, have received less attention. Interest in Islamic sermons persists due to Islam's cultural influence and the global spread facilitated by social media and conversions, particularly in English-speaking nations.

3.1 Overview on Religious Language

Throughout the course of cultural history, there has been a widespread recognition of the intimate connection between language and religious beliefs. According to Crystal and Davy (1969:170), religious language often leans on the process of translation, incorporating phrases derived from scriptural texts, such as the collect, which also serves to uphold theological or historical traditions.

The interpretation of religious texts varies across diverse cultural backgrounds, as Geertz (1973:313-317) highlights the powerful influence of cultural contexts in shaping comprehension. Geertz suggests that religious symbols and rituals are deeply ingrained within cultural frameworks.

For example, Swahili, which has been influenced by Arabic, contains terms such as "salaam," "inshallah," and "jihad," thereby reflecting the Islamic influences present in African territories (Mwaliwa, 2018:122).

To summarize, language and religion are inseparable constituents of culture, as they contribute to the formation of identities, guide moral decision-making, and facilitate the comprehension of spiritual concepts. The intricate nature of their relationship underscores their immense significance within the realm of human civilization. Religious linguistics, then, will be the new born field which contributes to the richness of general linguistics, authenticity, and better mutual understanding (Al-Quraishi, 2018:77).

3.2 The Relation Between Deixis and Religious Language

Deixis and religious language exhibit a close relationship, given that deixis serves as a linguistic phenomenon that illustrates the interplay between language structure and context. Within religious discourse, deixis assumes a crucial function in organizing discussions, involving audiences, and imparting religious directives. The preacher used the first-person pronouns, 'we' and 'us' from time to time to make his audience feel that he is a member of the Muslim group and shares the same destiny with them (Abdulameer, 2019:302).

Joseph (2004:201-203) states that deixis is crucial in the formation and negotiation of religious identity among communities, allowing speakers to position themselves and their communications within distinct spatiotemporal and social frameworks.

Deixis in religious language not only conveys theological ideas and beliefs but also strengthens group identity, promotes unity within the community, and establishes credibility in religious discussions. Hence, the connection between deixis and religious

language is multipart, including linguistic, socio-cultural, and identity-related aspects that effect how religious concepts and values are communicated and understood (ibid).

Hence, language is the official spokesperson for identity. Furthermore, language is concluded to be the basic resource for cultural production, and since identity has been confirmed to be the resource and the outcome of culture, therefore, language is definitely the basic resource for identity articulation as well (Al-Kawwaz & Al-Badry, 2023:156). As such, an understanding of deixis in religious language is essential for comprehending the intricate dynamics of religious discourse and identity formation.

4. METHODOLOGY

This section explains the methodology employed in this study. It encompasses the data collection and description, the formulation of the research design, and the application of model utilized in the analysis of the data within this research project.

4.1 Data Collection and Description

Due to the importance of contextual nature of deixis analysis, khutbahs' topics and durations were taken into consideration. The data, which focuses on deixis as a linguistic phenomenon utilized by the preachers to address the recipients' thoughts for strategic purposes predetermined in the sermons, consists of ten Khutbahs in both Arabic and English. Selecting two Arab preachers who are Mohammed Rateb Al-Nabulsi and Mohammed Al-Uraifi , alongside two American preachers Hamza Yusuf and Zaid Shakir built on their substantial influence and upright within the Muslim community. Their varied array of topics makes it possible to scrutinize deixis in a diversity of contexts and make clear its flexibility. The study's generality is augmented when sermons from other scholars are comprised. Hence, exceptional linguistic features and communication styles can be clearly emphasized due to conducting analysis consistent with linguistic and cultural contexts.

4.2 Research Design

To assure objectivity, the paper utilizes an in depth mixed-method approach, including both qualitative and quantitative analysis. Quantitative analysis displays an objective viewpoint with numerical results and measurements. Conversely, qualitative analysis offers a complete portrayal of specific behaviors or phenomena which is unnecessary for statistical illustration. Schmied (1993: 85–94) proposes through the combination of the two methodologies the improvement of research credibility can be achieved. So, the researcher conducts the analysis consistent with this framework.

4.3 The Adopted Model

The present study adopted and applied Levinson's (1983) deixis model as the framework, which is a comprehensive structure for analyzing deixis within linguistic settings. In the field of sociopragmatic analysis, one can recognize how linguistic elements play a role in the negotiation and expression of religious identity during Friday sermons through employing Levinson's deixis framework. Through this method, valuable outlines are offered into how language functions as a tool for social exchange and contributes the shaping personal and communal identities, along with religious rituals and beliefs.

5. DATA ANALYSIS

The utilization of tables for illustration was implemented by the researcher who utilized a blend of methodologies to investigate the utilization of deixis within the chosen dataset. Utterances will be given initial emphasis with regards to the qualitative analysis. On the other hand, frequencies and percentages will be used to present the findings of the quantitative analysis. A subset of (ten) sermons that reflect a wide range of preachers, topics, and linguistic characteristics will be carefully chosen from the larger corpus to allow for a focused and manageable analysis. This subgroup will cover (40 utterances) in each language, providing sufficient data for a wide-ranging examination of deixis usage across different contexts and preachers.

5.1 Qualitative Analysis of English Islamic Friday Sermon

No	Text	Deictic expression
1.	I wanted to talk about this subject because I believe there are many disputes over financial dealings between people nowadays.	Personal (I), Discoursal (this), Temporal (nowadays)
2.	Ramadan is the yearly time that we return to this school, return to ourselves	Personal (we, ourselves), Discoursal (this), Temporal (yearly, Ramadan)
3.	Being easy and well behaved when buying means that the buyer should not bargain too much, especially	Discoursal (well, especially, reasonably), Temporal (when)
4.	The point is that we might be pious and learn taqwa (piety)	Personal (we), Discoursal (taqwa)
5.	Allah wanted us to wake up from this heedlessness.	Personal (Allah, us) Discoursal (heedlessness)
6.	If the debtor is in difficulty and	Temporal (if, until)

	the creditor should wait until such time as the debtor is able to pay	
7.	Quran revealed to this earthly canopy and in 23 years	Discoursal (earthly), Temporal (year)
8.	So, why is called month of Ramadan, just like a gift when we return to Quran	Discoursal (so, just like, why), Temporal (when, Ramadan), personal (we)
9.	Our prophet said that Quran and the fasting intercede on the judgement day.	Temporal (judgement day), personal (our)
10.	oh Lord, I prevent him from sleeping	Discoursal (oh Lord), personal (I, him)
11.	Allah has sent us because of our wrong times	Personal (Allah, us, our) Temporal (wrong times)
12.	She said whatever he did is not wonderful,	Temporal (whatever), personal (he, she)
13.	your messenger wishes to stay with me here but I must come closer to My Lord	Discoursal (but), spatial deixis (here) personal (your, me, I, my)
14.	Allah forgive us you can destroy us but forgive us and reward us Jannah	Spatial (Jannah)
15.	Allah said you will try in your wealth and in your lives well	Discoursal (well), personal (you, your)
16.	we have to obey the law	Personal (we), Discoursal (law)

	anybody that comes into this country	
17.	Our prophet never created any terrorist organization	Personal (our) Discoursal (organization)
18.	in doing this, you showed the gratefulness to Allah who gifted us with so many blessings in our life.	Discoursal (this, with, who), personal (you, us, our)
19.	Ramadan united our Ummah through sharing with poor,	Discoursal (Ummah), Temporal (Ramadan), personal (our)
20.	There is a big problem, people love gossip.	Discoursal (gossip)
21.	So, when Ramadan impose on the Muslims, Ummah has made itself unique from others because we did the fasting and showed gratitude for our Lord	Discoursal (so, because), Temporal (when, Ramadan), personal (itself, our, we, others)
22.	Our prophet said he is in the state of gratitude not only in this time, he always grateful.	Discoursal (only), Temporal (this time), personal (our, he)
23.	Allah says if you keep showing gratitude	Discoursal (if), personal (you)
24.	I'm sure all of your aware of what's happening around the Muslim world.	Discoursal (happening, Muslim world), personal (your, I'm)
25.	you have no idea how bad it can get read history to know	Discoursal(how), personal (you, it)

26.	The prophet warned us about changing the religion	Discoursal (religion), personal (prophet, us)
27.	Allah will make it easy for you, he'll give you openings	Personal (it, you), Discoursal (openings)
28.	I was in one of the greatest day	Temporal (day), personal (I)
29.	if you love to complain Allah will give you plenty to complain about	Discoursal (if, plenty), personal (you)
30.	He pointed his fingers towards Iraq the country	Discoursal deictic (towards), Spatial (country) Personal (he, his)
31.	it's called the gratitude study for depressed people they had them write down every day every morning	Temporal (every day), personal (it, they, them)
32.	they were grateful for over a period of a month people's depression	Temporal (a period of month), personal(they)
33.	We have all these so-called Muslim leaders	Personal (we) Discoursal (Muslims leaders)
34.	he'll put it in the Dunya for a short period and then they go back	Spatial (Dunya), personal (he, they)
35.	Allah put us in this time he knows why he put us in this time but the only time	Discoursal (this, only, why), Personal (us, he)
36.	what a blessing if you have teeth	Discoursal (if), personal (you)

37.	Jumma prayer, in which the Muslims gathered	Temporal (Jumma)
38.	you're doing wrong in Arabic, you putting the car before the horse	Spatial (before), Personal (you)
39.	it had provision in abundance coming from every place	Spatial (every place) Personal (it)
40.	it's the Sunnah of the prophet to do these things in the dawn.	Discoursal (Sunnah, these things, Temporal (the dawn) Personal (Prophet)

5.2 Qualitative Analysis of Arabic Islamic Friday Sermon

No	Text	Deictic expressions
1.	أمرهم جلّ جلاله أن يشكروه في السراء ويلجؤوا إليه في الضراء He commanded them, His Majesty, to thank Him in good times and to turn to Him in times of adversity	Personal (he, him, them), Temporal (in times)
2.	من تعرّف إلى الله في الرغائب.. عرّفه الله في المصائب Whoever recognizes Allah in times of ease, Allah will recognize him in times of hardship.	Discoursal (whoever), Personal (him),
3.	وإن أعرضت عنه أعرض عنك If you turn away from him, he will turn away from you	Personal (you, he), Discoursal (If)
4.	نعم لما أحببوه أحببهم	Discoursal (when), Personal

	Yes, when they loved him, he loved them	(them, he)
5.	نعم.. لَمَّا نَسُوا اسْتَحَقُّوا النَّسِيَانَ Yes... when they forgot him, they deserved to be forgotten...	Discoursal (when), Personal (him, they)
6.	وهو الوحيد الذي يجعل منهم امة واحدة قوية it only makes them one strong Ummah	Discoursal (Ummah)
7.	كلما عرفنا أحكام الشرع في التكافلنا الاجتماعي the more we understand the rulings of Sharia regarding our social solidarity	Personal (we, our) Discoursal (Sharia)
8.	فجعل يستغيث رَبَّهُ So, he began to seek help from his Lord	Discoursal (so), personal (he)
9.	سَجَدَتْ لَهُ جَبْهَتُهُ His forehead prostrated before him	Temporal (before), personal (his)
10.	فاضت له عيناه His eyes filled with tears	Personal (his)
11.	وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ And my servant does not draw near to Me with anything more beloved to Me than what I have obligated upon him.	Spatial (near, upon), Personal (my, me, I, him)
12.	O أيها المسلمون: في أصقاع الأرض كم انتم كثر Muslims How numerous you are in the corners of the earth	Personal (Muslims, you) Spatial (in the corners of the earth)
13.	أَيَقِنْتِ الْمَمَاتَ.. I certain it is the death	personal (I, it)
14.	هذا يدعو بلغة عَرَبِيَّةٍ.	Discoursal (this), personal (one)

	This one calls in Arabic.	
15.	منهم مَظْلُومٌ يَسْأَلُهُ نُصْرَتَهُ. Among them is an oppressed person who asks for his help	Discoursal (who), personal (them, his)
16.	O أيها الإخوة-، لدينا مرجعية واحدة والأمة واحدة brothers, we have single reference and the single Ummah.	Personal (brothers, we) Discoursal (Ummah)
17.	لا تختلطُ عندَه الأصواتُ The voices do not mix with him	Personal deictic (him)
18.	لا يَتَّبِرُّمُ بكثرةِ المسائلِ He does not get to carry away with many issues	Personal deictic (he)
19.	ولا شكَّ أنَّ تربيةَ العيالِ والقيامَ عليهم لها فضلٌ عظيمٌ عندَ الله There is no doubt that raising and taking care of children has great merit in the sight of Allah.	Personal (Allah, children) Discoursal (no doubt)
20.	O يا أبتِ إنَّ عظيمَ حقِّك عليَّ لا يُذهبُ صغيرَ حقي عليك father, indeed your great right upon me does not diminish the small right I have upon you	Personal (your, me, I, you)
21.	يَنصُرُ مظلوما He supports the oppressed	Personal (he)
22.	تتعلَّقُ به القلوبُ وتُنسى سواه Hearts cling to it and forget anything else	Discoursal (anything), Personal (it)
23.	فإن ربَّيتَ ولدك على الصلاة وحضور حلقات القرآن ونحوها سخره الله تعالى If you raise your child to pray and attend Quranic circles and the like, Allah Almighty will guide them	Personal (you, them) Discoursal (Quranic circles)

24.	الحمْدُ لله الذي لا يَنْسى من ذَكَرَهُ Praise be to God who does not forget those who mentioned him	personal (who, him, those)
25.	يقولُ أصحابُ موسى إنَّا لَمُدْرِكُونَ Moses' companions say, "Indeed, we will overtake you."	Discoursal (indeed),
26.	أيها الإخوة الكرام: وممَّا يجلب برَّ الأبناء: أن يكون الأبُ رَفيقاً Dear brothers: And what brings about the righteousness of children: That the father be a companion	Personal (brothers, children, father) Discoursal (righteousness)
27.	الحمْدُ لله الذي يَكشِفُ حُزْنَنا عندَ كَرْبِنا Praise be to Allah who reveals our sadness in our anguish	personal deictic (Allah, who, him,)
28.	إنها دار غرور لمن اغتَرَّ بها It is a house of deception for those who are deceived by it	Spatial (a house) Personal (it, who, those)
29.	تلك هي الدنيا تُضحكُ وتُبكي This is the world that makes you laugh and cry	Spatial (world that) Personal (you)
30.	خَرَجَ يَتَجَوَّلُ يَوْمًا وَقَتَ الظَّهِيرَةِ He went out walking around one day at noon	Temporal (one day), Spatial (around),
31.	تَضَيِّعُ فِيهَا الأوقاتُ وتُهانُ فِيهَا النفوسُ Time is wasted and souls are humiliated	Temporal (time)
32.	ضَلَّ الطَّرِيقَ فِي شِدَّةِ الصَّحراءِ He lost his way in the desert	Spatial (way), Personal (he, his)

33.	الكلام يظهر رضاه أو سخطه Speech shows his satisfaction or discontent	Personal (his)
34.	ومن أصول التربية الإسلامية: الحكمة في التوجيه One of the principles of Islamic upbringing: Wisdom in guidance	Discoursal (Islamic upbringing)
35.	اللسان من أعظم الجوارح أثرًا The tongue is one of the most powerful organs	Personal (one)
36.	أنت أيها الزوج، أن تعرف أمر الله ونهيه You, O husband, should know the commandments and prohibitions of Allah.	Personal (you)
37.	أرشدنا إلى أكمل الآداب Guide us to the most perfect etiquette	Personal (us)
38.	به يبلغ العبد أعلى الجنان Through it the servant reaches the highest heaven	Discoursal (through)
39.	إن هذه اليد يحبها الله ورسوله Indeed, this hand is loved by Allah and His Messenger	Personal (Allah)
40.	وأنتَ وأنا عطشان I am left thirsty	Personal (I)

5.3.1 English Quantitative Analysis

Table (1): Frequencies of Deixis Expressions in English Sermons

No.	Type of Deixis Expressions	Frequency	Percentage
1	Personal	54	45.3%
2	Temporal	19	15.9%
3	Discoursal	41	34.4%
4	Social	0	0%
5	Spatial	5	4.3%
Total		119	100%

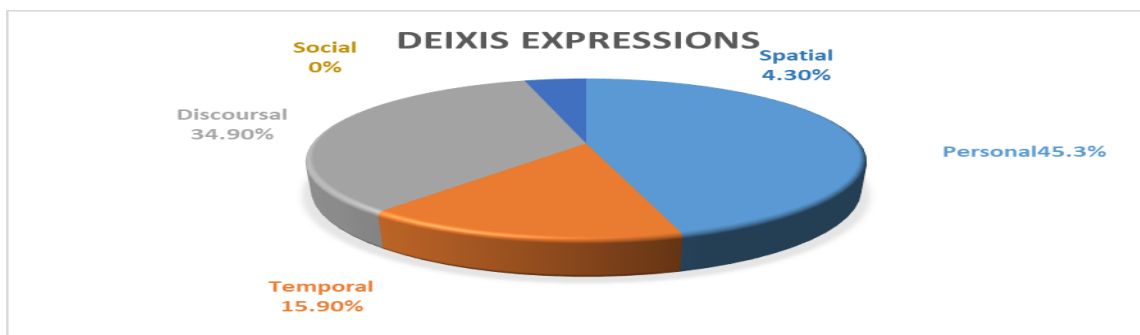


Figure (1): The Rates of Deixis Expressions Employed in English Sermons

As shown above, personal deixis scores the highest frequencies (54) with the percentage of (45.3%) among others. Discoursal deixis comes after personal ones in terms of scores (41) with the percentage of (34.3%). Temporal deixis amounts (19) with the percentage of (15.9%) while spatial deixis runs (5) with the percentage of (4.3%). Finally, social deixis does not score any degree.

5.3.2 Arabic Quantitative Analysis

Table (2): Frequencies of Deixis Expressions in Arabic Sermons

No.	Type of Deixis Expressions	Frequency	Percentage
1	Personal	61	69.3%
2	Temporal	4	4.5%
3	Discoursal	17	19.3%

4	Social	0	0%
5	Spatial	6	6.8%
Total		88	100%

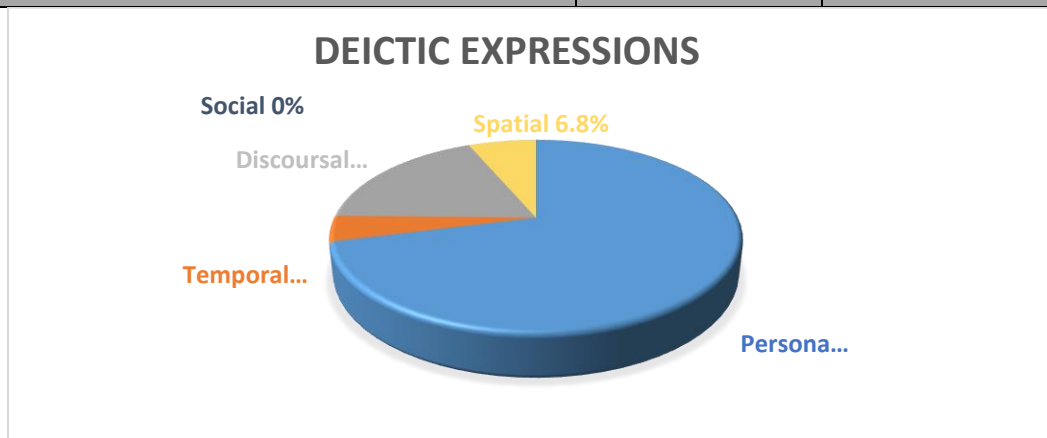


Figure (2): The Rates of Deixis Expressions Employed in Arabic Sermons

As shown above, personal deixis scores the highest frequencies (61) with the percentage of (69.3%) among others. Discourseal deixis comes after personal ones in terms of scores (17) with the percentage of (19.3%). Spatial deixis amounts (6) with the percentage of (6.8%) while temporal deixis runs (4) with the percentage of (4.5%). Finally, social deixis does not score any degree.

6. CONCLUSION

The present study scrutinizes the utilization of deixis in Islamic sermons namely: English Islamic Friday and Arabic Islamic Friday, employing a socio-pragmatic framework. This exploration centers on preachers' employment of deictic expressions in sermonic discourse. The sequence of percentages observed in deixis usage can be attributed to sociopragmatic factors, including the linguistic context, cultural tradition, communicative strategies and contextual factors influencing sermon content and style. Firstly, the linguistic context English sermons demonstrate an increased occurrence of deixis expressions as a result of the linguistic environment in which they are presented. Within congregations comprising individuals for whom English is not their primary language, preachers purposefully employ a greater number of deixis expressions to facilitate understanding and overcome potential language obstacles. Furthermore, Arabic sermons, conversely, exhibit a diminished occurrence of deixis expressions, which mirrors a cultural heritage characterized by a heightened level of linguistic intimacy between preachers and audience. Within such settings, deixis might be utilized with less obvious emphasis, given that individuals are more inclined to grasp implied references and cultural distinctions. Moreover, the sequence of percentages may also be influenced by the communicative intent of preachers in each language. In English sermons, where the audience comprise individuals from diverse linguistic backgrounds, preachers prioritize clarity and accessibility, leading to a higher frequency of deixis expressions. In

Arabic sermons, where linguistic familiarity is higher, preachers may focus more on rhetorical devices and cultural references, resulting in a lower frequency of deixis.

Finally, contextual factors such as the topic of the sermon, the demographics of the congregation, and the style of preaching contribute to the observed sequence of percentages. For example, sermons addressing contemporary social issues rely more heavily on deixis to connect with the audience, while sermons focusing on theological concepts utilize deixis less frequently.

This consistent utilization of personal deixis in both languages creates a conduit of communication between the preacher and the congregations, hence fostering religious unity. Moreover, the promoted coherence of sermons, ensuring a well-organized and interlinked discourse that reinforces religious principles and concepts due to the discourse markers. As for temporal deixis allows preachers to forge links with past events, emphasize the pressing nature of current concerns, and articulate visions for the future, thus molding the communicative patterns observed in Islamic sermons. The disparity noted in the employment of deixis expressions emphasize the mutual nature that is obvious in Islamic sermons, involving language, culture, and communication styles. Consequently, these results promote our comprehension of how linguistic elements, particularly the use of deixis, perform a decisive role in shaping how sermons affect a diverse range of congregations.

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Web Sources

Web Source I

https://www.youtube.com/watch?v=r5_obrDKLY0

Web Source II

<https://www.youtube.com/watch?v=7iE6zS969Gs>

Web source III

<https://www.youtube.com/watch?v=SvKJhy-lQRc>

Web Source IV

<https://www.khutabaa.com/ar>