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**A Pragmatic Study of Acceptance in English  
and Arabic Religious Texts**

**A Thesis**

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of the Requirements for the Degree of Master in English  
Language and Linguistics**

**By**

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**1445  
2023**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ)

صَدَقَ اللَّهُ الْعَلِيُّ الْعَظِيمِ

[آل عمران: ٣٧]

**In the name of Allah, the Most Gracious, the Most Merciful**

**(So her Lord accepted her with good acceptance.)**

**Allah, the Most High and Almighty has spoken the truth**

**[Surah Al Imran: 37] [Sahih international translation]**

## **THE SUPERVISOR'S DECLARATION**

I certify that this thesis entitled (A Pragmatic Study of Acceptance in English and Arabic Religious Texts ) written by Maryam Hashim Tahreer has been prepared under my supervision at the College of Education for Human Sciences, University of Babylon, as a partial fulfillment of the requirements for the degree of Master in Education / English Language / Language

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## **THE EXAMINING COMMITTEE'S DECLARATION**

We certify that we have read the thesis which is entitled "A Pragmatic Study of Acceptance in English and Arabic Religious Texts" and, as Examining Committee, examined the student " Maryam Hashim Tahreer " in its content, and that, in our opinion, it is adequate as a thesis for the Degree of Master in Education/ English Language and Linguistics.

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**DEDICATION**

*For those who dare to hope....*

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## **Abstract**

Acceptance is the satisfaction of approval, submission, or faith in a person or something. It is an approval of an idea or opinion. The current study is confined to the investigation of acceptance in several texts taken from English and Arabic sermons from four pragmatic strategies viewpoints, which are deixis, speech act, politeness principle, and Grice maxims, as well as investigating the types of acceptance and the benefits of acceptance. It aims at figuring out the most common types of acceptance used, pinpointing the benefits of acceptance, classifying the pragmatic strategies used to realize acceptance, and identifying the similarities and differences of pragmatic strategies used in Arabic and English sermons.

To achieve the aims of the study, an eclectic model is designed based on Huang's (2007) Model of deixis, Searle's model of speech acts (1969), Brown and Levinson's model of politeness (1987) and Grice's maxims (1976). Furthermore, the model covers the benefits and functions suggested by Hayes et al. (1994, 256). Finally the types of acceptance, namely: self-acceptance, social acceptance, conditional acceptance, expressive acceptance and implied acceptance, are induced in the model.

At the end of the study it is found that , representative and directive speech acts are the most dominant in both languages, personal deixis is the most frequently used in Arabic sermons but personal social and discourse dieixis are the most frequent in English, positive politeness and bald on record politeness are the most frequently used in the two sermons, quality and relevance maxims are the most frequently observed maxims in English and Arabic sermons. social and conditional acceptance is the most

frequently used in the English sermons but it is not in the Arabic sermons. Increase potential for productive action is the most frequently used benefit in English sermons but not in Arabic sermons. There are similarities and differences regarding the deployment of speech act, deixis, Grice maxim, and politeness maxims in the selected texts of acceptance of the English and Arabic sermons. The similarities are far more than the differences.

## List of Abbreviations

Abbreviated Forms	Full Forms
ACT	Acceptance and Commitment
EC	Essential Condition
FC	Felicity Condition
Fig	Figurer
FTA	Face Threatening Act
GP	Grice Principles
H	Hearer
PC	Preparatory Condition
PCC	Propositional Content Condition
PP	Politeness Principle
S	Speaker
SA	Speech Act
SC	Sincerity Condition

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# Chapter One: Introduction

## 1.1 The Problem of the Study

Acceptance is a term with several different meanings. Accepting someone's offer, often known as signing an agreement, is commonly recognized as acceptance. It happens when an individual proposes to signal his/her acceptance. Assenting and believing are further definitions of acceptance. Acceptance is agreeing with an offer's terms in a way that the offer requests or invites. It can also be an implied act of behavior that results in forming a legally enforceable contract (Chirelstein, 2001, 54).

The concept of acceptance is used in a variety of texts and it is often used in different contexts i.e. political, psychological, religious, etc.. Although this concept has been included in some studies (Acceptance: An Historical and Conceptual Review by John c. Williams and Steven Jaylynn. State university of New York at Binghamton), it has not been thoroughly tackled from a pragmatic point of view. Specially in English and Arabic sermons, the concept of acceptance has not been thoroughly examined. Consequently, this study attempts to highlight the most prevalent pragmatic strategies used in the chosen texts of the English and Arabic sermons

Accordingly, the current study tries to answer the following questions:

- 1- How are the pragmatic strategies used to realize acceptance in English and Arabic sermons texts?
- 2- Which types of acceptance are most frequently employed in English and Arabic sermons?
- 3- What are the benefits of these types of acceptance?

- 4- What are the similarities and differences between English and Arabic sermons in regard to the use of pragmatic strategies.

## **1.2 The Aims**

The study aims at:

- 1- Identifying the pragmatic strategies used to realize acceptance in English and Arabic sermons.
- 2- Figuring out the most common types of acceptance used in the selected texts.
- 3- Pinpointing the benefits of using these types of acceptance.
- 4- Identifying the similarities and differences between pragmatic strategies of expressing acceptance in English and Arabic sermons.

## **1.3 The Hypotheses**

Based upon the preceding statements about the concept of acceptance in English and its counterpart in Arabic and upon the questions raised, it is hypothesized that:

- 1- In regard to the strategies used, it is hypothesized that:
  - a. There is a number of speech acts manifested in both texts and the most dominant ones are the representative and directive speech acts.
  - b. Person deixis is the most common type of deixis used in both English and Arabic sermons.
  - c. Bald on record and positive politeness are the most recurrent strategies used to express acceptance in English and Arabic sermons.

- d. The quality and the relevance maxims are the most frequently observed maxims in both English and Arabic sermons.
- 2- Social and conditional types of acceptance are the most frequent types used in both English and Arabic texts.
- 3- The main benefit of acceptance is to increase potentials for productive actions in both English and Arabic.
- 4- The similarities are far more than the differences between the English and Arabic sermon texts.

## **1.4 The Procedures**

The following procedures are going to be adopted in this study:

- 1- Presenting a theoretical overview of the relevant literature on the concept of acceptance in English and Arabic sermons.
- 2- Selecting a number of English and Arabic religious sermons speeches to be analysed looking for the expression of acceptance.
- 3- Designing a model based on Searle's model of speech acts (1969), Huang's (2007) model of deixis, Grice's maxims (1976) and Brown and Levinson's model of politeness (1987). Furthermore, the types of acceptance, namely: self-acceptance, social acceptance, conditional acceptance, expressive acceptance, and implied acceptance are induced in the model. Finally, the model covers the benefits suggested by Hayes et al. (1994: 256).
  - a) Analysing the selected texts to investigate the pragmatic strategies used to express acceptance, the types and benefits of

acceptance used in the selected texts, and the similarities and differences between the sermons in English and Arabic.

## **1.5 Limits**

The study is confined to investigate acceptance in several texts taken from English and Arabic sermons from four pragmatic strategies viewpoints: speech act, deixis, Grice maxims and politeness strategies. The study is set also to examine the types and benefits of acceptance: self acceptance, social acceptance, conditional acceptance, expressive and implied acceptance.

Moreover, the data used in the study is limited only to English and Arabic sermons. The analysis will be based on five English texts taken from English sermons and five Arabic texts taken from Arabic sermons taken from the internet and will be analyzed pragmatically. Any other types of texts are not included in the investigation and analysis.

## **1.6 The Value**

The current study could be useful both conceptually and practically because it attempts to give a broad framework for the concept of acceptance at pragmatic aspects in both English and Arabic. It is hoped that the study will be useful as a reference for students in the field of pragmatics because it provides a summary of the elements found in pragmatics. Furthermore, the study will be useful for people interested in the field of religion because it investigates the concept of acceptance in Arabic and English religious texts. Generally speaking, the study hoped be helpful because it gives an appropriate explanation of the concept of acceptance, its types, and its benefits.

## **1.7 Operational Definitions**

### **1.7.1 Acceptance**

Acceptance is the satisfaction of approval, submission, or faith in someone. It is an approval of an idea or opinion. The acceptance analysis will be determined by the types of acceptance and what each means. For example, conditional acceptance will be constrained by something. Allah's acceptance of us is conditional on our being pious, obedient and many other things. This acceptance is only achieved if these conditions are fulfilled. Implied acceptance occurs when a person accepts something and knows implicitly what its contents are. For example, Christians are sure that belief in Allah means belief in Jesus without an explicit mention that belief in Jesus means belief in Allah Almighty. Self-acceptance means love and consideration for oneself and when we do something that pleases Allah and draws us closer to Him. Social acceptance means acceptance of others' thoughts, beliefs, opinions, and appearance. Through these types, we will know what acceptance is, and how it is defined in religious texts.

### **1.7.2 Sermons**

Sermons are the words of some preachers who usually deliver sermons on religious occasions. English sermons are delivered by preaches on Sundays, they are usually a kind of explanation of what is found in the Bible in terms of stories and conversations, in addition to urging people and persuading them to resort to Allah and Christ. Arabic sermons are usually the words of Arab preachers who deliver sermons on Fridays. Their speeches are an explanation and interpretation of Allah's words in the Qur'an, the prophets traditions, and the rest of the prophets, as well as stories and conversations of pious people.

## **CHAPTER TWO: Literature Review**

### **2.1 Introductory Remarks**

This chapter focuses on certain pragmatic concepts such as speech act theory, politeness strategies, deixis, and Grice's maxims. Additionally, this chapter provides a theoretical framework for acceptance. It presents definitions of acceptance, its types, and its relationship with tolerance, its benefits, and acceptance and commitment therapy (ACT).

### **2.2 Pragmatics**

Pragmatics is the study of meaning as it is delivered by a speaker and understood by a listener (or reader). It focuses more on interpreting what individuals mean when they speak. Alternatively, what the individual words or phrases may mean (Yule, 1996: 3). When people try to communicate, they need to be able to rely on several everyday presumptions and expectations for it to work. This can be done through speaking or writing. Investigating such presumptions and anticipations gives us insights into how more is always communicated than spoken (Yule, 2010: 128).

Mey (1993: 42), on the other hand, defines pragmatics as "the study of the conditions of human language uses as these are determined in society" According to him, there are two types of context: a context that is primarily molded by social institutions and a context that is created via interaction. He describes the first as societal and the second as social. Abd Alrahman (2000:243-4), the Arabic word **تداوليه** (negotiate) derives from the domain of pragmatics. As a result, there is a connection between action and verb.

## 2.3 Context

Context is essential for comprehending the meaning of a speech. According to Leech (1983:13), context deals with essential aspects of an utterance's physical and social environments. The shared background knowledge helps both the speaker and the listener comprehend a person's remark. Context is, therefore, extremely beneficial to both spoken and written language. It facilitates communication and comprehension between the speaker and the hearer or between the writer and the reader.

There are two forms of context, according to Malinowski (1923:6): situational context and cultural context. The situational context is the situation in which the text is spoken; it is the context of the text. The cultural context is the cultural background or history of the participants. Understanding a language cultural background makes it possible to decipher the meaning of any statement. People, who are influential in speech, time, the social environment and the political climate, etc., could be included. Therefore, the linguistic study of speech context comprises all physical and social aspects linked with the speech, such as time, place, social milieu, and political situation. Thus, context is a collection of statements indicating the commitments, knowledge, views, and other qualities of the participants in a discourse in order to determine what they say and what they think.

In Arabic, context refers to linguistic and non-linguistic contexts, which include environmental, historical, political, economic, social, and psychological references to things outside the text or those nearby. As a result, classical criticism aims to delve into the text's depths and shed light on its innermost elements by using the context as a reference point (Yousif, 2000, 118).

## **2.4 Speech Act Theory**

Austin (1975: 68) provides the first definition of speech acts. Instead of using "speech act," he said "performative phrase" or "performative utterance," which means that "the issuing of the utterance is the executing of an action." The term "speech acts" was used by Searle (1969:16), who said that "speech acts are the basic or smallest form of linguistic communication". According to Searle, using language entails acting guided by rules.

The rule-based theory of meaning is a school of semantics that proposes that the meaning of linguistic phrases may be deduced from the rules that govern how they are used in different kinds of speech acts (for instance, reprimanding, declaring, ordering, proclaiming, promising, querying, demanding, and warning). This theory clarifies the linguistic meaning in terms of employing words and sentences to accomplish speech acts, in contrast to other theories that claim that linguistic expressions have meaning because they contribute to the truth conditions of sentences where they occur. Some proponents assert that a word's meaning can be defined as its contribution to the kinds of speech acts that can be accomplished with it (Britannica, 2013:45). According to Yule (1996: 48), "speech act" refers to actions carried out via utterance. Therefore, individuals do things in words that are comparable to the activities that they perform physically.

### **2.4.1 Austin's Classification of Speech Acts**

Austin (1962: 62) states that language is employed to accomplish various tasks, including invitations, requests, promises, etc. The production of any utterance involves three connected activities based on word forces. These activities are:

- Locutinary act is the act of saying something, which includes making sounds (a phonetic act), following certain rules of grammar (a phatic act), and generating certain senses and references (a rhetic act).
- Illocutionary Act means saying anything is actually doing something. There are some illocutionary acts which can be performed without the need for words, e.g., waving a stick to perform warning.
- Perlocutionary Act is the influence that the utterance has on the listener. In other words, it describes the change in the listener's behaviour.

According to Austin (1962:14), felicity conditions may be expressed by using certain words by specific people in specific situations. Conventional techniques have conventional consequences. Any violation of these conditions upsets performative expression.

Propositional content condition (PCC) is concerned with what the speech act is about in core.

- i. Preparatory condition (PC) states the practical fundamentals for the speech act.
- ii. Sincerity condition (SC) must be satisfied if the act is to be performed honestly.
- iii. Essential condition (EC) defines the act being performed which means that the speaker intends that his or her utterance will count as the identifiable act.

Austin (1962: 101) argues that saying something usually produces several significant effects on the audiences' or speakers' feelings and thoughts. Austin (1962:151) lays down a classificatory system in

which he divides groups of verbs into five categories which are as follows:

### **(1) Verdictives**

According to Austin (1962: 152), verdictives are the delivering and presenting of findings and outcomes, official or unofficial, supported by arguments or evidence for worth or truth, to the extent that these can be distinguished from one another. These can be based upon evidence or reasons. "to place," "to put in," and "to grade" are the three verdictive verbs that are used the most frequently.

### **(2) Exercitives**

According to Austin(1962:154), the definition of these actions as having power, rights, and influences is what distinguishes them. As a result, they are utilized to communicate personal opinions, whether in favor of or opposed to a specific matter. Verbs such as "appoint," "to vote," "to order," and "to dispute" are examples of frequent exercitive verbs.

### **(3) Commissives**

Commissive acts aim at committing the interlocutor to a specific action. Action like agree, pledge, engage, swear, favor, and plan.

### **(4) Behabitives**

According to Austin (1962: 158), these acts are utilized to indicate "social behaviors" or attitudes that entail the kind of reaction to other people's behavior. Apologizing, offering congratulations, expressing gratitude, and offering praise are all examples of behabitives.

## **(5) Expositives**

According to Austin (1962: 160), the primary purpose of "expositives" is to conduct or explain arguments. Verbs such as "affirming," "saying," and "reviewing" are examples of the kinds of activities that fall under this category.

### **2.4.2 Searle's Classification of Speech Acts**

Speech acts are divided by Searle (1969) into five major categories: (1) Representatives, (2) Directives, (3) Expressives, (4) Commissive, and (5) Declarations. He classifies the felicity conditions into:

- i. Propositional Conditions: specify the kind of meaning which is expressed by the propositional part of an utterance.
- ii. Preparatory Conditions: describe the conditions which are essential to the performance of the speech act.
- iii. Sincerity Conditions: outline the conditions which must be attained if the speech act is to be performed sincerely.
- iv. Essential Conditions: convey what the speech act must conventionally count as.

The categorization of Searl and felicity conditions of Searl and others will be used by the researcher to analyze the selected data, as follows:

#### **(1)Declarations**

According to Searle (1969:67), declaration acts are distinct from other types of speech acts in that the speaker's standing and the specifics of the situation affect how well they are delivered. They are socially

institutionalized. Declarations include firing an employee, officiating a marriage, imposing a sentence on a criminal, etc. The following felicity criteria are suggested by Searle (1969:67) for declaration SA:

- 1- Propositional Content Condition: Knowing the context of the utterance.
- 2- Preparatory Condition: The speaker is capable to perform the utterance obviously and she/he has the right to produce the utterance.
- 3- Sincerity Condition: The speaker honestly wants to change the condition.
- 4- Essential Condition: The speaker's intention when making a statement is not just to inform (representative speech act) but also to establish a new status or condition (declaration speech act).

## **(2) Representatives**

Speech acts, sometimes referred to as representations, express what the speaker thinks to be true or false. This category may involve arguing, bragging, claiming, moaning, critiquing, denying, describing, informing, pleading, reporting, recommending, swearing, etc, such as the English example "*I met him yesterday*", and/or the Arabic example ( رأيت محمداً (البارحة). The speaker performs the act of informing by telling the listener that she/he met someone yesterday.

The representative speech acts that are included in the current study are: stating, reporting, asserting and claiming:

- 1- Stating: According to Vanderveken (1985:183), stating is categorized as representative speech when it involves giving full justification or adopting a position. Searl (1969:66) clarifies the following as being the SA of Stating's favorable conditions:

- a) Propositional Content Condition: any proposition P.
- b) Preparatory Condition: The speaker has proof/reason for the truth of P. To both the speaker and the listener it is not clear that H recognizes (no need to be told, etc.) P.
- c) Sincerity Condition: S believes P
- d) Essential Conditions: The claim counts as an affirmation that P is implied to be correct about the current situation.

**2- Reporting:** The report is an assertive (representative) act. Concerning the time of speech, its propositional content is about the past. (Searle and Vanderveken, 1985:187). It has the following FCs:

- a) PCC: any p counts as an expression of belief.
- b) PC: the S has proof to support that the reported p is the truth. It is not clear that A knows the p.
- c) SC: the S believes the p is true.
- d) EC: the p counts as an undertaking to the effect that p denotes an actual state of affairs.

### **3- Asserting**

According to Searle & Vanderveken (1985:18), the speech act of asserting is a kind of representative speech act. This type is closely linked to the right of the speaker (S). The S claims that the case is true. The felicity conditions of SA of asserting are explained by Searle (1969:66) as the following:

- a) Propositional Content Condition: Any proposition P.
- b) Preparatory Condition: The speaker has some proofs or reasons for the truth of P. The speaker and hearer (H) are not aware that H is conscious (does not have to be remembered, etc.) with P.
- c) Sincerity Condition: S trusts P.

d) Essential Condition: The utterance considers that P shows a real state of affairs to be an undertaking.

**4- Claiming:** People use words to describe and perform actions. Claiming relates to the speaker's right (Vanderveken, 1991, p. 171).

The felicity conditions of claiming are suggested below:

- a) Propositional Content Condition:- Any proposition P.
- b) Preparatory Condition: For both S and H, it is not clear that H knows P
- c) Sincerity Condition: S believes P.
- d) Essential Condition: The utterance reflects an undertaking in which P is a correct state of affairs.

### **(3) Expressives**

Expressive speech acts are those that convey the speakers' emotions. These acts include expressing remorse, sympathy, gratitude, criticism, blaming, complaining, and deploring, saying something like, "*I like your style*", or the Arabic example (يعجبني مظهرك). The speaker expresses appreciation for the listener's style by saying this. For instance, telling someone you are sorry or feel their pain. The expressive acts that are used in the present study are: Thanking and criticizing.

- 1- Thanking: Searle (1969: 65) discusses the positive features of thanking, which he defines as an illocutionary act performed by a speaker in response to a previous action of a hearer that the speaker considers benefisous to him or her. Since they refer to a previous occurrence in an ongoing action, expressions of thankfulness are post-events, similar to complaints and apologies but different from requests. According to Searl (1969: 67), the felicity conditions realted to thanking are:

- a) Propositional content condition: Past act carried out by H
- b) Preparatory condition: A benefits S and S believes A benefits S.
- c) Sincerity condition: S genuinely feels thankful or appreciative of A.
- d) Essential condition: Qualifies as a token of gratitude or appreciation.

2- Criticizing: Criticism is defined by Dusen and Robinson (1987: 56) as an action of "finding fault," which gives "a negative evaluation of a person or an act for which he or she is deemed responsible." This act affects H's future behavior toward H's benefit, as per the speaker (S). It also conveys S's displeasure or disapproval about what H has done. The following felicity conditions of the SA of criticizing are stated by Nguyen (2005:111):

- a) Propositional Content Condition: Several factors and standards conclude that the hearer's actions were improper.
- b) Preparatory Condition: The speaker asserts that these destructive behaviors or acts might have unfavorable outcomes.
- c) Sincerity Condition: The speaker is dissatisfied with the wrong behavior of the hearer and will share his/her view verbally.
- d) Essential Condition: The speaker thinks that their critique will impact the listener's actions or behavior in the future. Also, the speaker makes the erroneous assumption that the circumstances of the listener would change by criticizing.

**(4) Directives:**

Speech acts known as directives are used to persuade a listener to follow a speaker's instructions. For example, "*Do your homework now*" is an example of an order. The activities also include directing, requesting,

and recommending. The speaker here asks the listener to commit the assault in this line. The directive act that is used in the study is advising.

1) Advising: The speaker uses this act to direct the hearer to take a future action that carries a benefits for the hearer. For instance, "*I advise you to take your medicine*" benefits the hearer as this action leads to achievement. The speaker advises the addressee's interests. He attempts to get the addressee to do something (Searle, 1979:28).

According to Searle (1969, 67), the felicity conditions of advising are:

- a) Propositional content condition: Future acts A of H.
- b) Preparatory condition: S has some ground to trust that doing A will benefit H. It is unclear to both S and H that H will do A in the usual way of events.
- c) Sincerity condition: S believes A will benefit H.
- d) Essential condition: Counts as an undertaking to the effect that A is in H's best interest.

#### **(5) Commissives:**

Speakers commits him self to future acts by using speech acts called commissives. The actions include promising, vowing, offering, declining, threatening, volunteering, and condemning. As in, "*I will be back at 2 o'clock.*" The speaker promises the hearer that he/she will return at 2 o'clock while performing the act of commissives. The commissive act that is used in the study is: Refusing

According to Barron (2003:128), the felicity condition refusing

- a) Propositional Content: S predicates a future act x of H

- b) Preparatory condition: H is able to (not) do x. S believes H is able (not) to do x. It is clear that H would (not) do x without being asked.
- c) Sincerity condition: S wants H (not) to do x
- d) Essential condition: Counts as an effort to get H (not) to do x.

## 2.5 Politeness Theory

Grice (1975) represents the beginning point of the study of linguistic politeness within the framework of Pragmatics, which is founded on the dictum "be nice" and under the Co-operative Principle, is historically considered to be the birth of politeness theoretical interest (Grice,1975, p. 49 ). The other work of politeness proposed by Fraser and Nolen (1981) and Leech's (1983) politeness theory is influenced by Grice's work because it has an effect on it.

In Arabic, politeness is demonstrated by addressing a solitary addressee using plural terms, for example, *تفضلوا بالجلوس*. Also, According to Khanfar (2012: 8), euphemisms have a strong link with banned terms because of this. He notes that euphemism terms are often used when referring to sexual activity, excrement, death, and other topics. He points out, for example, that "cancer" is termed ( *المرض الخبيث* ) rather than ( *سرطان* ) and that the "handicapped" are referred to as *ذوي الاحتياجات الخاصة* instead of ( *المعاقين* ). Al-Marrani and Sazalie (2010: 63) state that in the Yemeni culture, phrases like " *لو سمحت* " and " *ممكّن....* " are used in similar contexts.

### 2.5.1 Leech's Model of politeness

The Politeness Principle (PP) was initially published as a strategy or method to explain how politeness works in social interactions. The

indirectness scale of politeness and practical cost-benefit ratios for the addressee are the driving forces behind this approach, which generates six maxims. The six Maxims Tact, Generosity, Approbation, Modesty, Agreement, and Sympathy—are guidelines for behavior (Leech,1983: 132)

As given below, the maxims are not all of equal weight. For instance, tact substantially impacts what we say more than charity (Leech, 1983: 137).

1- Tact and Generosity Maxims: Tact maxim states minimize cost to others (Maximize benefit to others). While, Generosity maxim minimize benefit to Self (Maximize cost to Self) (Leech, 1983: 132). For example:

1- a- *Give me the pen*

b- *I will give you the pen*

2- a- *I can meet you whenever I like*

b- *you can meet us whenever you like*

2- The Approbation and Modesty Maxims: Approbation maxim states Minimize dispraise of others (Maximize praise of others). While Modesty Maxim states:Minimize praise of Self (Maximize dispraise of Self) (Leech, 1983, p. 132); for instance:

3- a- *How pretty you are*

b- *How incredible you are*

4- a- *How cool I am with you*

*b- How incredible I am with you*

5- *a. What a delicious meal you cooked*

*b. What a terrible meal you cooked*

In comparing (3-a) to (4-a), it is shown that (3-a) signifies more excellent politeness than (4-a). The same thing is correct with (3-b) and (4-b). So, it is more polite to praise or receive praise from others than to praise ourselves or convey a negative or uncomfortable message.

3- Agreement and Sympathy maxims: Agreement maxim states minimize disagreement between self and other and maximize agreement between Self and other. Sympathy maxim, on the other hand, minimizes antipathy between self and other and maximizes sympathy between self and others.

The assertions that go along with these maxims are of the illocutionary variety. The addresser's attempt to be more courteous is evident by exaggerating their agreement or downplaying their disagreement with the addressee. For example, the question *Psychological topics are rather tricky, aren't they?* Consider the following answers for this tag question

*a-No, they are direct topics*

*b-Yes, they are*

*c-Yes, but they are useful*

(a) shows apparent and direct disagreement with the addresser. While (b) displays agreement with the addresser. The third answer (c) imitates a partial disagreement with the addresser. Therefore (b and c) are more polite than (a).

### **2.5.2 Robin Lakoff's Politeness Theory (1973)**

Based on Grice's cooperation principle, Robin Lakoff created the "generative semantics" model of generative grammar. The politeness standards proposed by Lakoff are viewed as a linguistic instrument for capturing the systematicity of language use. Grice's CP was the cornerstone of theories explaining polite remarks, yet it contradicts one or more of Grice's rules. Lakoff embraces Grice's suggestion that the CP may be expanded to include the politeness principle and proposes that the CP maxims be subordinate to the politeness Principle to solve this anomaly. As part of her redefining of Grice's CP as rules of discourse, Lakoff tries to establish pragmatic norms to go along with syntactic and semantic rules. She offers two broad pragmatic competence rules, each comprising several supplementary standards: (1) be clear and (2) be kind.

The first rule to "be polite." It consists of three distinct rules: (1) do not impose, (2) provide options, and (3) be kind to make A feel good. Although these laws are precise, there are various ways to describe them, thanks to the flexibility of language. For instance, it is politer to say, "Dinner is served" instead of "Would you like to eat?" immediately. The first sentence is interpersonally distant because it transgresses the first criterion, which prevents offering counsel regarding the aims or requirements of the addressee.

The second criterion (give options) allows presenters to employ hedging and mitigating language that enables students to create and maintain their viewpoints. Speakers may allow listeners to respond favorably or unfavorably, as in "I think it is time to go" or "Isn't it time to go?"

The third rule—"make A feel good—be friendly"— has diverse cultural meanings. It implies that co-participants share the same behavioral models and norms and use the same predetermined standards to evaluate communication. (Watts, 2003: 60).

### **2.5.3 Brown and Levinson Theory of Politeness**

Brown and Levinson (1987:5) create a more explicitly described model that is considered a more comprehensive perspective of social conduct, focusing in particular on the expansion of the idea of face. According to Brown and Levinson (1987:62), the concept of face refers to the public self-image of others with an emotional investment, which can be lost, retained, or strengthened depending on the encounter. Brown and Levinson (1987:65) distinguish between two facets of the face, which they call the positive face and the negative one.

Positive face is a person's wish for contact and solidarity with others, whereas negative face is a person's wish to be independent and not be imposed on by others. Both of these wishes are expressed through a person's facial expressions. These two facets of the face are put in jeopardy during the interaction, which results in the production of a face-threatening act (abbreviated to FTA). They believe that the FTA is the conduct that directly opposes the desires that H (Hearer) has expressed (1987:66).

In application, Brown and Levinson's theory focuses entirely on the politeness restoration or mitigation techniques, which they refer to as PSS for short. This is because PSS are aimed to redress or minimize the effects of FTA. Linguists' primary objective is to determine why people, when speaking with one another, do not typically use direct and straightforward language but rather complex and sometimes indirect

phrases, particularly in situations in which a listener must be motivated to perform a specific action (1987:67).

### ***2.5.3.1 Brown and Levinson 's (1987)Politeness strategies***

The politeness strategies proposed by Brown and Levinson are:

- a) Bold Record Politeness: which is the most straightforward method that speakers employ while delivering the act. It indicates that the speaker executes the FTA in the most apparent and straightforward manner possible. This method may startle, shame, and make the listener somewhat uneasy because no effort is required on the speaker's side to diminish the severity of the FTA, such as utilizing the imperative form directly and plainly without recourse (Huang, 2007: 213).
- b) Positive Politeness: Positive courtesy is directed toward H's positive face or the positive self-image he professes to have. Brown and Levinson (1978:75) think that Positive courtesy is approach-based; it 'anoints' the face of the addressee by expressing that, in specific ways, S desires its desires. The assurance that generally, S wants at least some of them H's wants, such as that S believes I am fundamental "the same as he, within-group rights and duties and expectations of reciprocity,". The implication that S likes H helps to lessen the potential face threat of an act and ensures that the FTA does not reflect a generally negative assessment of H's face. Positive politeness merely reflects the regular linguistic behavior between close friends, where interest and approval of each other's personality and assumptions demonstrating common interests and expertise are exchanged. (1978:75).

- c) Negative Politeness: According to Brown and Levinson (1987:132), a Negative politeness strategy is any attempt to meet negative face wants. It increases the social distance between S and H. The language is indirect, but the intention is usually clear from the context.
- d) Off Record Politeness: Off record is a communicative act for which it is impossible to identify a single communicative aim. S occasionally adopts this fantastic method to escape his obligation to complete FTA and protect his face from any potentially threatening behavior.

## **2.6 Cooperative Principle**

To behave collaboratively, one must make the appropriate conversational suggestion at the appropriate stage. As mentioned, the acknowledged purpose or standards for interactions between men and women suggest that the Cooperative Principle can be clarified in the context of cooperative human-human communication. While Grice's maxim is designed for various reasons, it may be argued that it achieves the same aim: to prevent the interlocutor from initiating confirmation of contact (Grice, 1975, p. 26).

Thomas (1995:62) contends that Grice's explicit definition of collaboration led some casual readers to assume that Grice instructed speakers on acting. Unless they are given evidence to the contrary, conversational contact is predicated on applying a particular set of principles.

### **2.6.1 Conversational Maxims**

According to Grice (1975:45-63), conversational maxims play a crucial role in our encounters. "People generally grasp what others intend in conversation, even if they need to speak more clearly". Grice provides a theory that demonstrates how it is possible to appropriately perceive what others mean in human contact using universal rules known as cooperative principles.

These principles clarify how listeners comprehend the speaker's message. These ideas are referred to as conversational maxims by Grice (1975). These maxims explain what participants must do to communicate in a maximally efficient, reasonable, and cooperative manner: they must speak with sincerity, relevance, clarity, and sufficient information" (Grice, 1975, pp. 441-580).

Grice (1975:48) asserts that "interactors adhere to the cooperative principle while formulating their statements." The principle can be explained using four rules or maxims, as follows:

A) The Maxim of Quantity:

- a) Make sure that your participation is as informative as is necessary for the ongoing contribution to the intent of the exchange.
- b) Do not include more information in your submission than necessary.

The highest possible number enables the presenter to share the correct information with the audience. The speaker cannot be succinct by supplying less or more information than is required. Both of these options are unacceptable. Because this is the maximum quantity, it demonstrates that the sample must contain all the information the recipient is interested

in acquiring. If the speaker does not include a vital piece of information, the audience member will not comprehend what it is that they are listening to (Grice, 1975, p. 48).

#### B) The Maxim of Quality

The maxim of quality needs a speaker to be truthful and not tell anything that he or she feels is incorrect or unproven.

#### C) The Maxim of Relevance

Relational maxim demands that a speaker tells something appropriate to the context and what has already been said.(Be relevant)

#### D) Maxim of Manner

a) avoid vagueness

b) avoid obscurity

c) be brief

d) be arranged

### **2.6.2 Non-observance of the Maxims**

A maxim of manner enables a speaker to present ideas in an orderly and understandable way while avoiding ambiguity and uncertainty .

There are several instances where the speaker fails to notice the maxims, according to Grice (1975). He offers several examples of how participants in a discourse discussion could violate the maxims. Grice identifies the following five typical ways that a maxim might be disregarded:

1. Flouting a maxim

2. Violating a maxim

3. Opting out of a maxim

4. Infringing a maxim

5. Suspending a maxim

#### 2.6.2.1 Flouting the Maxim

When a speaker purposefully ignores a maxim, not out of malice but rather to get the audience to infer meanings different than the one that was expressed clearly, this is known as flouting a maxim (Thomas 1995, p.65 ).

According to Brown and Yule, the consequence is a violation of a maxim when the speaker wants to draw attention to the implicit meaning that is distinct from, or in addition to, the declared meaning (1983, p. 32).

##### a) Flouting the Maxim of Quantity

According to Cutting (2002, p. 36), violating the maxim of quantity happens when the speaker provides much more or less information than is necessary.

##### b) Flouting the Maxim of Quality

A quality maxim is being broken, according to Cutting, when a speaker says something that is plainly not what they think (2002, p.37-8). This happens when the speaker says something that is meant to be taken as purposefully false. By use exaggeration, metaphor, irony, banter, and sarcasm, he suggests several ways in which individuals may violate the adage "quality is king."

### c) Flouting the Maxim of Relation

Thomas (1995, p. 70) demonstrates how the maxim of relation is broken when a speaker responds or makes a comment that is purposefully unrelated to the subject being discussed. When the hearer deviates from the topic or fails to stay on it, they are violating the relational maxim. According to Cutting (2002, p.38), a speaker who disregards the maxim of relation expects the listener to comprehend the significance of the unspoken speech.

### d) Flouting the Maxim of Manner

A speaker intentionally disregards the rule of manners when they are not concise, use ambiguous language, disorganize their speech, or use ambiguity. Due to the implicature created, the participants are forced to consider new interpretations (Thomas 1995, p.71).

### 2.6.2.2 Violating a Maxim

Grice (1975, p. 49) asserts that a speaker violates a maxim when he consciously misleads the audience. Additionally, he describes a violation of maxims as an instance where speakers purposefully fail to apply a particular maxim to their interactions in order to mislead their participants or to further some other goal.

### 2.6.2.3 Opting out of a Maxim

Grice (1975, p. 71) asserts that a speaker might choose not to adhere to a maxim by declining to act in the manner that the maxim requires. According to Thomas (1995:74), the opting out example commonly arises in public life when the speaker is unable to respond in the manner that is

typically anticipated, maybe due to legal or ethical considerations. Thomas adds that disclosing the requested information would harm or endanger a third party.

#### 2.6.2.4 Infringing a Maxim

A maxim infringement is one of the non-observance maxims that happens when the speaker lacks the ability to express effectively but does not intend to produce an implicature. The speaker now violates the maxims like a small kid or a learner of a foreign language who has an incomplete command of the language when they have defective knowledge or performance of the language. The majority of the time, infringement results from poor or impaired verbal performance (Thomas, 1995, p.74). Additionally, the speaker's performance may be impacted by anxiety and anxiousness.

#### 2.6.2.5 Suspending a Maxim

The speakers do not adhere to the maxim if none of the participants anticipate that it will be fulfilled (Thomas, 1995, p.76).

## **2.7 Deixis**

The word "deixis" comes from a Greek verb that means "to display" or "to point out." Deixis is specifically interested in connecting a language's structure and usage environment. It is the phenomenon in which elements of the context of an utterance or speech event are represented in a language by lexical and grammatical methods (Huang, 2007, p.132).

According to Hurford and Heasley (2007, p. 67), deictic expressions are words whose meanings vary depending on the speaker, the listener,

the context, and the moment of the utterance. Based on contextual cues, deictic phrases are explored to assist the listener in determining the intended topic or object of a referring expression.

There is a difference between deictic and non-deictic usages of deictic terminology, according to Huang (2007, p. 132). Expressions with a deictic use as fundamental or central are known as deictic expressions or deictics.

Expressions are words or phrases that do not have a basic or primary usage. According to Mey (2007, p.514), they are deictic when referring to the addressee but non-deictic when used in general.

It is also feasible to distinguish between gestural and symbolic usage within deictic use. Correctly interpreting gesture use requires a precise, moment-by-moment observation of specific physical features of the speech event. However, to understand the symbolic usage of deictic phrases, just the fundamental spatiotemporal aspects of the speech event are required. Without a doubt, the primary use is gestural, but the enlarged use is symbolic. There is a general rule that a deictic phrase can be used symbolically and gesturally, but not vice versa.

In Arabic, Every language in the world has words and idioms that require context to be understood (Nehla,2002:16). The deep structural components of speech (when pronounced at a particular time and place) are included in the role of deixis. Each utterance has at least three deixes, which are "I," "here," and "now," and are focused on both the speaker and the audience (Alshahree,2014:81)

Deictic expressions fall into six types, according to Huang (2007): spatial, temporal, person, discourse, social, and emotional and as follow;

a. Person Deixis: According to Allot(2010, p. 57) the two points of emphasis in person deixis are the addresser and the hearer. It is expressed using first- and second-person pronouns. It involves locating the speakers or interlocutors during a speech event. Similar claims were made by Levinson (1983, p. 68), who maintained that participant roles or interlocutors could be further distinguished on a more specific basis. As a result, it is possible to distinguish between the speaker, the message's source and transmitter, and the addressee, the message's receiver and overhearer. Arabic second-person pronouns are more specific, identifying the referent regarding number, gender, and case. This is the significant difference between the two languages. For example; You in English has more than one translation in Arabic which are, انت انتم انتما.

b. Spatial Deixis: According to Cruse (2004, p. 320), examples of how spatial or location deixis manifests itself include demonstratives or determiners like "this" and "that" and locative adverbs like "here" and "there." The psychological element, which tends to employ the proximal pronoun for favorable things and circumstances and the distal pronoun for unfavorable ones, complicates the dimension of closeness in the demonstratives, whether in English or Arabic. Dimensions in English are too complex to be expressed in rules, and the issue is even more challenging in Arabic. The use of the demonstratives in these two languages differs. For unfavorable items and circumstances, English utilizes the distal 'that,' whereas Arabic uses the proximal ( هذه وهذا ).

c. Time Deixis: According to Cruse (2004: 321), time deixis, often called temporal deixis, is concerned with encoding temporal points

concerning the instant at which a speech event is generated as a reference point. Temporal and tense deictic adverbs are widely employed to convey time deixis. The tense, which places a situation before(past), at, or after the time of utterance(present or future), is the most crucial component of English's time deixis system. English tenses are sometimes known as "absolute" because they take the speaker's time from the present. The Arabic tenses, on the other hand, can either refer to the speaker as their point of reference, in which case they are absolute and deictic, or they can refer to other points of reference, in which case they are relative and non-deictic. This indicates that, in contrast to English, temporal adverbs are more critical in determining the deictic character of the verb.

d. Social deixis: The social statuses of the addresser are essential in the social deduction., the hearer, and any other people or things mentioned, in addition to the social relationships created between them, according to Huang (2007, p. 163). Furthermore, according to him, social rank, familial connections, age, sex, and ethnic group can all be encoded in social deixis. So, to deal with social deixis, person deixis is employed. In addition to the single and dual forms, the Arabic social deixis contains a plural form of the second person, but it is less frequently employed than the French /vou /tu to denote a social standing. There is just one second-person pronoun form in English. As a mechanism of social deixis, both languages rely significantly on sets of titles.

e. Discourse Deixis: Discourse deixis is the use of a linguistic word inside of an utterance to express present, prior, or additional statements made within the same oral or written discourse, according to Cruse (2006, p. 51). Whether it is spoken or written, a text is

intimately connected to the concepts of location and time, according to Cummings (2010, p. 104). As a result, discourse deixis is described using ideas frequently used in encoding space or time deixis. Expressions used in discourse deixis refer to a specific section of the discourse, including the section in which they are used. However, there are several instances where Arabic employs demonstratives while English utilizes pronouns. Distal and proximal demonstratives are frequently used differently in the two languages for discourse deixis; for example, English prefers the proximal "that," whereas Arabic prefers the distal "hatha.

f. Emotional Deixis: The emotional proximity or distance between the speaker and the topic under discussion can be expressed via deixis. This proximal or immediate deictic phrase is frequently used in English to indicate empathy on the part of the speaker. On the other hand, using a distal deictic phrase, like the one in English, usually conveys emotional detachment (Huang,2007, p.216).

## **2.8 Acceptance**

### **2.8.1 Origin and Definition**

The word "acceptance" is a noun that can refer to several things depending on context. An "acceptance" of a person's offer is also known as an agreement, and it occurs when that person's assent is signaled following the presentation of a proposition to them. For instance, if someone gives another person a gift and that person accepts the gift, then that person has accepted the gift and consequently possesses acceptance. One further interpretation of the word "acceptance" refers to a favorable welcome, sense of belonging, and favor and endorsement. When one has a favorable opinion of something, for example, one can have feelings of

liking and acceptance for another individual based on that person's approval. Acceptance can also be described as believing or consenting, which is another way of putting it. There is some overlap between the definitions of acceptance and tolerance; acceptance and tolerance, however, are not synonymous. (Merriam-Webster ,1993)

Chirelstein (2001:59) define acceptance as "An express act or implication via action that exhibits acquiescence to the terms of an offer in a way requested or needed by the offer for there to be created a legally binding contract". The actions taken by a person to whom something has been offered or tendered prove through action that they want to keep the object of the offer and display this intention by acting in the manner recommended by the offer.

In Arabic, Jurists claim that it is a statement made by one of the parties to the contract that is secondly supported by the affirmative. Moreover, in al-Arifiyah, a footnote describing prevention in the book "Nikah affirmation" is a word issued by one of the contracting parties first, i.e., uttering it first from whichever side it was. It was called that because the other's response was confirmed with a yes or no as if it was said that it was called an affirmative because it is necessary for the existence of the contract if acceptance is connected to it. Additionally, the other spoke the word "acceptance"; therefore, that is his response; his words are now complete. (The Arabic lexicon) (Web source 7).

It is also called agreement and consent and is then derived from the acceptor when he agrees, and idiomatically, it is the creation of consent and approval on the contract from the contracting party after the offer has been established (Muajam Al maani Aljamee-المعجم المعاني الجامع) (Web source 8)

## **2.8.2 Types of Acceptance**

### ***2.8.2.1 Self-acceptance***

An agreement with oneself to respect, validate, and support oneself in one's current state is necessary for self-acceptance. To accept yourself, you must stop rejecting who you are. Rejection is harmful to one's physical and mental well-being. Feelings of isolation, loneliness, and rejection that last for an extended period of time tend to coincide with a decline in one's physical health (Goff, 2010: 127).

### **2.6.2.2 Social-acceptance**

Tolerating and accepting other people's unique characteristics and perspectives is one way to conceptualize what it means to be socially accepted. According to the findings, people with higher self-acceptance levels also have an easier time accepting others. Having a buddy who accepts you and who is there for you when you need support are both things that can be beneficial to your mental health and give you a good sense of who you are. (Wüstenhagen, et al., 2007: 2685 )

## **2.8.3 Conditional Acceptance**

When two parties are required to accept the terms of a contract, the terms of the contract can be amended or modified to be satisfactory to both parties. An individual has been offered an offer, which they are willing to accept, provided that certain modifications are made to the deal's conditions. The term for this kind of acceptance is conditional acceptance, also known as qualified acceptance (Richards, 1995: 9).

#### **2.8.4 Expressed acceptance**

Expressed acceptance refers to clearly and overtly accepting the existing facts. Take, for example, the practice of formally and expressly accepting an offer. They consent to the terms in their current form without any changes (Grover, et al., 2012:133).

#### **2.8.5 Implied**

Through one's actions, it is clear that they intend to abide by the conditions outlined in the statement. Acceptance can be demonstrated through any behavior that gives the impression that a person supports the proposed agreement. When a customer selects an item from a store department, pays the cashier for it, and says, "I accept the offer to sell me the item for the amount that is listed on the price tag," the customer is indicating that they accept the offer to sell them the item for the amount that is listed on the price tag (Bowerman, 1973: 469).

### **2.9 Benefits of Acceptance**

According to Ellis and Robb (1994: 91), "unconditional self-acceptance" is essential to robust psychological and behavioral health. According to Linehan (1994:75), accepting oneself and others on a moment-to-moment basis is "a fundamental aspect of any self-management, interpersonal effectiveness, or emotion control program. Other researchers and theorists (such as Hayes et al., 1994: 256) have identified the following benefits associated with acceptance:

- (1) an increased potential for productive action.
- (2) an expanded range of available experiences.
- (3) increased compassion and reduced blaming of others.

(4) increased compliance, serenity, and reasonableness.

(5) decreased distressing negative emotions; and positive therapeutic outcomes.

## **2.10 Acceptance and Tolerance**

Tolerance is an attitude that is fair, objective, and lenient toward those whose beliefs, practices, race, religion, nationality, and other aspects of people's identities are different from one's own; it is the absence of bigotry. In human psychology, the term "acceptance" describes a person's submission to the reality of a situation, which entails acknowledging a process or condition (usually an unpleasant or difficult event) without attempting to change it, fighting against it, or leaving it. (web source 1)

Tolerance is a virtue. In addition to this, it is a functional model for how society should be organized. Nowadays, multiculturalism and tolerance are virtually interchangeable terms. It is to be open-minded and nonjudgmental toward people of other races, faiths, and opinions and to accept and embrace them. Respecting the unique qualities that distinguish one person from another, be they racial, religious, economic, or any other kind, is an essential component of tolerance. Lessons about tolerance can be incorporated into units that focus on other cultures or holidays. Additionally, it has the potential to serve as a unit on topics such as friendship, diversity, local history, and prejudice. (web source 1).

Tolerance is the first step on the path to acceptance. You can have tolerance for something without accepting it, but you cannot accept something without having tolerance for it first. For instance, when a son or daughter tells their parents about a job choice the parents do not

approve of, the child wants the option to be approved. A person, a scenario, or a message can all be understood by a mental process tied to an immaterial or tangible thing, such as understanding. Tolerance is only one step closer to acceptance. It is impossible to tolerate anything without first accepting it, yet it is possible to tolerate something without first accepting it. (Web source 1)

Since acceptance means getting in touch with reality as it is at the time, it is crucial to be present and attentive even when unpleasant stimuli are available. Otherwise, one risks slipping into avoidance. Tolerance is the capacity to be present and fully engage with whatever happens at any given time. It should be noted, however, that this capacity does not imply surrender or paralysis in the face of an unpleasant and that parallel efforts to improve the situation are still permissible. By willingly subjecting oneself to various experiences or a few unfavorable stimuli, one can "build up" or develop tolerance. This is a method of practicing tolerance that may be both learned and practiced. (Web source 1).

### **2.10.1 Difference between Tolerance and Acceptance**

Acceptance is when an individual goes along with the reality of a situation and recognizes the process or the outcome of the situation without disagreeing with it or trying to change it, whereas tolerance is when an individual is willing to understand and respect the views and opinions of others. Tolerance is the willingness of an individual to

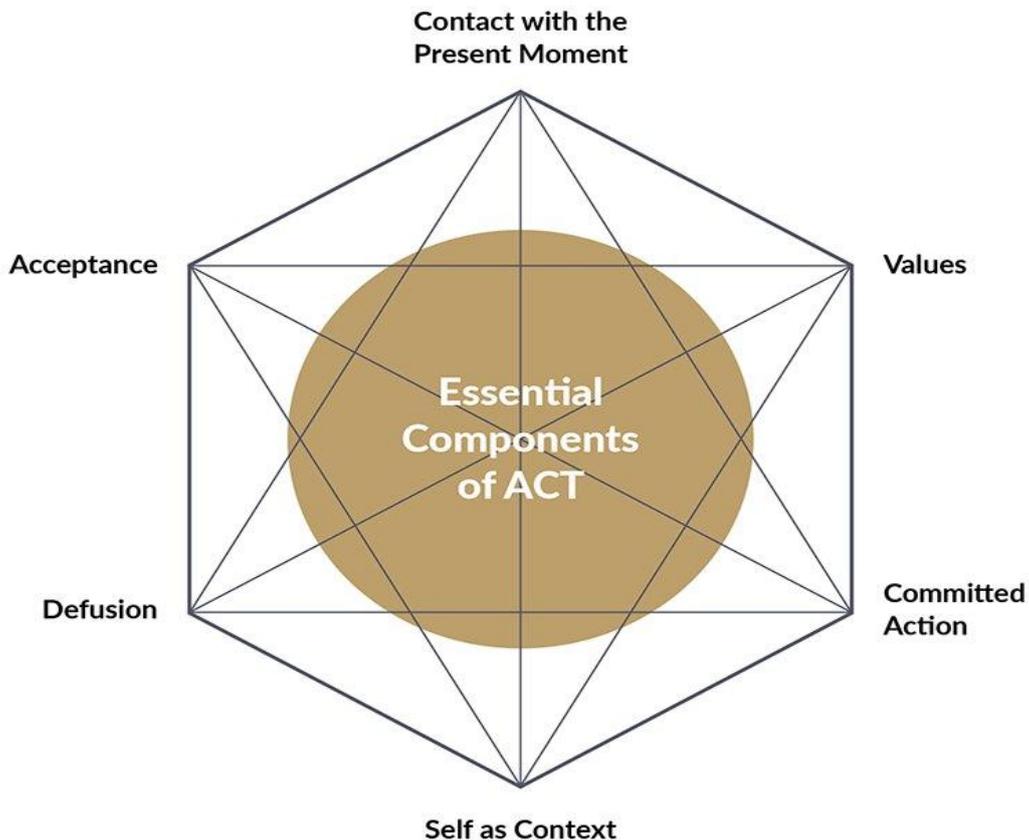
understand and respect the views and opinions of others. Acceptance and tolerance are two sides of the same coin. (Web source 1).

## **2.11 Acceptance and Commitment Therapy**

The concept of acceptance is at the center of this form of treatment, and participants are encouraged to make a commitment to taking steps that will make their lives better (Kashdan & Ciarrochi, 2013: 67). The Acceptance and Commitment Therapy (ACT) approach has shown positive results for various mental health conditions, including stress, anxiety, and depression (Hayes et al., 2004: 3).

At first look, the two tenets of acceptance and commitment therapy may appear in direct opposition. Why bother trying to better your life if you "accept" it in its current state and do not try to change it? Carl Rogers, a prominent psychologist and one of the pioneers of the humanistic psychology movement summed up this conflict in a quote that reads, "The interesting paradox is that when I accept myself just as I am, then I can change" (Rogers, 1995:35). It is challenging to effectuate positive change from the point of self-rejection, which Rogers brings up in this passage to stress the importance of acceptance as a crucial basis for human growth.

Behavioral treatment Acceptance and Commitment Therapy (ACT) is mindfulness-based and values-focused. ACT consists of six fundamental processes: (Hayes et al., 2004:6).



**Fig. 2-1 Acceptance and Commitment Therapy** (web source 13)

ACT's official definition: ACT aims to increase psychological flexibility—the capacity to engage with the present moment and the psychological reactions it elicits as a fully conscious human being and, depending on the circumstances, to continue acting in a certain way or make a change in order to achieve desired goals. There are six core processes in ACT:

1. Awareness of the Present Now: You can adequately perceive what is happening when you are aware of your experience in the present. This awareness also provides you with crucial information on whether to alter your behavior or not. It allows you to "catch" cognitive fusion "in flight." It enables you to devote yourself to what you are doing.
2. Acceptance actively addressing psychological experiences in a complete, direct, and defense-free manner, contact with the current moment as a fully conscious human being in an undefended, defused manner. The phrase "opening oneself entirely to experience, as it is, not as your mind believes it is" is used colloquially.
3. Defusion: observing ideas rather than acting on them, Observing ideas as opposed to becoming lost in them and realizing that thoughts are not what they appear to be. The purpose of defusion IS NOT to feel better or to rid oneself of opposing ideas. The goal of defusion is to lessen the impact of harmful cognitive processes on behavior, make it easier to be psychologically present and involved in an experience, and make it easier to be conscious of linguistic processes, increasing psychological flexibility.
4. Self-as-context: A constant viewpoint from which to view and acknowledge all shifting experiences is a transcendent sense of self. (Also known as The Observing Self) Awareness of awareness, or "pure consciousness," is a process rather than an object.
5. Values: chosen trajectories in life. What you want to stand for in life is your heart's deepest wishes for the kind of person you want to be and the things you want to do in your time in this world, provide inspiration and encouragement, provide instructions for your behavior. Give meaning to life.

6. Dedicated Action Overt action supporting ideals (may require skills training). As a committed activity, we: -directed, efficient, and aware.

## 2.12 Previous studies

The pragmatic study of acceptance in English and Arabic religious texts, to the best of the researcher's knowledge has not been investigated by other researchers. Reviewing prior research that is related to the current study in one way or another is the only focus of this section. The study's aims, the data, the analysis model, and the study's findings of the prior studies are all examined in this section.

### 1) Fadheela(2009)

This study is entitle (The meanings of acceptance and rejection in the Holy Quran: A study in words and methods - معاني القبول والرفض في القرآن - الكريم دراسة في الألفاظ والأساليب)

The study intended to examin the meaning and use of the expression of acceptance as well as rejection in the Holy Quran focusing of the lexcon and the styles used. The study found that: the capacity of the Arabic language and its ability to perform the same meaning comes in different forms. The Qur'anic expression has an important significance in which there is an explicit and an implisit meaning making use of evidances from the logical and lexcal expressons to reach to intended meaning. The logical ction is the origin of every acceptance and rejection, and words are only a reflection of what has been achieved. Some words that indicate acceptance are sometimes taken by the context to the extent of rejection, and/or acceptance. Rejection can trigger the connotation of acceptance.

### 2) Safa Naji (2021)

This study is entitled "A Pragmatic Study of Social Justice in the New Testament and Nahjul –Balagha". The study's aims are: (1) revealing the significance of social justice in the New Testament and Nahjul – Balagha from a pragmatic point of view. 2) Finding out the kinds of speech acts utilized in such texts. 3) Pinpointing the kinds of deixes that are employed in this kind of texts. 4) Identifying the rhetorical devices that flout the cooperative maxims and generate implicature. 5) Detecting the politeness maxims that are used in such texts. and 6) Pinpointing the similarities and differences in the two texts. The study adopts the speech act theory by Searl (1969), Levinson's (1983) categories of deixis, the flouting of Grice's (1989) maxims, and Leech's (1983) maxims of politeness. The researcher found that: a. The New Testament and Nahjul – Balagha portray pragmatically the significance of social justice in similar ways. b. There are many kinds of speech acts in social justice texts of the New Testament and Nahjul- Balagha. c. All kinds of deixis can be observed in the selected texts. d. Rhetorical devices are utilized to flout the cooperative maxims to deliver the messages in more efficient and reasonable way, has been validated. e. Politeness maxims are employed to achieve different goals of the callers of social justice in the selected texts. f. The differences reveal the disparity in the percentages of these pragmatic strategies in texts of the two languages.

The two aforementioned studies deal with different kinds of data which are the Qur'an in the Arabic study and the the New Testament and Nahjul –Balagha in the English study. In contrast the current study deals with English and Arabic sermons. For the model of analysis, unlike the two studies, the current study adopts Searle's (1969) model of analysis, Huang's (2007) Model of deixis, Grice's maxims (1976), Brown and Levinson's model of politeness (1987). Furthermore, the model covers the

types of acceptance, namely: self-acceptance, social acceptance, conditional acceptance, expressive acceptance, and implied acceptance, which is induced in the model (Goff, 2010; Richard, 1995; Grove et al. 2012; and Bowerman, 1973). Finally, the benefits are suggested by Hayes et al.'s (1994).

## **Chapter Three: Methodology**

### **3.1 Introduction**

The current chapter is intended to develop an eclectic model of the study and discusses its main dimensions. First it presents the data and data collection. Then, it sheds light upon the method of analysis and finally it presents the model.

### **3.2 The Data**

The data represents texts taken from English and Arabic sermons. These sermons were randomly chosen among the largest number of sermons in which the concept of acceptance exists and they represent the concept of acceptance and its benefits. The total number of the chosen texts is ten. Five texts are English and the other five texts are Arabic. All the texts were delivered in the same area, all are after the year 2000. All the speeches were delivered on the regular gathering of people on Sundays and Fridays. As for the amount of the texts, all the texts are of similar or nearly similar amount.

### **3.3 Data Collection**

The data was collected from the Internet for sermons that contain the concept of acceptance. The researcher selected texts from these sermons for analysis. These were five English texts selected from English sermons and five Arabic texts selected from Arabic sermons. The data delivered by different people in different times. The researcher adopts the qualitative and quantitative approach to subject the analyzed data to

support or refute the hypotheses of the study, using the percentage equation as shown below:

Percentage =occurrence of each item/ total number of the items\*100

### **3.4 Method of the Analysis**

In order to examine the form-content relations in the selected texts, the present study made use of an eclectic model drawn from various relevant models with the aim of describing the sermons under investigation. These various models include Searle's model of speech acts (1969), Huang's (2007) Model of deixis, Grice's maxims (1976), Brown and Levinson's model of politeness (1987). With regard to the benefits of acceptance, the analytical procedures were presented in this chapter inspired by the different benefits mentioned by Hayes, et al. (1994). Furthermore the types of acceptance, all the types were included in the investigation based on the types suggested by Goff, 2010; Richard, 1995; Grove et al. ,2012; and Bowerman, 1973. Each text of the English and Arabic sermons was investigated from four pragmatic strategies, namely speech acts, deixis, Grice maxims, and politeness maxims. In addition to that, the types of acceptance were included in the analyses as well as the benefits of acceptance, by following the designed model of the study.

### **3.5 Description of the Model of the analysis**

A model is designed based on Searle's model of speech acts (1969), Huang's (2007) Model of deixis, Grice's maxims (1976), Brown and Levinson's model of politeness (1987). Furthermore, the model covers the

types of acceptance, namely: self-acceptance, social acceptance, conditional acceptance, expressive acceptance, and implied acceptance, which is induced in the model (Goff, 2010; Richard, 1995; Grove et al., 2012; and Bowerman, 1973). Finally, the benefits are suggested by Hayes et al.'s (1994).

The model includes six main procedural components that are designed to accomplish the pragmatic framework of acceptance as an important concept in religious sermons. The model is built upon six main models which are explained briefly below:

1- Searls' speech act model: It comprises five components:

- Declaration: brings a change via the utterance (a declaration), e.g. "*I declare this bridge opened*", "*I quit*".
- Directive: speaker (S) attempts to get the hearer (H) to do something: e.g. request, suggestion, command, urging, demanding, and asking
- Commissive: the speaker commits her/himself to do a future course of action/intent: e.g. promising, vowing, and planning.
- Expressive: the speaker expresses an inner 'affective' (relating to feeling), psychological state: e.g. apologizing, thanking, complaining and welcoming.

2- Deixes

Deixes include six types which are:

- Person deixis: it is expressed using the first and second person pronouns referring to the speaker and the hearer.
- Spatial: also called location deixis it manifests itself including demonstratives or determiners like *this* and *that* locative adverbs like *here* and *there*.

- Time deixes: also called temporal deixes. It is concerned with encoding temporal points concerning the instant at which a speech event is generated as a reference point.
- Social deixes: the social statuses of the addresser are essential in social deduction.
- Discourse deixes: it is the use of a linguistic word in side of an utterance to express present, prior or additional or additional statements made within the same oral or written discourse.
- Emotional deixes: emotional proximity or distance between the speaker and the topic under discussion can be via this type of deixes

### 3- Grice Maxims

- Quality maxim needs a speaker to be truthful and not tell anything that he or she feels incorrect or improper.
- Quantity maxim make sure that the participation is as informative as is necessary for the on going contribution.
- Relevance maxim means that a speaker tells something appropriate to the context.
- Manner maxim according to this maxim vagueness and obscurity must be avoided.

### 4- Politeness Strategies

- Bald-on-record politeness: the speaker should be apparent and straightforward.
- Positive politeness: is directed toward hearer's positive face or the positive self image he professes to have.
- Negative politeness: increase the social distance between speaker and hearer, and the language is indirect but the intention is clear from the context.

- Off-record politeness: the speaker adapt this method to escape his aobligation to complet face threatening act and protect his face.

#### 5- Types of Acceptance;

- Self acceptance: agreement with oneself.
- Social acceptance: accepting other people's characteristics and perspectives.
- Conditions acceptance: this means that the acceptance is conditioned by something else.
- Expressed acceptance: refers to clearly and overtly accepting the existing facts.
- Implied acceptance: this can be demonstrated through any behaviour that gives the impression that a person supports the proposed agreement.

#### 6- Benefits of acceptance:

- Unincreased potential for productive action.
- An expanded range of available experiences.
- Increased compassion and reduced blaming of others.
- Increased complains serenity and reasonableness.
- Decreased distressing negative emotions and possetive theropeutic outcome.

### **3.6 Types of Sermosns under investigation**

A sermon is a religious discourse that is given by a preacher who is a member of a clergy. Sermons are usually preachers to a congregation in a worshipping place. A sermon is usually identified as as and a discourse delivered to a congregation (Cunningham & Allen,1998:54).

The Arabic religious sermons are the primary formal occasion for public preaching in Islamic tradition on Fridays. It is delivered in the mosque on weekly bases. The Friday prayer is one the symbols of Islam, by serving as a means to unite, educate and build the Muslim community, the Friday sermon has been trandormed beyond religious ritual into an important social institution (Wardoyo, 2016:224)

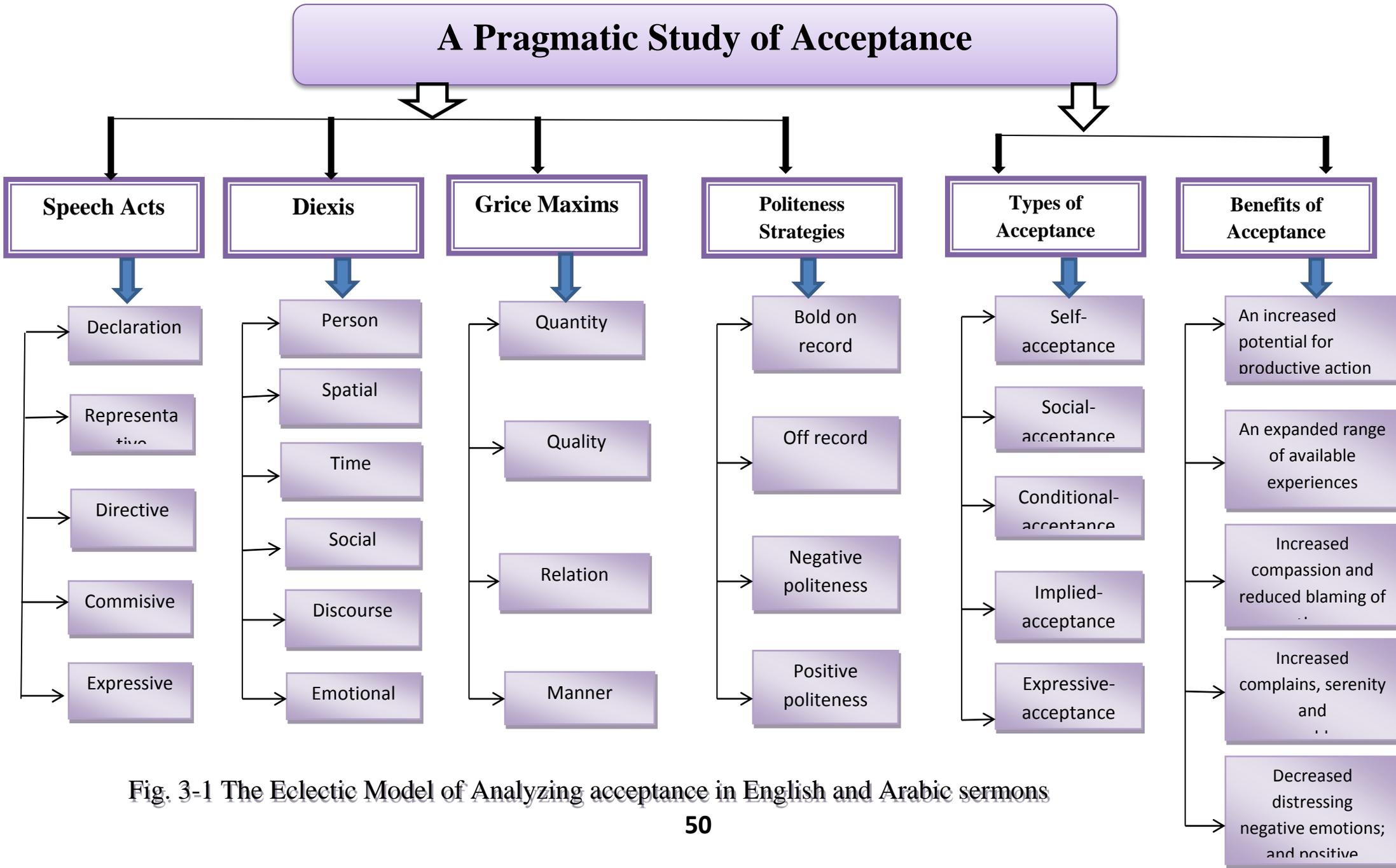


Fig. 3-1 The Eclectic Model of Analyzing acceptance in English and Arabic sermons

## Chapter Four: Data Analysis and Discussion

### 4.1 Introductory Remark

This chapter is devoted to shed light on the pragmatic analysis of Acceptance in English and Arabic sermons. Ten texts have been chosen for the analysis: Five texts form English sermons and five from Arabic sermons. All the texts are analyzed according to the model presented in chapter three.

#### 4.1 The Analysis of English Sermons

In the current section, the data will be analyzed as shown below:

##### Text 1

*Collazo says that the Gospel of Matthew puts it this way: “Why do you look at the speck of sawdust in your brother’s eye and pay no attention to the plank in your own eye?” (Matt.7:3 NIV). Scripture warns us about being quick to judge others in light of our own opinions and closed off ways. As believers who follow an inclusive and accepting Christ, we are called to live in a diverse and welcoming community with a spirit of acceptance. Paul insisted in our text this morning that we receive into our community those who may be weak in the faith, and those who see things in different ways. All people are accepted at the table, and even more than that, maybe we need to get up from our own tables and go join and sit at tables of folks in the world who are unlike us and experience the world differently. The Spirit of Acceptance, according to Paul, doesn’t just work one way, he thinks that we, too, can be accepted into the lives of other people as well. That is the spirit of Allah’s law*

Speaker: Rev. Dr. Michael L. Gregg

Date:9/13/20

Passage: Romans 14:1-12

(web source 2)

## **A- Speech Acts**

### **Representative (Reporting)**

The representative speech act is used here. The preacher reports what is being written in the scripture "*.... we receive into our community those who may be weak in the faith ...*" "*...Why do you look at the speck of sawdust in your brother's eye and pay no attention to the plank in your eye?...*". He carries the words of the scripture and explains them to the people to make them understand. According to the scripture, people should accept other people's beliefs and opinions, even if they differ from theirs.

The felicity conditions (FC) of reporting in the above text are:

- PCC: Matthew addresses people. Scripture warns us about being quick to judge others in light of our opinions and closed-off ways.
- PC: The speaker is the preacher. He tells people about the importance of accepting others, which may be something they need to be more aware of or know about.
- SC: the speaker who is the preacher believes that proposition is the truth.
- EC: This knowledge can make people aware of the importance of loving and accepting others.
-

## **B- Deixis**

The personal deixis used in the text is the first person pronoun "we". This pronoun could be a "royal we", which is used mainly by monarchs representing as one person the whole nation. On the other hand, it could be an "exclusive we" or an "inclusive we". In the first case (*royal we*), the speaker refers to himself and one or several other persons excluding the addressee. In the latter case (*exclusive we* and *inclusive we*), the speaker points to himself, the addressee, and possibly one or several others (Inigo-Mora, 2004: 31)

The "we" here refers to one person who the whole nation or a whole group because the preacher means by this "we" himself and all the members of his nation. The Bible wants us to have a spirit of acceptance and strive to accept others. The speaker used "us" to warn the audience and make them feel that they, as one religious community, must accept each other, even if their opinions and beliefs differ.

## **C- Grice maxims**

All four maxims of Grice are observed in the text. The maxim of quantity, for example, is accomplished because the quantity is enough to understand. As for the quality, the maxim is achieved because the speaker reports what is found in the holy book with little explanation to make people understand. The maxim of relevance is observed. The speaker only speaks about acceptance and adhering to it. Finally, the manner maxim: the speaker's words were clear and to the point, so this maxim is observed.

## **D- Politeness strategies**

Positive politeness is used here. The words were motivational to seek agreement and urge people to accept others. "*All people are accepted at the table, and even more than that, maybe we need to get up from our tables and join and sit at tables of folks who are unlike us and experience the world differently*". First he says *all people are accepted at the table* which means that he is trying to gradually persuade the hearers not only to accept other keeping their own beliefs and opinions but he goes farer in saying that *we may need to get up... and join and sit at tables of falks*, which means we may need sometimes to change our mind and go the side of others.

## **E- Types of Acceptance**

### **Social Acceptance**

The text explains and clarifies how social acceptance or acceptance of others is essential and is even referred to in the Bible, as explained by the preacher in the extract above "*All people are accepted at the table, and even more than that, maybe we need to get up from our tables and join and sit at tables of folks in the world who are unlike us and experience the world differently*". The Bible urges us to accept others even if their opinions and beliefs differ from ours and try to understand and respect their beliefs.

## **F- Benefits of Acceptance**

The text calls on people to accept each other, sympathize with each other, leave the blame on others, and accept them as they are. This call

presented by the preacher motivates and encourages the audience to be compassionate and to stop blaming each other.

## **Text 2**

*"The basis or foundation of our acceptance of one another is Allah's acceptance of us. And Allah's acceptance of us is at the core of the gospel and at the center of what Jesus came to accomplish. Judgment Day isn't primarily about where we will go (heaven or hell), it is primarily about where we stand with Allah. The eternal question that will loom over every man, woman, and child on that Day is this: will I be accepted by Allah or will I be rejected by Allah? Jesus said that on that Day many will hear him say the words, "Depart from Me, I never knew you". Those tragic words represent the Lord's eternal rejection of a human being from His presence. The greatest torment of hell will be being separated from Allah our Creator."*

Speaker: Allen Snapp.

September 24, 2017

Series: Life Together in Community

Topic: Church Life Passage: Romans 14:1–12, Romans 15:7

(Web source 3)

### **A- Speech acts**

**Representative (Asserting speech act)**

The writer acknowledges that acceptance of each other or our acceptance is based on Allah's acceptance of us. The question is whether Allah will accept or reject us, which is unrelated to the Day of Judgment. Where will we go, Heaven or Hell?

The FC of asserting are:

- PCC: The preacher asserts that the basis or foundation of our acceptance of one another is Allah's acceptance of us.
- PC: The speaker has evidence for his words, "Jesus said that on that Day, many will hear him say, "Depart from Me, I never knew you."
- SC: The speaker believes his words.
- EC: The speaker intends to make people aware that Allah is the basis of our acceptance and nothing else.

### **B- Deixis**

Allah's acceptance of us means we have a good relationship with Him and turn to Him in everything. Therefore, it is a close social relationship.

### **C- Grice maxims**

Quantity maxim is observed. The words are sufficient and valid for the listener. As for quality, the maxim is observed. The preacher did not say anything that he/she feels is incorrect. Relational maxim is observed. The preacher talked about one topic. The manner maxim is not observed because the speaker is not brief.

### **D- Politeness Strategies**

The speaker's words were direct and clear that our acceptance means Allah's acceptance of us and does not mean heaven and hell. So, it is bald on record politeness.

### **E- Type of Acceptance**

The eternal question that will loom over every man, woman, and child on that Day is this: Will Allah accept me or reject me? Jesus said that on that Day, many would hear him say, "*Depart from Me; I never knew you.*" Those tragic words represent the Lord's eternal rejection of a human being from His presence. The greatest torment of hell will be being separated from Allah, our Creator. The text makes it clear that our acceptance of each other, or our acceptance in the absolute, is conditional on Allah's acceptance of us, so that is a conditional acceptance. If Allah accepts us, we are the winners and will enter heaven; if Allah rejects us, we will perish and enter hell. Therefore, our acceptance is conditional on Allah's acceptance of us. Allah's acceptance means accepting our actions in our lives, and these actions must be sincere for the sake of Allah. Moreover, Allah is most merciful to His servants, and He also forgives our sins, even if they are significant, on the condition that we repent to Him sincerely.

### **F- Benefits of Acceptance**

The basis for Allah's acceptance of us is our good deeds. To do the things or deeds that Allah requires of us or that are mentioned in the holy books. Therefore, this thing motivates us to please Allah and strive to be accepted. This increases our production.

Our Lord is the most merciful. This thing reassures us. We know that Allah can forgive our sins or erase them. This thing keeps us from negative feelings and gives us hope to seek again to please Allah.

### **Text 3**

*"The grace of Allah is not fully comprehensible to the natural mind. To the natural mind the story of grace is one that is just too hard to believe. This same mindset also keeps us from knowing that we have been accepted by Allah and His great love. But you have been accepted by Allah if you have believed in His Son Jesus Christ. Say it with me, I' am accepted by Allah. I am accepted by Allah! You have been accepted by Allah not because you're good but because Allah is good. You have been accepted because the Father accepted what the Son did on the cross and when you accepted His Son Allah automatically accepted you .*

*We all know how good it feels to be accepted. Accepted on the team, new job, college, the program, among peers. Jesus got us accepted into the family of Allah .*

*Jesus got us in .Jesus made it clear that He is the way...Jesus is the only way into the family of Allah. Not good looks, good giving, good singing, good shouting, or good works.*

*Jesus got us accepted by Allah and this acceptance gets us access to all that the Father.Ephesians 1:3-7 - 3 All praise to Allah, the Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly realms because we are united with Christ. 4 Even before he made the world, Allah loved us and chose us in Christ to be holy and without fault in his eyes. 5 Allah decided in advance to adopt us into his own family by bringing us to himself through Jesus Christ. This is what*

*he wanted to do, and it gave him great pleasure. 6 So we praise Allah for the glorious grace he has poured out on us who belong to his dear Son. 7 He is so rich in kindness and grace that he purchased our freedom with the blood of his Son and forgave our sins. - NLT*

*Praise Allah we are in the family and accepted because we believe in Jesus"*

The speaker:Marvin Cherry on

The date:Nov 24, 2015

Denomination: Church Of Go

(Web source 4)

### **A- Speech act**

Two speech acts are found in this text, namely representative and expressive, as shown below:

#### **a- Representative (Asserting speech act)**

The speaker asserts and insists that accepting Allah means accepting Christ and exaggerates by insisting and explaining that Christ is the way to Allah and that appearance, thinking, or good deeds do not matter; all that matters is faith in Jesus.

The FC of asserting are:

- PCC: The speaker expresses the belief that accepting Allah means accepting Christ.

- PC: The addresser asserts that we have been accepted because the Father accepted what the Son did on the cross, and when we accepted His Son, Allah automatically accepted us.
- SC: The speaker believes that Allah will accept us when we accept and believe in Jesus.
- EC: The speaker tries to direct people to believe in Jesus and continue to believe in him because he believes that belief in Jesus leads to belief in Allah and, thus, acceptance of Allah.

**b- Expressive (thanking speech act)**

The speaker also thanks Allah because he accepted them into the family of Jesus, and she is the family of Allah according to their belief. As well as because Allah protected Jesus from death and because he accepted their repentance and forgave their sins.

The FC of thanking are:

- PCC: the preacher thanks Allah because he accepted us into the family of Jesus.
- PC: This is important because the preacher believes that accepting in Jesus' family means accepting by Allah.
- SC: the preacher feels grateful and blessed because of that
- ES: Acceptance into the family of Jesus makes us feel thankful, because acceptance into the family of Jesus means acceptance from the Lord.

**B- Diexis**

Discourse deixis is indicated by the expression (but). The word shows us that Allah accepts us not because we are good but because Allah is good, merciful, and forgiving. Therefore, Allah accepts us.

### **C- Grice maxim**

Quantity maxim is not observed because more information is added. The quality maxim is observed. Everything was true for the speaker. The relevance maxim is observed. Manner maxim is observed. The speech was ordered, and everything was clear.

### **D- Politeness strategies**

It is positive politeness. The preacher encourages us and tells us to believe in Jesus because he is the reason behind Allah's acceptance of us, and this acceptance allows us to have everything. In addition to making the listener optimistic, he is accepted within the family of Jesus, and it is the family of the Lord, which allows them to reach everything (according to the preacher's words).

### **E- Type of acceptance**

Christian people believe that Jesus is the way to Allah. They believe it is a fixed condition and an item that Allah has set for Him to accept us. Therefore, the speaker says, (Praise be to Allah that we are from Allah's family because we believe in Jesus). This is implied acceptance, which means acceptance of something while knowing its conditions implicitly.

### **F- Benefits of acceptance**

There is compliance and obedience to Allah's command to believe in Jesus to be accepted by Allah. There is also serenity because we are accepted into Allah's family. Moreover, the rationale is that accepting Allah gives us access to all that Allah has. According to all of this, thus the benefits of this text is an increased potential for productive action.

#### **Text 4**

*"The CEV translates it, "Allah treats everyone alike. He accepts people because they have faith in Jesus Christ." Acceptance in the face of holy Allah belongs to all who believe in Jesus Christ. The present tense suggests a continuing reliance on Christ rather than a momentary acceptance of His work on our behalf. To experience the spirit of acceptance you must continue to believe in Jesus as your agent of acceptance. Allah's remedy for our lack of acceptance was enacted at a specific time on the cross. It was there that Allah divinely vindicated you and me on that cross and conferred on us a new status or standing with Himself. And that status is accepted, righteous, right, holy and complete in Jesus Christ. Now let me remind you as Paul does in verse 23 of.*

#### *II. Man's Need To Be Accepted verse 23*

*Paul gives two reasons in verse 23 why man needs to be made righteous or to be accepted. And the only way to be accepted in the sight of a holy Allah is to be made righteous. So, man needs to be accepted ."*

The speaker: John 1:12, John 8:44, Romans 3:21-31

Sermon Topics: Assurance Of Salvation

(Web source 5)

#### **A- Speech Act**

Only the directive (advising) speech act is found the the above text where the preacher tries to advise people to believe in Jesus and continue to believe in him because he is the agent of your acceptance of Allah and

also to be righteous. The only way to be accepted by Allah is to be righteous.

The FC of advising are:

- PCC: The preacher advises people to believe in Jesus and to be righteous.
- PC: To get Allah's acceptance, you must believe in Jesus and be righteous.
- SC: The preacher believes his advice and guidance will lead people to the right path.
- EC: Believing in Jesus and being righteous leads to believing in Allah Almighty and gaining heaven.

### **B- Deixes**

There is Temporal Deixes, which is clear from the focus on using the present tense of the verb believe. The present tense was used to confirm the continuity of faith in Jesus instead of the temporary belief in Him because the continuation of faith in Jesus guarantees the acceptance of the Lord, according to the speaker's words.

### **C- Grice maxim**

The quantity maxim is not observed. The speaker violates this maxim because he is less informative than required and gives many details and information about the beliefs of Jesus. Instead of tallying too much, it is enough to say, "Allah accepts only those who believe in Jesus". The other maxims (quality, relational, and manner) are observed.

### **D- Politeness strategies**

The speaker here gives reasons why Allah accepts us: continuing to believe in Jesus and being righteous. All this is to make the addressee understand and to urge him\her to do good deeds. This is positive politeness.

### **E- Type of acceptance**

Here, acceptance is conditional. The speaker says that Allah treats everyone equally and that He accepts people for the reason of their faith in Christ and their continued faith in Jesus instead of temporary faith, and also that you must become righteous in order to be accepted by Allah, so Allah's acceptance is conditional on faith in Jesus and also that you are righteous.

### **F- Benefits of acceptance**

The speaker says it is not enough to believe in Jesus; one must continue to believe in him, be righteous before Allah, and do all the things that must be done. Therefore, productive work is possible, i.e., urging people to do good and increasing experiences and knowledge of what Allah wants and accepts.

### **Text 5**

*"We judge based on external appearance. We find it hard to accept others just because they look, they talk, they dress and they act differently. James 2:1-4 strongly condemns this attitude: "My brothers, as believers in our glorious Lord Jesus Christ, don't show favoritism. Suppose a man comes into your meeting wearing a gold ring and fine clothes, and a poor man in shabby clothes also comes in. If you show*

*special attention to the man wearing fine clothes and say, 'Here's a good seat for you,' but say to the poor man, 'You stand there' or 'Sit on the floor by my feet,' have you not discriminated among yourselves and become judges with evil thoughts?" There's a sad observation that the rich tends to attract the rich and the poor tends to attract the poor. Somehow, getting the rich and the poor together in a church seems like mixing oil and water. One of our deacons had a chance to talk to Pastor Ed Lapiz of Day by Day Ministries. He asked how come the rich and the poor could sit comfortable together in his church. Pastor Ed said, "Let the church become the church of the Lord."*

(Web sourced 6)

Scriptures: 1 Corinthians 4:3-5, 2 Corinthians 5:16, James 2:1-4, Romans 14:1, Romans 15:7, Romans 5:8

Sermon Topics: Unity

### **A- Speech act**

The Commissive (refusing speech act) is used in the above text. The speaker condemns and refuses to accept others because of their appearance, behavior, wealth, or poverty. He gives an example: if you favor the rich and leave the poor, you will have evil thoughts. He explains that the pastor is saying that the church should be the Church of Allah, meaning that people should not be distinguished by their appearance or their behavior, but instead, we must accept them as they are in order for the Lord to accept us.

The FC of refusing are:

- PCC: The preacher refuses to treat people or accept them based on their appearance or behavior or the basis of their wealth or poverty.
- PC: The speaker believes his listeners can do this (not treat people based on appearance or behavior).
- SC: The preacher wants the listeners not to do that
- ES: The preacher tries to prevent the listeners from doing this thing, which is to (accept others based on their appearance, their behavior, their richness, and their poorness).

### **B- Deixis**

The speaker used the word "we" as the first-person pronoun. The speaker used this pronoun to create intimacy between him and the reader or listener and to have more influence on the person concerned. He says, We judge appearance and find it difficult to accept people who differ from us in their behavior. Social Deixis is used here. "My brethren" denotes social Deixis. It was used to round the person being addressed. However, it indicates the discourse deixis. This is to link the speech to each other. When he said what he meant, it would improve the rich but offend the poor.

### **C- Grice maxim**

Quantity maxim is not observed because a lot has been said. Quality maxim is observed. The speaker says something and believes that it is true. Relational maxim is observed. The manner maxim is not observed because the speaker is not brief.

### **D- Politeness strategies**

The speaker speaks directly and unambiguously about the subject under discussion. He discusses our incorrect judgments and how they affect our choices and decisions. He explains what the priest said, "Let the Church be the Church of Allah," meaning that we try to accept everyone, despite their behavior and social status. So, it is bald on record politeness.

### **E- Type of acceptance**

The text talks about the acceptance of others and its importance. The speaker says that we judge others by their outward appearance and find it difficult to accept others because of their appearance or behavior. As James says, if you take sides with the rich and leave the poor, you will have evil thoughts. Therefore, the pastor says, "Let the church be the church of the Lord, meaning we must accept that all people are in the church, whether rich or poor. Therefore, social acceptance is the most important thing about Christ; accepting people is the most important thing for them.

### **F- Benefits of acceptance**

The benefit of acceptance here is to increase compassion and sympathy for others, reduce blaming others because of their appearance or behavior, and accept them despite their appearance or behavior.

## 4.2 The analysis of the Arabic sermons

### Text1

بعد كل طاعة وعبادة، سواءً كانت عمرةً، حجا، صياما، صلاة، صدقة، أي عمل صالح، لا بُد من وقفات وتأملات بعد هذه الطاعة من صيام وقيام أو حج أو عمرة: هل أنا من المقبولين أم من المحرومين؟ هل أنا من الفائزين أم من الخاسرين؟.

أولاً: إن العمل الصالح ليكون مقبولاً فلا بد أن يكون خالصاً وصالحاً، خالصاً لا يشوبه رياء أو سمعه، وكذلك لا بد أن يكون العمل صالحاً، على وفق ما دل عليه كتاب الله وسنة محمد -صلى الله عليه وسلم-، وقد جمع الله المعنيين في قوله: (فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا) [الكهف: ١٠].

ولهذا؛ في الحديث: "من صام رمضان إيماناً واحتساباً" متفق عليه، وقال -صلى الله عليه وسلم-: "من قام ليلة القدر إيماناً واحتساباً" رواه البخاري، "من قام رمضان إيماناً واحتساباً" رواه مسلم؛ فلا بد من إخلاص، ولا بد من موافقة شرع الله.

ثانياً: أيها المسلم، من وفقك لأداء العمل الصالح؟ من أعانك على الصيام والقيام؟ إنه الله، فلو وكلك الله إلى نفسك لهلكت، فالشيطان متسلط عليك، كل لحظة يتمنى أن يضللك ويغويك، ولكن الله عصم منه عباده المخلصين: (إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ) [الحجر: ٢٤]

الله -جل جلاله- يقول لنبيه -صلى الله عليه وسلم-: (وَلَوْلَا أَنْ تَبَيَّنَّاكَ لَقَدْ كِدْتَ تَرْكُنُ إِلَيْهِمْ شَيْئًا قَلِيلًا إِذَا لَادُّقْنَاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ) [الإسراء: ٧٤].

إذا يا أخي، إذا وفقت لعمل صالح فاعلم أن هذا فضل من الله عليك، وكرم من الله عليك، وكم ضل أقوام وزاغت قلوب أقوام ما وفقهم الله للصواب، والله يقول لنبيه: (وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتْ طَائِفَةٌ مِنْهُمْ أَنْ يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَصُرُّونَكَ مِنْ شَيْءٍ) [النساء: ١١٣].

*After every obedience and worship, whether it is Umrah, Hajj, fasting, prayer, charity, or any good deed, there must be pauses and reflections after this obedience of fasting and standing, Hajj or Umrah: Am I one of*

*those who are accepted or one of those who are deprived? Am I one of the winners or one of the losers?*

*First: For a good deed to be accepted, it must be sincere and righteous, sincere and not tainted by hypocrisy or reputation. Likewise, the deed must be righteous, according to what is indicated by the Book of Allah and the Sunnah of Muhammad - may Allah bless him and grant him peace -, and Allah has gathered those concerned in His saying:."* (So whoever would hope for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone) [Al-Kahf: 110] (Alshih international transliteration).

*And for this; In the hadith: "Whoever fasts Ramadan out of faith and hope for reward" agreed upon, and he - may Allah's prayers and peace be upon him - said: "Whoever prays the Night of Decree out of faith and hope for reward" narrated by Al-Bukhari, "Whoever prays Ramadan out of faith and hope for reward" Narrated by Muslim; There must be sincerity, and it must be approved by Allah's law.*

*Secondly: O Muslim, who helped you to perform righteous deeds? Who helped you to fast and pray? He is Allah, and if Allah entrusted you to yourself, you would perish, for the devil is domineering over you, every moment he wishes to mislead you and seduce you, but Allah protected his faithful servants from him: ("For over My servants no authority shalt thou have) [Al-Hijr: 42] (Alshih international transliteration).*

*Allah - may He be glorified and exalted - says to His Prophet - may Allah's prayers and peace be upon him -: (And if We had not strengthened you, you would have almost inclined to them a little. Then [if you had], We would have made you taste double [punishment in] life*

*and double [after] death ) [Al-Isra':74 ] [Alshih international transliteration]*

*So, my brother, if you are blessed to do a righteous deed, then know that this is a favor from Allah upon you, and a generosity from Allah upon you. (And if it was not for the favor 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 favor of Allah upon you been great.)" [An-Nisa: 113 ] [Alshih international transliteration]*

*[Microsoft bing translation]*

The speaker: Ameer bin Muhamad Al-Madry (امير بن محمد المدري)

Date: 11\10\2022

التصنيفات: أحوال القلوب

(web source 9)

### **A- Speech act**

The only speech act found in the above text is the representative speech act. The two types of this act, namely stating and asserting, are found as explained below:

#### **Representative Speech Act (Stating):**

The speaker explains and clarifies how acceptance from Allah is associated with the work being righteous and pure for the sake of Allah Almighty, that it is free of blemish or hypocrisy. The preacher has evidence from Allah for his words.

(من صام رمضان إيماناً واحتساباً)

(فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا)

The FC of stating are:

- PCC: Acceptance from Allah is associated with the work being righteous and pure for the sake of Allah Almighty, that it is free of blemish or hypocrisy.
- PC :The evidences are (من صام رمضان إيماناً واحتساباً)

(فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا)

- SC: The preacher believes what he says.
- ES: Good and sincere work for Allah Almighty and not associating partners with Him leads to Allah's acceptance of us, thus winning His satisfaction and paradise.

### **Representative Speech Act (Asserting):**

The preacher speaks with complete confidence because he is confident in his words that Allah is the one who helps us to fast, pray, worship, and control ourselves. Without Allah's kindness, we would not have been able to resist Satan and his whispers to us while he dominates us in every moment.

(إِنَّ عِبَادِي لَأَنسَ لَكَ عَلَيْهِمْ سُلْطَانٌ)

The FC of asserting:

- PCC: The preacher says that Allah is the one who helps us to fast, pray, worship, and control ourselves, and Without Allah's kindness to us, we would not have been able to resist Satan and his whispers to us while he is dominating us in every moment.

- PC: The preacher has evidence from Qur'an

(إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ)

- SC: The preacher believes his words: Without Allah's kindness, we cannot resist Satan.
- ES: Knowing that Allah and no one else is responsible for every good deed we do and that He is the one who has enabled us to do that work increases our love for Allah, our faith in Him, and our closeness to Him and no one else but Him. Some people disbelieve and disobey, and their hearts deviate because Allah does not help them do righteous deeds, as we know. If you do a good deed, Allah's grace is upon you.

كقوله تعالى (وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتْ طَائِفَةٌ مِّنْهُمْ أَنْ يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَضُرُّونَكَ مِنْ شَيْءٍ)

## B- Deixis

We can see Social deixes as (عباده المخلصين). The speaker here refers to the people whom Allah has enabled to worship Him. The speaker explains how Allah is the one who helped us to pray, fast, and do all good deeds. If it had remained up to us, we would have perished, and we would not have been able to distance ourselves from Satan and his whims, for He has protected His righteous and faithful servants from Satan.

## C- Grice maxims

The maxim of quantity is not observed because the speaker was not informative as required he talks too much and give many details. The others are observed. The speaker did not say anything wrong or incorrect,

the speech is ordered and clear and the speaker's words were related to each other.

### **D- Politeness principle**

Here, the speaker uses Rhetorical questions. The way of speaking was indirect. He used Rhetorical Questions as an effective method of persuasion, and he spoke effectively and indirectly.

(، من وفقك لأداء العمل الصالح؟ من أعانك على الصيام والقيام؟)

(Who helped you to perform a good deed? Who helped you to fast and rise?)

This is the off record politeness.

### **E- Type of acceptance**

The acceptance of a deed is conditional on it being righteous, sincere, and without hypocrisy, as the Almighty says;

(فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا)

"so whoever would hope for the meeting with his lord -let him do righteous work and not associate in the worship of his lord anyone"[Al-kahf:110]

Therefore, the type of acceptance here is conditional acceptance .

### **F- Benefits of acceptance**

Increased potential for productive action. The speaker urges the believing people that their work is righteous and sincere to Allah and that

it be without hypocrisy for their work to be accepted by Allah and that He will reward them for it. This increases their production and works in order to be closer to Allah. We must only do righteous deeds because Allah is the one who rewards us, and He is the Most Merciful, without whom we would not have been able to bear the temptations of Satan.

## Text2

{إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ} المائدة: ٢٧ وتعليق قبول العمل بتحقيق التقوى، قد عظم بها هُـم الصحابة والتابعين، وأبكت العباد الصالحين، وأفلقت الزهاد الورعين، قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ رضي الله عنه: «رُكُونُوا لِقَبُولِ الْعَمَلِ أَشَدَّ هَمًّا مِنْكُمْ بِالْعَمَلِ، أَلَمْ تَسْمَعُوا اللَّهَ تَعَالَى يَقُولُ: ( إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ) ، ومن الصحابة من كان يتمنى أنه يعلم قبول عمل له ولو كان قليلا جدا؛ وذلك لعظمة القبول في نفوسهم؛ ولعلمهم أن من قُبِلَ عمله نَجِي من العذاب، وفاز بالجنة والرضوان؛ لأن الله تعالى كريم يجزي على القليل كثيرا، فكان همهم متوجها إلى القبول، لا إلى العمل ولا إلى جزائه، قال فضالهُ بْنُ عُبَيْدٍ رضي الله عنه: «لَأَنْ أَكُونَ أَعْلَمُ أَنَّ اللَّهَ قَدْ تَقَبَّلَ مِنِّي مُنْقَالَ حَبَّةٍ مِنْ حَرْدَلٍ أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا وَمَا فِيهَا؛ لِأَنَّ اللَّهَ يَقُولُ: ( إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ) ، وكان من السلف من يبكي عند الموت خوفا من أن عمله لم يقبل منه كما وقع لعامرِ بْنِ عَبْدِ اللَّهِ بن الزبير رحمه الله تعالى كان من مشاهير الزهاد العباد، ومع ذلك بكى فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ بُكَاءً شَدِيدًا، فَقِيلَ لَهُ: «مَا يُبْكِيكَ يَا أَبَا عَبْدِ اللَّهِ؟ قَالَ: آيَةٌ فِي كِتَابِ اللَّهِ تَعَالَى: ( إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ )

*["Indeed, Allah only accepts from the righteous [who fear Him[Al-maaida](Alsahih international transilation) and the suspension of acceptance of the work by achieving piety, the companions and followers are glorified, and the righteous servants cried, and the pharmaceutical asceticism was disturbed, Ali ibn Abi Talib, may Allah be pleased with him, said: “ He says: {Allah only accepts from the righteous}, and among the companions who wished that he knew that his work would be accepted, even if it was very little; This is due to the greatness of acceptance in their souls. And for their knowledge that whoever accepts*

*his work is saved from the torment, and won Paradise and satisfaction; Because Allah Almighty is generous for a lot of little, and their concern was heading to acceptance, neither to work nor to his reward. Because Allah says: {Allah only accepts from the righteous} and one of the predecessors used to cry at death for fear that his deeds were not accepted from him, as happened to Amer bin Abdullah bin Al-Zubayr, may Allah Almighty have mercy on him. He wept intensely, and it was said to him: “What makes you cry, Abu Abdullah?” He said: A verse in the Book of Allah Almighty: {Allah only accepts from the righteous }.(Microsoft bing translation)*

**The speaker: Ibrahim bin Mohamed Al-haqeel (إبراهيم بن محمد الحقييل)**

**Date: 7/9/2017**

(web source 10)

**A-Speech act**

**Directive (advising speech act)**

Here the speaker is trying to advise people and direct them to do the work well because only work well done is acceptable, as the Almighty says (إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ). The ascetic and pious person always cares about accepting their work, not the work and the reward, and you always see them praying and supplicating that the work be acceptable. Some people were crying out of fear that their work was not accepted, as happened to Amer bin Abdullah bin Al-Zubayr. May Allah Almighty have mercy on him. He wept intensely, and it was said to him: “What makes you cry, Abu Abdullah?” He said: A verse in the Book of Allah Almighty: {Allah only accepts from the righteous }.

The FC of advising are:

PCC: The preacher tries to advise people and direct them to do the work well.

PC: He knows that only work well done is acceptable, as the Almighty says (إِنَّمَا يَقْبَلُ اللَّهُ مِنَ الْمُتَّقِينَ) [*Indeed, Allah only accepts from the righteous [who fear Him][Al-maaida]*]

SC: The preacher believes that when a person does a good deed purely for the sake of Allah, then Allah will accept it from him.

ES: The preacher directs people to do good and honest deeds for the sake of Allah Almighty in order to win Allah's approval.

### **B-Deixes**

The researcher thinks that social deixes exist. The speaker refers to the religious individuals who fit some criteria since they were defined as good and pious servants who worried Allah would not accept their labor.

### **C-Grice maxims**

The speaker talked too much, in detail, and used much repetition. Therefore, the quantity maxim is not observed. The remaining three maxims are observed. The preacher did not say anything wrong. Everything was unambiguous.

### **D-Politeness strategies**

Here, positive politeness is employed. The speaker strives to help the crowd grasp the verse while simultaneously seeking understanding from the audience on the subject he is discussing. [*Indeed, Allah only accepts from the righteous [who fear Him][Al-maaida]*]

( إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ )

### E- Type of acceptance

Allah accepts the Allah-fearing, and they are the righteous and pious servants: those who uphold the limits of Allah, those who obey Him, and those who cry out of fear of Allah—whether He accepts them or not. Therefore, Allah's acceptance is conditional on those eager to know whether Allah has accepted their deeds.

### F-Benefits of the acceptance

The speaker wants to encourage listeners to strive to make their job acceptable to Allah and to make it pure for him (increased potential for productive action). He also seeks to boost people's comprehension of the holy text by providing enough information about its significance (an expanded range of available experiences).

### Text 3

ومن علامات القبول أن يتخلص القلب من أمراضه وأدراجه، فيعود إلى حبّ الله تعالى وتقديم مرضاته على مرضاة غيره، وإيثار أوامره على أوامر من سواه، وأن يحبّ المرء لا يُحِبُّه إلا الله، وأن يُترك الحسد والبغضاء والكراهية، وأن يُوقن أن الأمور كلها بيد الله تعالى فيطمئن ويرضى، ويُوقن أن ما أخطأه لم يكن ليصيبه، وما أصابه لم يكن ليخطئه، وبالجملة يرضى بالله وبقضائه، ويُحسِن الظنَّ بربه.

تذكر الآخرة:

ومن علامات القبول نظر القلب إلى الآخرة، وتذكُّر موقفه بين يدي الله تعالى، وسؤاله إياه عما قدّم؛ فيخاف من السؤال، فيحاسب نفسه على الصغيرة والكبيرة، ولقد سأل الفضيل بن عياض رجلاً يوماً وقال له: كم مضى من عمرك؟ قال: ستون سنة، قال: سبحان الله، منذ ستين سنة وأنت في طريقك إلى الله! قربت أن تصل، واعلم أنك مسؤل فأعدّ للسؤال جواباً، فقال الرجل: وماذا أصنع، قال: أحسن فيما بقي يُعْفَرَ لك ما مضى، وإن أسأت فيما بقي أخذت بما بقي وبما مضى.

إِخْلَاصِ الْعَمَلِ لِلَّهِ:

ومن علامات القبول أن يُخْلِصَ الْعَبْدُ أَعْمَالَهُ لِلَّهِ فَلَا يَجْعَلُ لِلخَلْقِ فِيهَا نَصِيبًا، لِأَنَّ الخَلْقَ فِي الْحَقِيقَةِ مَا هُمْ إِلَّا تَرَابٌ فَوْقَ تَرَابٍ - قِيلَ لِأَحَدِ الصَّالِحِينَ - هِيَ نَشْهُدُ جَنَازَةً، فَقَالَ: اصْبِرْ حَتَّى أَرَى نَيْتِي، فَلْيَنْظُرِ الْإِنْسَانُ مَنْ نَيْتِهِ وَقَصْدَهُ وَمَاذَا يُرِيدُ مِنَ الْعَمَلِ، وَقَدْ وَعَظَ رَجُلٌ أَمَامَ الْحَسَنِ الْبَصْرِيِّ، فَقَالَ لَهُ الْحَسَنُ: يَا هَذَا، لِمَ اسْتَفِدَّ مِنْ مَوْعِظَتِكَ؟ فَقَدْ يَكُونُ مَرِيضَ قَلْبِي، وَقَدْ يَكُونُ لِعَدَمِ إِخْلَاصِكَ.

نسأل الله تعالى القبول والإخلاص؛ فهو ولي ذلك والقادر عليه.

*Among the signs of acceptance is that the heart gets rid of its diseases and impurities, and returns to the love of Allah Almighty and giving priority to His pleasure over pleasing others, preferring His commands over those of others, and that one loves someone who loves him only for Allah, and that he abandons envy, hatred and hatred, and that he is certain that all matters are in the hands of Allah Almighty. So he is reassured and satisfied, and is certain that what missed him was not going to befall him, and what befell him was not going to miss him. In general, he is satisfied with Allah and His decree, and thinks well of his Lord .*

*Remember the afterlife :*

*Among the signs of acceptance is the heart's looking at the Hereafter, remembering its position in the hands of Allah Almighty, and asking Him about what He has presented. He is afraid of the question, so he holds himself accountable for the small and the big, and Al-Fudail bin Ayyad asked a man one day and said to him: How old have you been? He said: Sixty years. He said: Glory be to Allah, for sixty years you have been on your way to Allah! You are about to arrive, and know that you are responsible, so prepare for the question with an answer, so the man said:*

*What should I do ? said do well in what remains, you will be forgiven for what has passed, and if you do wrong in what remains, you will be taken over for what remains and for what has passed .*

*Devotion to Allah :*

*And among the signs of acceptance is that the servant sincerely performs his deeds for the sake of Allah, and does not give creation a share in them, because in reality, creation is nothing but dust upon dust - it was said to one of the righteous - let's witness a funeral, so he said: Be patient until I see my intention, so let the person see from us his intention and intention and what he wants from the work. A man preached in front of Al-Hassan Al-Basri, so Al-Hassan said to him: Oh man, I did not benefit from your sermon. It may be a disease of my heart, or it may be your unfaithfulness .*

*We ask Allah Almighty for acceptance and sincerity. He is the guardian of that and is capable of it .(Microsoft Bing translation)*

**The speaker: Bayomy Ismaeel(د. بيومي إسماعيل)**

**Date: ٢٠٠٩/١٢/٢٨**

(web source 11)

**A-Speech act**

**Representative (statement)**

The text begins with the statement that one of the signs of acceptance is the salvation of the heart from its diseases and ailments, so one returns to Allah and obeys His commands, abandons envy and hatred, and is sure

that all matters are for Allah, so he accepts Allah's will and destiny and is kind to Allah.

The FCs of the statement in the text are:

PCC: The preacher states that one of the signs of acceptance is the salvation of the heart from its diseases and ailments, so one returns to Allah and obeys His commands

PC: he believes that letting go of hatred leads to peace of mind and, thus, a return to Allah Almighty and faith in Him.

SC: It needs to be clarified that the addressee knows that.

ES: he wanted to advise people and direct them to refrain from hatred, return to Allah, and obey His commands.

In this text, a reminder and advice are given to the believer to imagine that he is in the hands of the Lord and that he is asking him about what he presented as a result because the person will hold himself accountable for every big and small thing. Al-Fudail bin Ayyad asked a man one day and said to him: How old are you? He said: Sixty years. He said: Glory be to Allah, for sixty years you have been on your way to Allah! You are about to arrive and know that you are responsible, so prepare for the question with an answer, so the man said: What should I do ? said do well in what remains; you will be forgiven for what has passed, and if you do wrong in what remains, you will be taken over for what remains and for what has passed.

The FC of advising are:

PCC: The preacher advises the addressee to imagine that he is in the hands of the Lord and that he is asking him about what he presented.

PC: This will make the person hold himself accountable for every big and small thing.

SC: The preacher believes this thing will benefit the addressee and make him think of every big and small thing he does.

ES: This will benefit the addressee and make him think about everything he does and hold himself accountable for everything he does.

Also, there is advice(Directive ) that our actions be purely for the sake of Allah and not for others and that they are with a sincere intention emanating from the heart. Therefore, the speaker advises us to look at our deeds and acts, their intentions and aims, and what we want from the work. A man preached before Al-Hassan Al-Basri, so Al-Hassan said to him: Oh man, I did not benefit from your sermon. It may be a disease of my heart, or it may be your unfaithfulness.

The FC of advising are:

PCC: There is advice from the preacher that our actions are purely for Allah's sake and not for others and that they are with a sincere intention emanating from the heart.

PC: The preacher advises people to do this so Allah may accept their deeds.

SC: The preacher believes that devotion to Allah in deeds and having a sincere intention benefit people and make them closer to Allah.

ES: People should act with a truthful and sincere intention for Allah and no one else.

## **B-Deixis**

There is (haa) found in words ( mawqfaho, solah), and it belongs to man and how he should imagine himself in the hands of the Lord so he will hold himself accountable for every small and large. This is Personal deixis. In addition to the Temporal Dices in (become until I see my intention). The word(Hata) refers to the time. The intent here is to be patient and look at the person's intention to punch him.

## **C-Grice maxims**

The quantity maxim was not observed because there were many details and speeches. The manner maxim is not observed because the speech was not brief. Manner and relational maxims are observed.

## **D-Politeness strategies**

Positive politeness is used here. The speaker tries to politely and calmly explain and make the listener or reader understand how the only refuge is Allah and that we should turn to Him in all cases. Also, the speaker says that the servant should imagine himself in the hands of Allah and remember every big and small thing to hold himself accountable for the sins he has committed. In addition, the speaker advises the listener that his work is purely for Allah and does not allow a person to share. Therefore, it is for the benefit of the individual, and his intention must also be pure.

## **E- Type of acceptance**

For a person to get rid of his heart disease means avoiding envy, hatred, and anger and loving and accepting others. Acceptance of others, thus winning the approval and acceptance of Allah.

Self-review and accountability for every small and large mistake and accepting them is a sign of Allah's acceptance of us. When a person believes in Allah, he knows that he must obey Allah and ask Him, and no one but Allah, and that his work must be pure for Allah and with sincere intent. Therefore, this acceptance is an implicit acceptance of Allah and His commands.

## **F-Benefits of acceptance**

Through the text, the speaker shows us that being close to Allah and moving away from what disobeys Him is the salvation. The speaker says that the person who is acceptable to Allah is the one who abandons hatred and is confident that all matters are in the hands of Allah and no one else. The speaker tries to reassure them that everything is in Allah's hands and urges them to get rid of hatred and draw closer to Allah( decrease in painful negative emotions; and positive therapeutic results).

## **Text 4**

ومن علامات القبول: حُبُّ الناس، ففي الصحيحين يقول النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، قَالَ: "إِذَا أَحَبَّ اللهُ الْعَبْدَ نَادَى جِبْرِيْلَ: إِنَّ اللهَ يُحِبُّ فُلَانًا فَأَحِبُّهُ، فَيَحِبُّهُ جِبْرِيْلُ، فَيُنَادِي جِبْرِيْلُ فِي أَهْلِ السَّمَاءِ: إِنَّ اللهَ يُحِبُّ فُلَانًا فَأَحِبُّوهُ، فَيَحِبُّهُ أَهْلُ السَّمَاءِ، ثُمَّ يُوضَعُ لَهُ الْقَبُولُ فِي الْأَرْضِ"، والقبول المودة

*Among the signs of acceptance is the love of people. In the Two Sahihs, the Prophet, may Allah's prayers and peace be upon him, says: "If Allah loves a servant, He calls out to Gabriel: Allah loves so-and-so, so love him." Gabriel called out to the people of the heavens: Allah loves so-and-so, so love him, so the people of the heavens will love him. Then acceptance is established for him on earth." And acceptance: affection .(Mirosoft bing translation)*

**The speaker: Mohamed bin abd allah (د. محمد بن عبدالله بن إبراهيم السحيم)**

**Date:** ٢٠١٢/٨/٢٨

(web source 12)

## **A-Speech act**

### **Representative (Stating speech act)**

The preacher explains the saying of the Prophet Muhammad that a person who is accepted and loved by people is accepted by Allah, or if Allah loves a person, people will love him too. The preacher said and clarified something, and he had evidence for his words. The FC of the stating are:

PCC: The preacher explains the saying of the Prophet Muhammad ( if Allah loves a person, people will love him too).

PC: The preacher has proof which is the hadith of the Prophet.

SC: The preacher believes his words because they are from the hadith of the Prophet Muhammad

ES: The preacher's words are correct and can be taken as saying that if Allah loves a servant, people will love him

## **B-Deixis**

The personal deixes in (I love him) (for him) belong to the person described as beloved by Allah and loved by people as well. This means this person and no one else has this characteristic (Allah loves him).

## **C-Grice Maxims**

The four maxims are observed. The speaker talked enough and to the point, and he was truthful in his speech, with evidence and brief and orderly. There was nothing irrelevant to the speech.

### **D-Politeness Principle**

The preacher explains the verse clearly and simply that if Allah loves a servant, He will make people love him.

إِذَا أَحَبَّ اللَّهُ الْعَبْدَ نَادَى جِبْرِيلَ: إِنَّ اللَّهَ يُحِبُّ فُلَانًا فَأَحْبِبْهُ، فَيُحِبُّهُ جِبْرِيلُ"

(If Allah loves the servant, he calls Jibril: Allah loves an adult, so he loves him, and Jibril loves him). This is bald on record politeness.

### **E-Type of acceptance**

Implied acceptance

Social acceptance

According to the saying, if people accept a person and love him, it means that Allah loves and accepts this person, which is evidence of Allah's acceptance of the person. According to the researcher, there are two types of acceptance here: implied and social acceptance. Implied acceptance, through the acceptance of Allah, means the acceptance and love of people for the person. In addition, the second type is social acceptance, which means that the person is loved and accepted by others, as the writer explained with affection, which is mutual respect and love between the two parties, and this is evidence of Allah's love for the person.

### **F-Benefits of acceptance**

**A wide range of experiences are available.**

(A wide range of experiences are available) means increasing their knowledge of the subject. They understood that if Allah loved a person, He loved people in him, so their knowledge of Allah would increase, and they would know which people Allah accepted.

### Text 5

ومع أن القبول أمر غيبي، إلا أن له علامات يُظنُّ من خلالها - دون جزم - القبول والردُّ. ومن تلك العلامات التي ذكرها أهل العلم وقام عليها الدليل: الرضى عن الله - سبحانه -؛ فلا يُعترض على حكمه أو يُتبرم من قدره، فالقبول من رضى الله عن العبد، ولا يرضى الله إلا على من رضى عنه، وهم أهل الجنة الذي يقول عنهم: (رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ) [المائدة

*And with the acceptance of an unseen matter, except that it is thought of my Lord without definiteness - acceptance and response. Among those signs mentioned by the people of knowledge and evidence based on them: contentment with Allah - Glory be to Him -; Allah is only pleased with those who are pleased with him, and they are the people of Paradise about whom he says:) Allah is pleased with them and they are pleased with Him [Al-Tawba:100 ](Alsahih international transilation).(Microsoft bing transilation)*

**The speaker: Mohamed bin abd allah(د. محمد بن عبدالله بن إبراهيم السحيم)**

**Date ٢٠١٢/٨/٢٨**

**(web source 12)**

## **A-Speech act**

### **Asserting speech act**

The preacher shows people that Allah is pleased with and accepts the person who is satisfied with his destiny and is patient with everything that befalls him. The speaker used the words of Allah in his book as proof of his words.

(رضا الله عنهم ورضوا عنه)

Allah is pleased with them and they are pleased with Him [*Al-Tawba:100*]

The FC of asserting are:

PCC: The preacher shows people that Allah is pleased with and accepts the person who is satisfied with his destiny and is patient with everything that befalls him.

PC: The preacher has evidence for his words, the Holy Qur'an.

SC: The preacher trusts his words from the holy Qur'an.

ES: The words are valid, and it is accurate that Allah is satisfied with people who accept Allah's destiny and are patient with Allah's judgment

## **B-Deixis**

The personal deixes are represented by personal pronouns

Allah is pleased with them and they are pleased with Him [*Al-Tawba:100*]

( رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ )

(About them) refers to people who are satisfied with Allah's judgment and patience. (About him) refers to Allah Almighty.

### **C-Grice Maxims**

The maxim of quantity is observed. The speaker was informative as required and did not tell more. Likewise, the quality maxim is observed because the speaker tells something true. The maxim is observed because his words are related to each other. Finally, the manner maxim is observed. The speaker is brief in his speech as well as ordered.

### **D-Politeness principle**

The preacher wants to explain to the addressee how Allah accepts those satisfied with His decree and destiny and wants to benefit them with the knowledge and information He has. Positive politeness is implied here.

### **E-Type of acceptance**

#### **Implied acceptance**

Believing in Allah means accepting Allah. A person who believes in Allah must be content with whatever Allah has commanded him to do and be patient with whatever Allah has commanded. Therefore, Allah will accept him in turn, and he will be among the survivors on the Day of Resurrection.

Here implied acceptance works because the person who believes in Allah and accepts Him knows that he must accept everything that Allah has written for him, so he tacitly accepts what Allah has destined because he has accepted Allah.

### **F-Benefits of acceptance**

decreased distressing negative emotions; and positive therapeutic outcomes throughout the text, the speaker explains that contentment is with Allah and with all that Allah has destined and ordained for us, as well as patience for all the calamities that happen to the individual, is evidence of the true faith of the individual. As a result, Allah will reward the person satisfied with His decree with contentment, acceptance, and victory in Paradise.

## **4.3 Results of the analysis**

### **4.3.1 Results of the Analysis of the English sermons**

After making a concise analysis of the five English text, the following findings are reached:

- 1- Almost all speech acts were used in the texts, representative, expressive, directive, and commissive. The most frequently used type was representative with a percentage of 50%, followed by directive, expressive, and commissive in percentage 17% for each. The speeches of the preachers were all inspired by the Bible or religious stories, and also about things they believed to be accurate and from the Bible, so it was representative at most.

Table (4-1) Result of the type of speech acts in the English sermons

Type of speech acts	Frequency	Percentages%
Declaration	0	0%
Representative	3	50%
Expressive	1	17%
Directive	1	17%
Commissive	1	17%
Total	6	100%

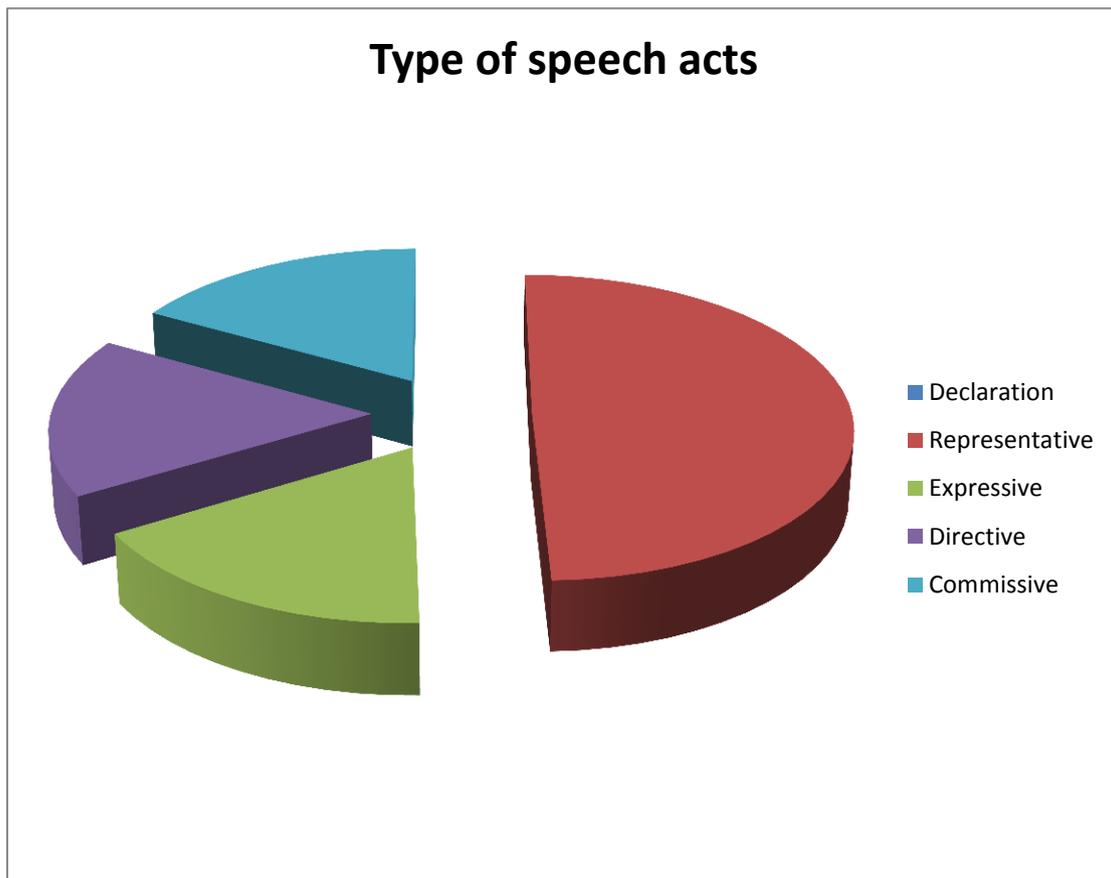
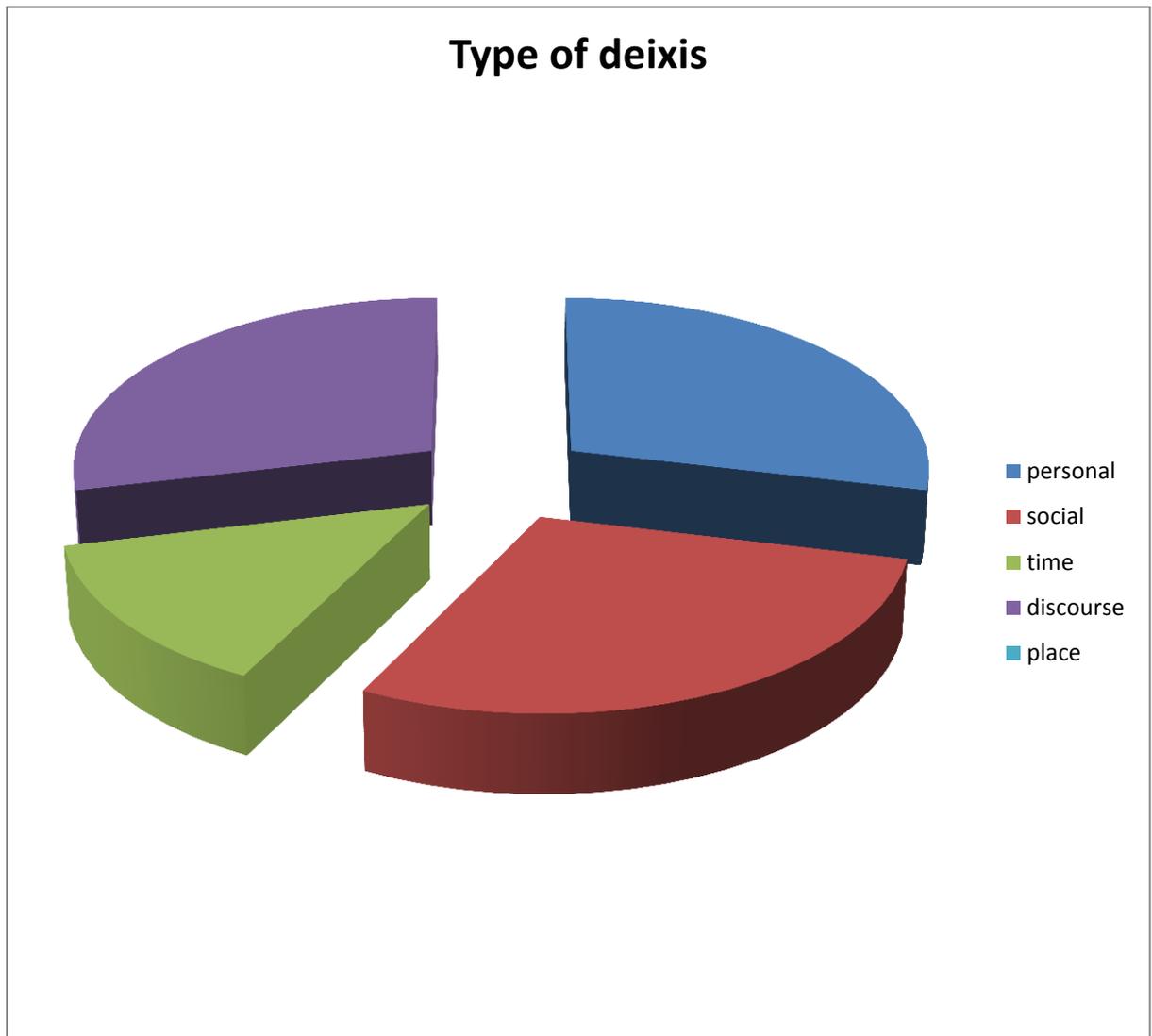


Fig (4-1) Rates of the type of speech acts in the English sermons

2- Many types of deixis were used in the texts. The most prominent ones were the personal, social, and discourse deixis, with a percentage of 29% for each. As for the time deixis was found with the persantage of 14%. While the place deixis never appears in the text, so its persantage is 0%. The personal, social, and discursive deixis were the most frequently used because the preachers talked about people, how they accept each other, and how Allah accepts them to get the addresses' attention. As well as using the social deixis to show social relationships and the discourse deixis to link the hadeeth with the previous speech also shows the speech's importance.

Table(4-2) Result of the type of deixis in the English sermons

<b>Types of Deixis</b>	<b>Frequency</b>	<b>Percentages %</b>
Personal	2	29%
Social	2	29%
Time	1	14%
Discourse	2	29%
Place	0	0%
Total	7	



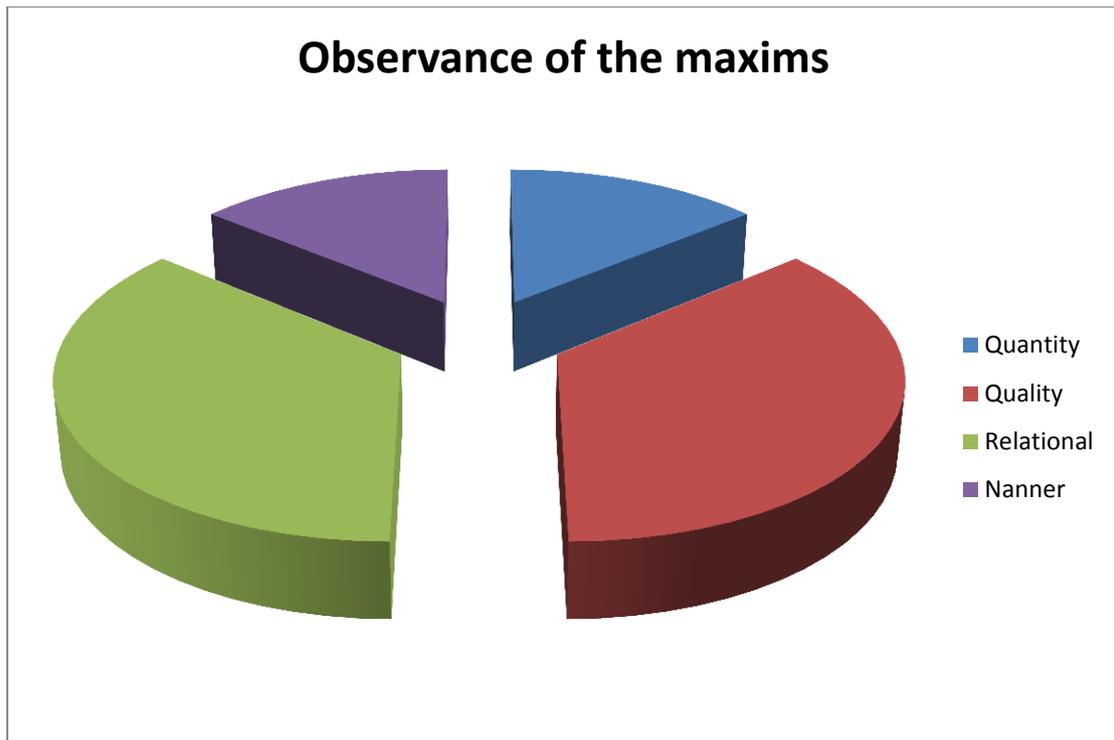
Fig(4-2)Rates of the type of deixis in the English sermons

3- The English preachers adhere to the maxim of reasonable rates. The most observed maxims were the quality and the relevance maxims with a percentage of 36% for each, followed by quantity and the manner maxims, with a percentage of 14% for each. The preacher's speeches were of good quality as well as the speeches were related to the topics under discussion.

Table (4-3) Result of the observance and non-observance of the maxims in the English sermons

Observance of the maxims	Frequency	Percentages%
Quantity	2	14%
Quality	5	36%
Relevance	5	36%
Manner	2	14 %
Total	14	100 %

Non-Observance (Violation)	Frequencies	Percentage
Quantity	3	80%
Quality	0	0%
Relevance	0	0%
Manner	2	20%

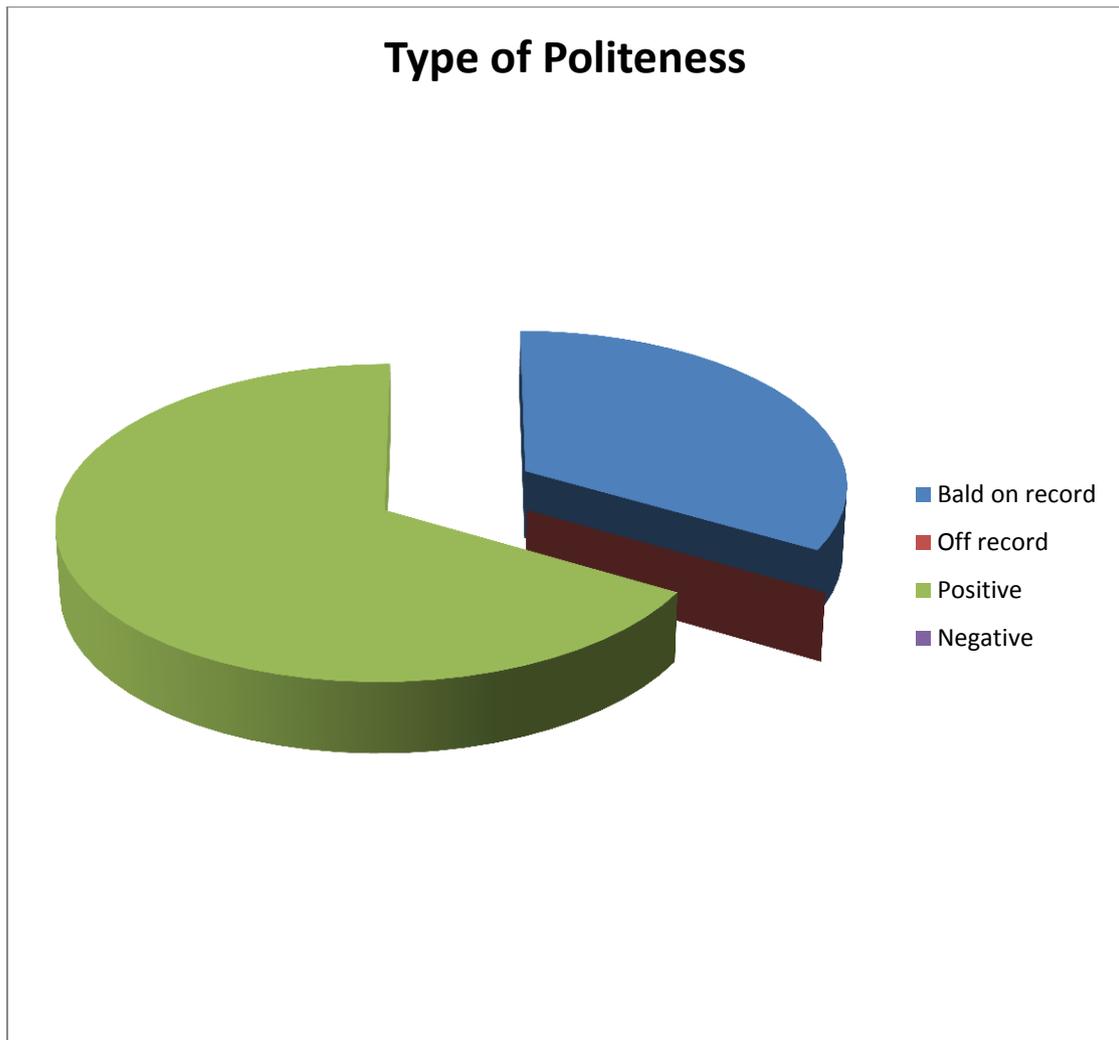


Fig(4-3) Rates of the observance of the maxims in the English sermons

4- Two types were used in the English sermons: the bald on record and the positive politeness. The positive politeness percentage was 60%, followed by the bald on record at 40%. Preachers carried the words of the Bible with clarity and credibility, and their words were also motivational to urge people to accept others, as well as being direct and to the point.

Table (4-4) Result of the type of politeness in the English sermons

Type of politeness	Frequency	Percentages%
Bald on record	2	40%
Off record	0	0%
Positive	3	60%
Negative	0	0%
Total	5	100%



Fig(4-4) Rates of the type of the politeness in the English sermons

5- Several types of acceptance were present in the texts, including conditional, social, and tacit acceptance. The results also show that the most common type is social acceptance in percentage 40%, conditional acceptance in percentage 40%, and tacit acceptance in percentage 20%. English preachers explained the types of acceptance that were most important and used in their religion. Accepting other people is very important in their religion, as is conditional acceptance. Allah's acceptance of us depends on many things, including believing in Jesus.

Table (4-5) result of the types of acceptance in the English sermons

Type of the acceptance	Frequency	Percentages%
Self-acceptance	0	0%
Social acceptance	2	40%
Conditional acceptance	2	40%
Expressed acceptance	0	0%
Implied acceptance	1	20%
Totel	5	100%

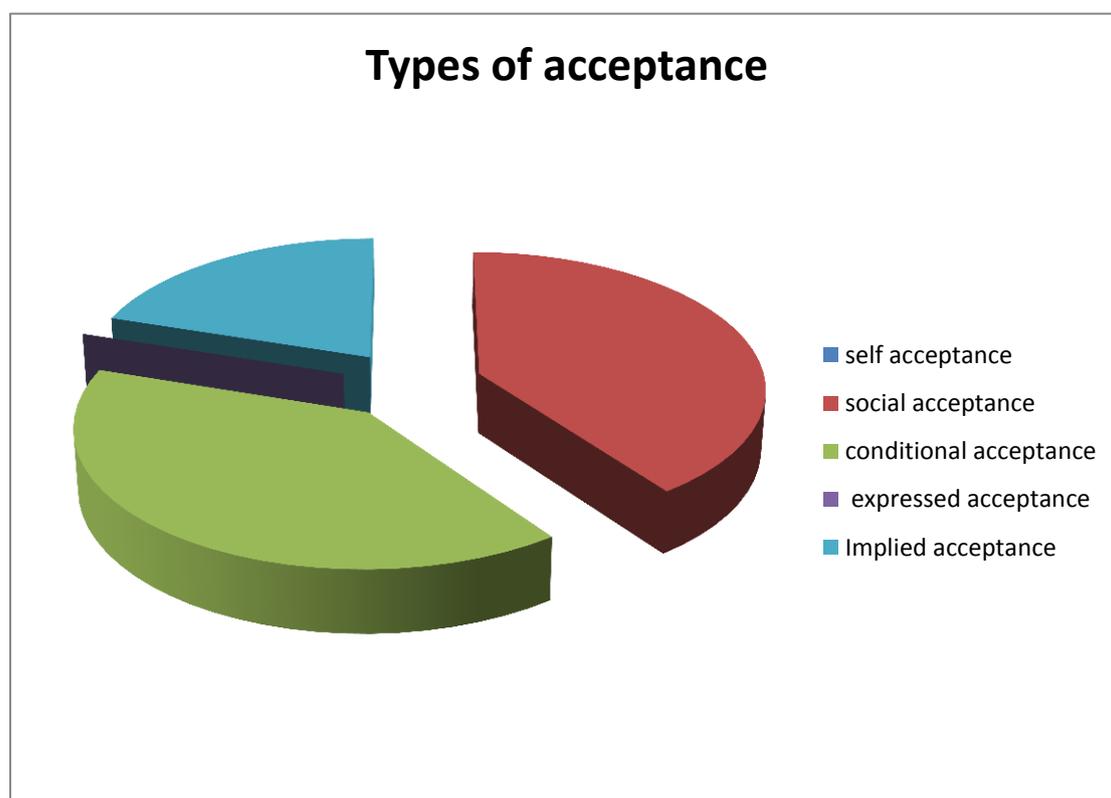
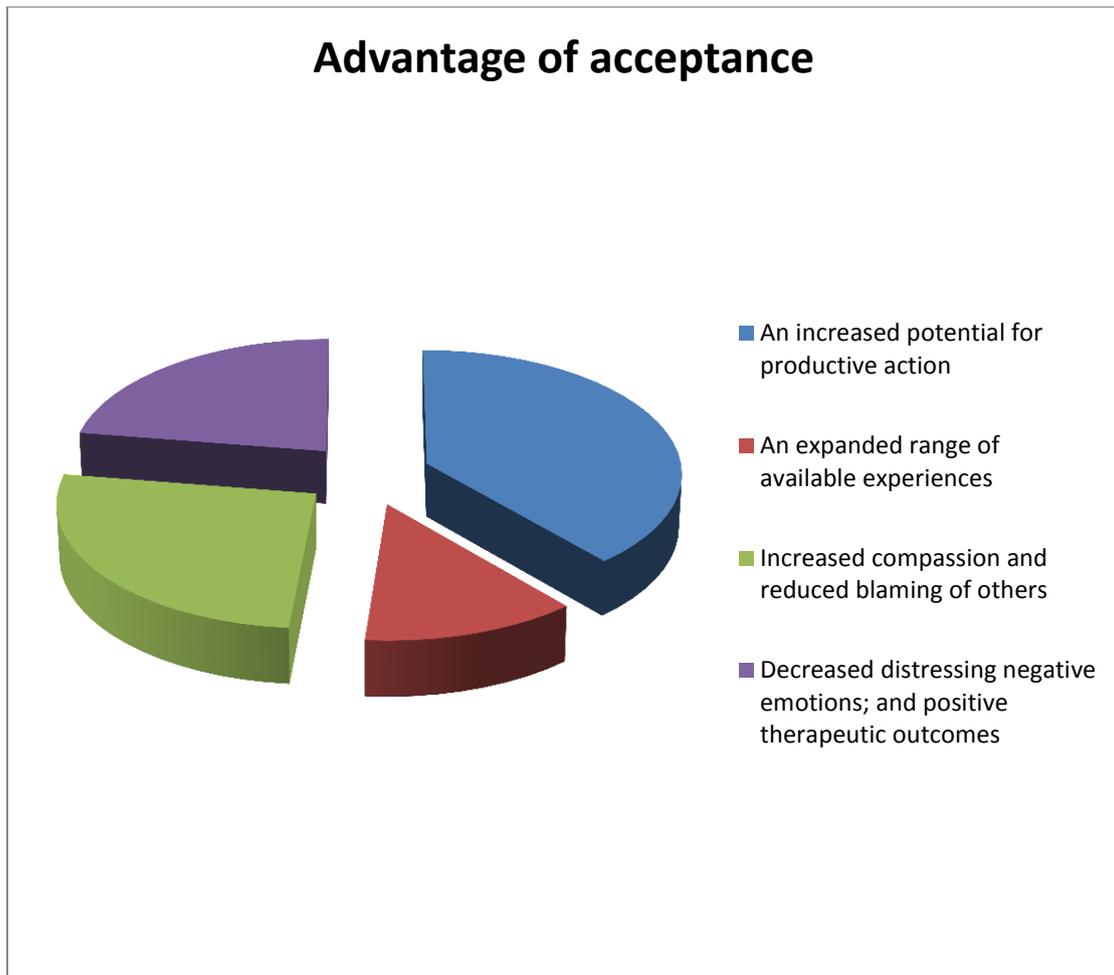


Fig (4-5) Rates of the type of acceptance in the English sermons

6- There were benefits to acceptance, and the most frequently used benefits was an increased potential for productive action in percentage 43%, followed by increased compassion and reduced blaming of others, 29% followed by an expanded range of available experiences and decreased distressing negative emotions; and positive therapeutic outcomes in percentage 14%. The English preachers cared to make the addressee understand that true faith comes from believing in Jesus and continuing to believe in him, and also to stop mocking people and not accepting them because of their appearance and beliefs. All of this is to make the addressee understand and produce well.

Table(4-6) Result of the benefits of acceptance in the English sermons

Benefits of acceptance	Frequency	Percentages%
An increased potential for productive action	3	43%
An expanded range of available experiences	1	14%
Increased compassion and reduced blaming of others	2	29%
Decreased distressing negative emotions; and positive therapeutic outcomes	1	14%
Total	7	100%



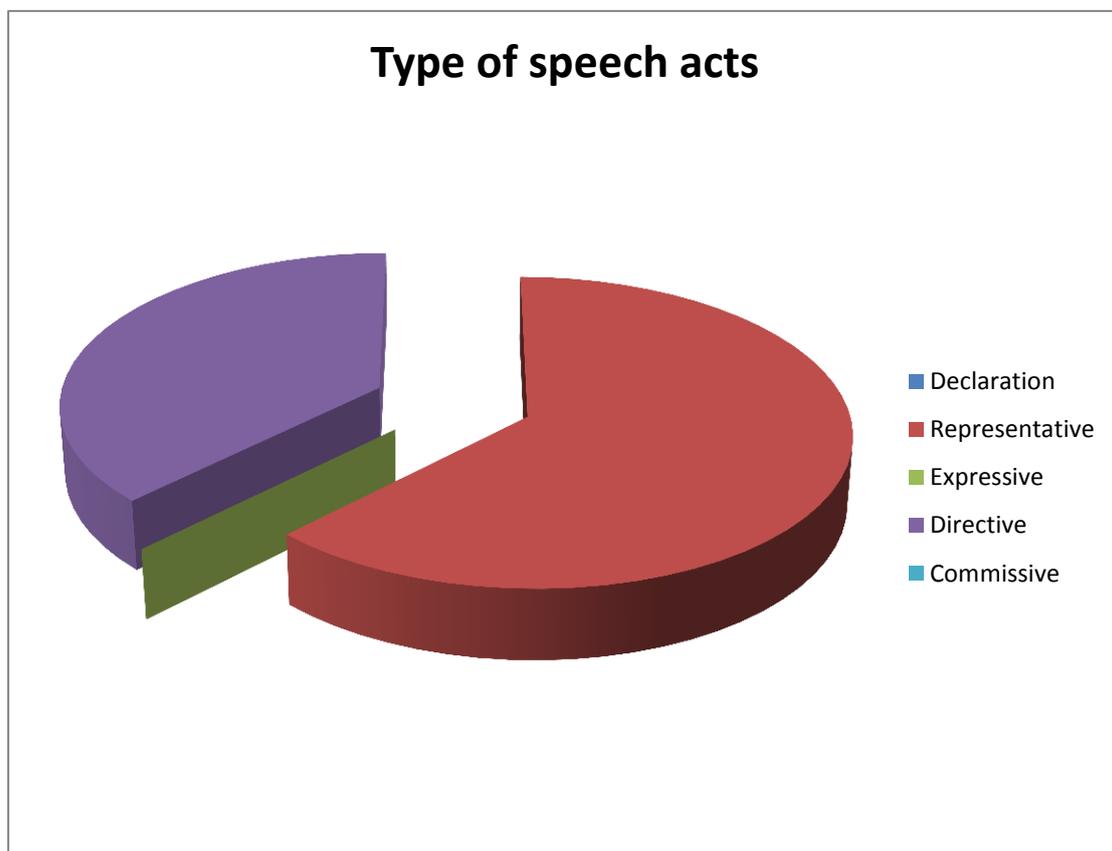
Fig(4-6)Rates of the benefits of the acceptance in the English sermons

#### 4.3.2 Result of the analysis of the Arabic sermons

1- There were two types of speech acts used in the Arabic sermons: representative and directive. The representative is more frequent than the directive in percentage 62%, followed by 38%. The preachers' sermons were words transmitted from the Qur'an and stories about the companions. All their words were valid, with evidence and arguments from the Qur'an and the messengers. The preachers also used to guide people to what was right and urge them to return to Allah and His pleasure and do every work purely for the sake of Allah.

Table (4-7) Result of the type of speech acts in the Arabic sermons

Type of speech acts	Frequency	Percentages%
Declaration	0	0%
Representative	5	62%
Expressive	0	0%
Directive	3	38%
Commissive	0	0%
Total	8	100%



Fig(4-7) Rates of the type of speech acts in the Arabic sermons

2- Personal, social, and temporal were used in the Arabic sermons. Personal deixis was the most frequent in percentage 50% followed by social deixis in percentage 33%, then time deixis in percentage 17%. Orators used the Personal Deixis at most to explain to the people more precisely and faster and to attract the attention of those concerned.

Table (4-8) Result of the type of deixis in the Arabic sermons

<b>Types of Deixis</b>	<b>Frequency</b>	<b>Percentages %</b>
Personal	3	50%
Social	2	33%
Time	1	17%
Discourse	0	0%
Place	0	0%
Total	6	100%

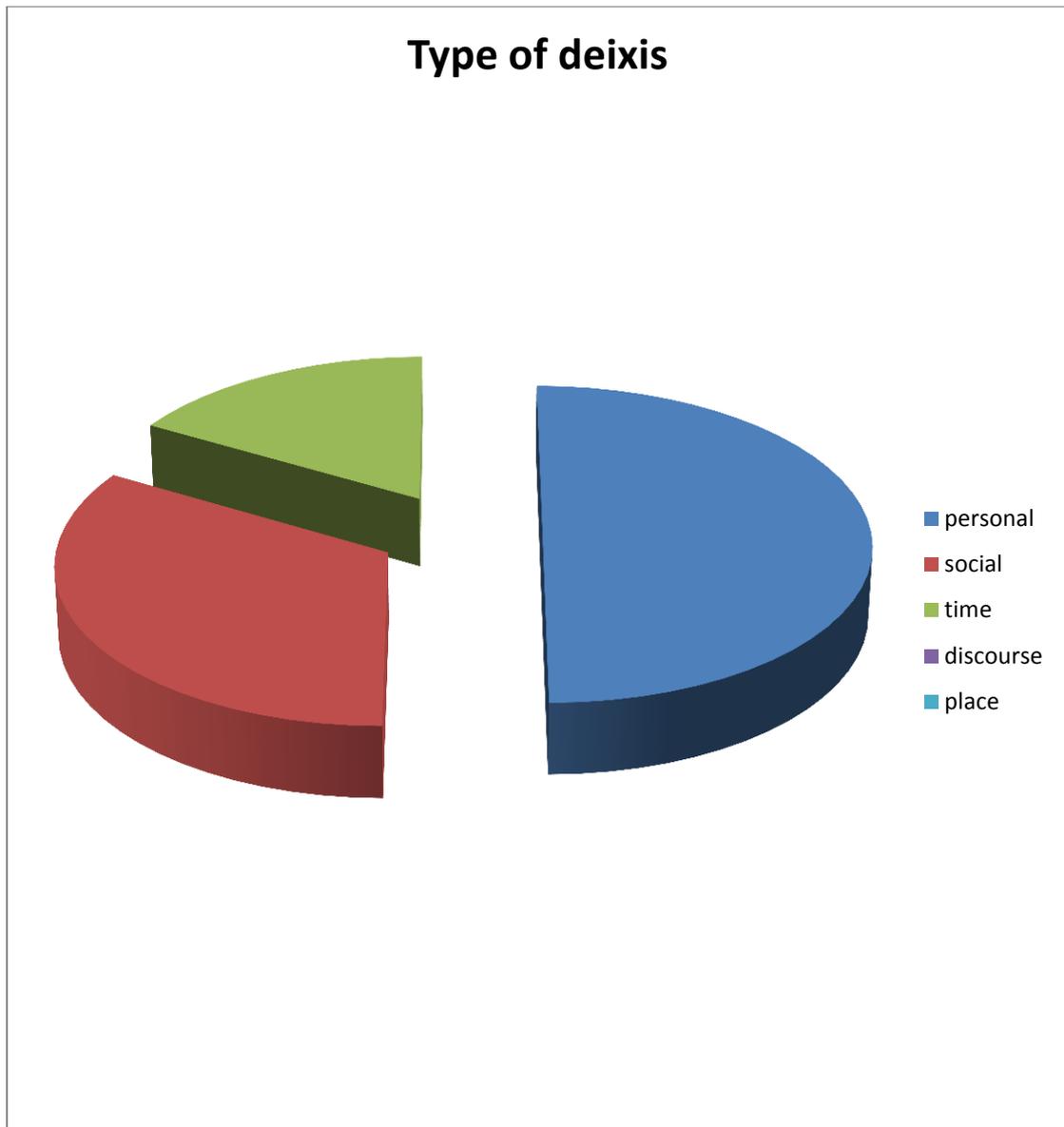


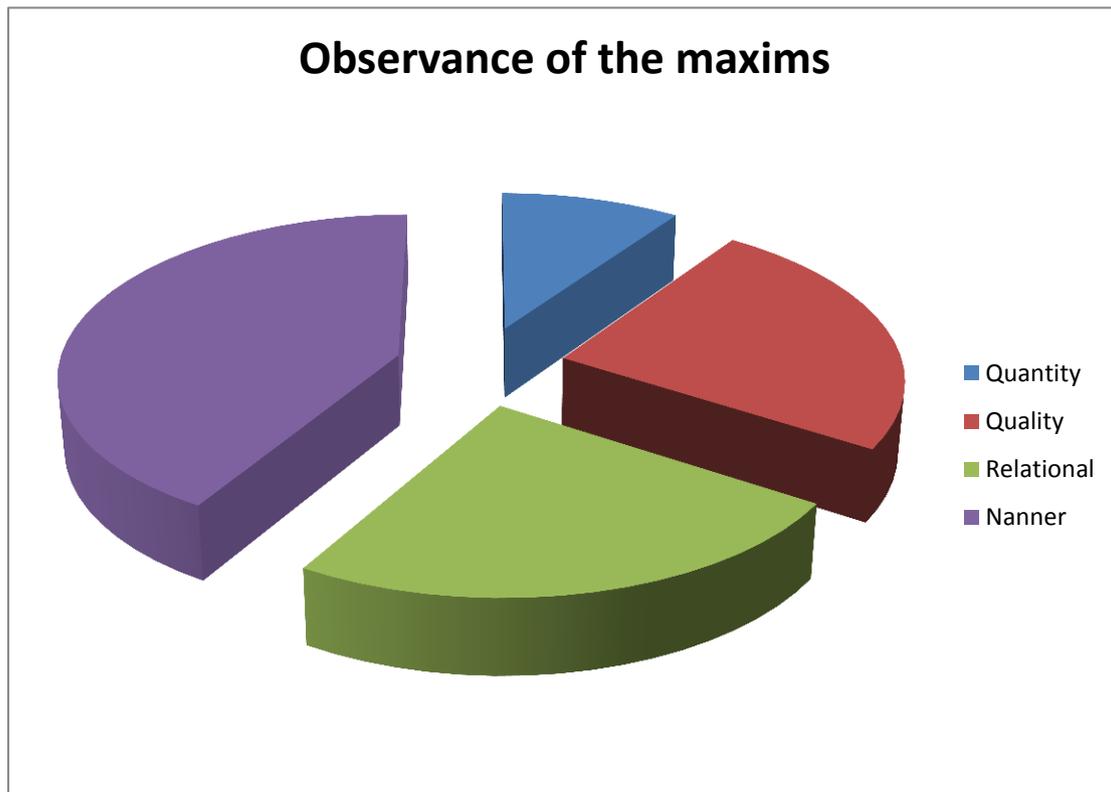
Fig (4-8) Rates of the type of deixis in the Arabic sermons

3- Quality maxim and relational maxim are the most observed maxims in percentage 31% followed by manner maxim in percentage 25% and then the quantity maxim in 13 %. The speeches of the preachers were of good quality, so their speeches were supported by evidence from the Qur'an. Also, there was talk related to the topic under discussion, and they did not enter into other topics, and it was also somewhat organized and coordinated.

Table (4-9) Result of the observance and non-observance of the maxims in the Arabic sermons

Observance of the maxims	Frequency	Percentages%
Quantity	2	13%
Quality	5	31%
Relevance	5	31%
Manner	4	25%
Total	16	100%

Non-observance (violation)	Frequencies	Percentage
Quantity	3	80%
Quality	0	0%
Relevance	0	0%
Manner	1	10%
Total	4	90%

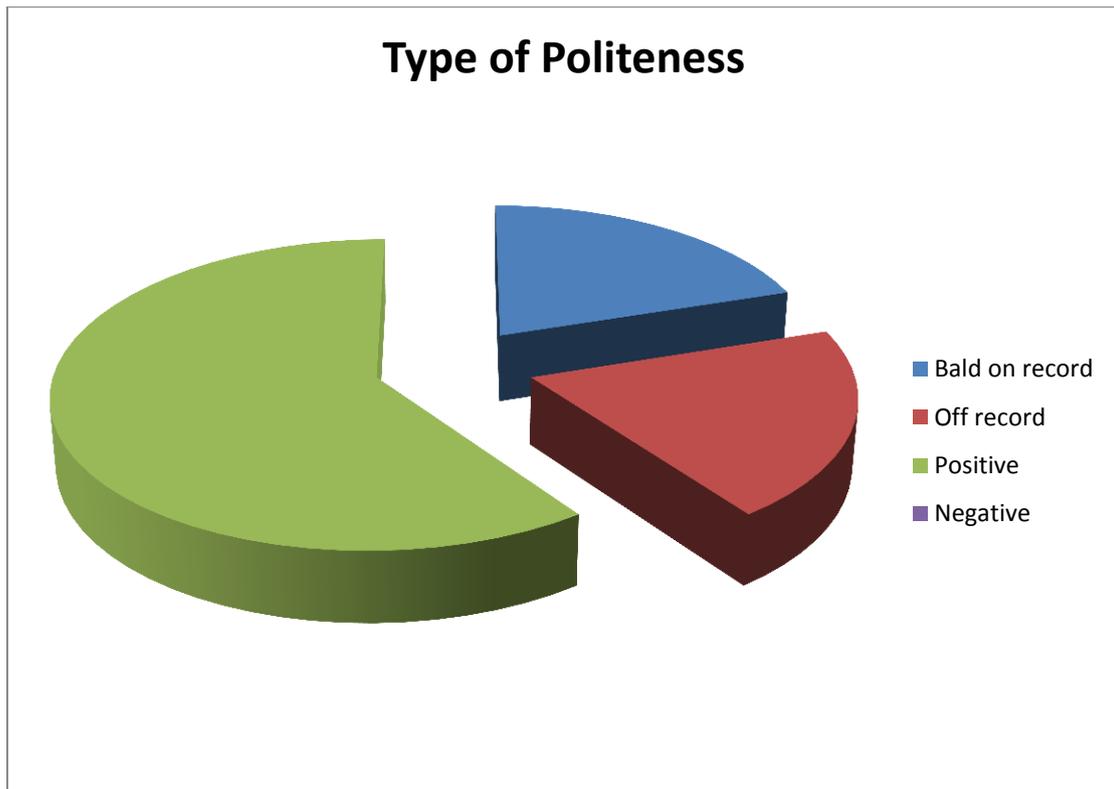


Fig(4-9) Rates of the observance a of the maxims in the Arabic sermons

4- Positive politeness was the most frequent type of politeness in the Arabic sermons, with a percentage of 60%, followed by bald on record off the record in a percentage of 20%. In addition to being transparent and to the point, Arabicpreachers delivered the Quraan's message with clarity and trustworthiness. They also inspired listeners to embrace others.

Table (4-10) Result of the type of politeness in the Arabic sermons

Type of politeness	Frequency	Percentages%
Bald on record	1	20%
Off record	1	20%
Positive	3	60%
Negative	0	0%
Total	5	100%



Fig(4-10)Rates of the type of politeness in the Arabic sermons

5- In the Arabic sermons, the frequent type of acceptance was implied, conditional and social acceptance. The most frequent one was implied acceptance, with a percentage of 50%; conditional acceptance, with a percentage of 33%; and social acceptance, with a percentage of 17%. The most commonly used type is implied acceptance because the Arabs know that Allah accepts only those who are honest and sincere in their faith in Allah and no one else but Allah, and also that all of their deeds are for the sake of Allah. Therefore, it is a contract whose contents are known in advance. In addition to conditional acceptance, Acceptance of Allah is conditional on sincerity, faith in Allah Almighty alone, and trust in Him in all matters.

Table (4-11) result of the type of acceptance in the Arabic sermons

Type of the acceptance	Frequency	Percentages%
Self-acceptance	0	0%
Social acceptance	1	17%
Conditional acceptance	2	33%
Expressed acceptance	0	0%
Implied acceptance	3	50%
Total	6	100%

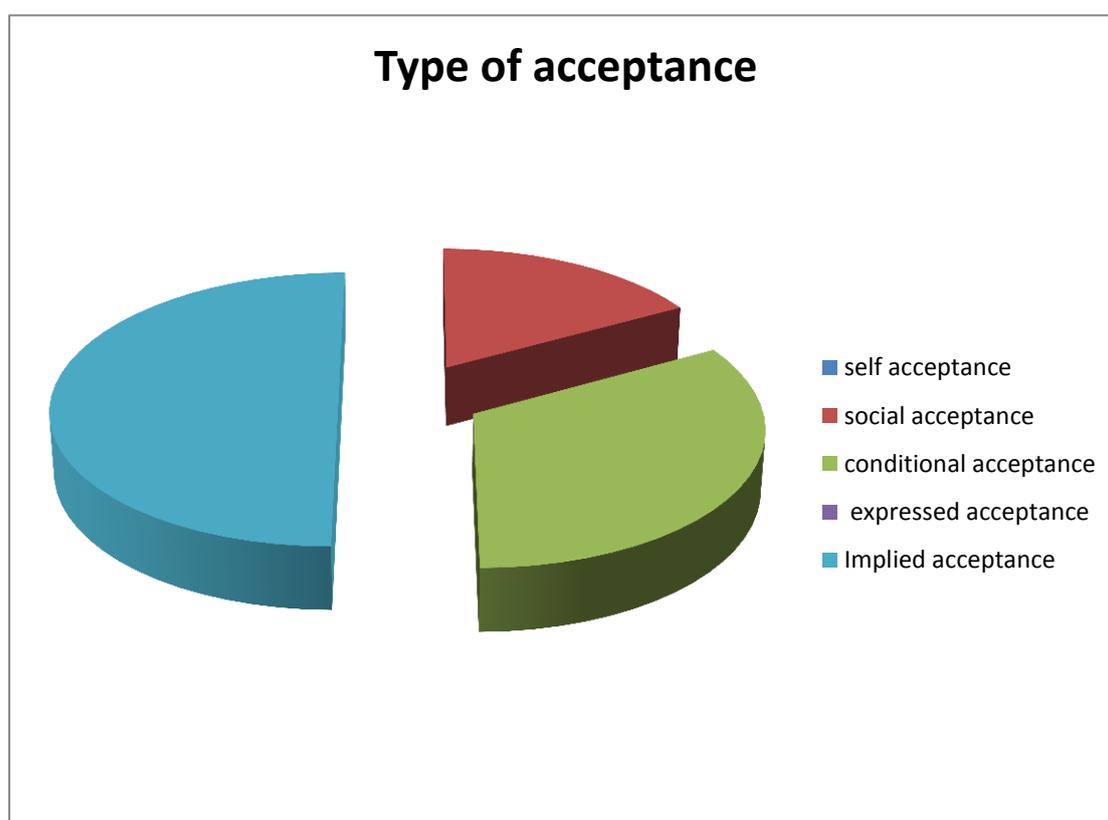
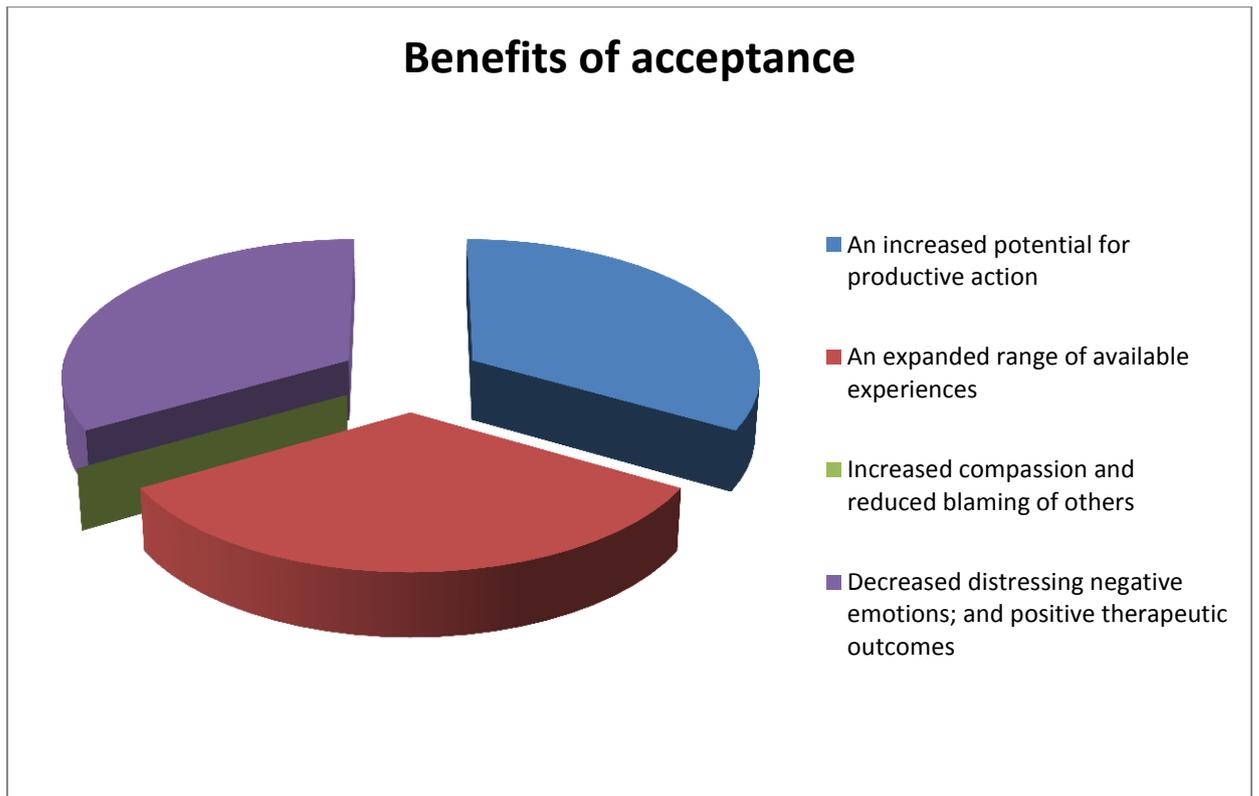


Fig (4-11) Rates of the type of acceptance in the Arabic sermons

6- Some benefits of acceptance are used in the Arabic sermons, like An increased potential for productive action, An expanded range of available experiences, Decreased distressing negative emotions, and positive therapeutic outcomes in equal percentages of 33%. The Arabic sermons do not use increased compassion and reduced blaming of others. The preachers' words were to urge people to seek Allah and His pleasure, raise people's awareness and increase their understanding of religious matters, and make people feel good and keep them away from negative feelings.

Table (4-12) Result of the benefits of acceptance in the Arabic sermons

Benefits of acceptance	Frequency	Percentages %
An increased potential for productive action	2	33%
An expanded range of available experiences	2	33%
Increased compassion and reduced blaming of others	0	0%
Increased complain, serenity and reasonableness	0	0%
Decreased distressing negative emotions; and positive therapeutic outcomes	2	33%
Total	6	99%



Fig(4-12)Rates of the benefits of acceptance in the Arabic sermons

### 4.3.3 The contrastive points

The following points are drawn from the findings of pragmatic analysis of acceptance in English and Arabic sermon texts.

- 1- Many types of speech acts were used in the two languages. The most frequently used type in English sermons is the representative type making 50%. The representative is also the most frequently used in Arabic sermons in percentage 62%, found in all texts. The words of the English preachers were inspired by the Bible and religious stories. In addition, their words were about things they believed to be accurate and supported by evidence from the Bible. Also, their words were direct to urge people to do what is right and the right things. The same thing happened: the Arab preachers inspired their words from the Qur'an, which is the best evidence

for them, and their words were supported by evidence from the Qur'an, messengers, and wise men, in addition to urging people to follow the right path and to believe in Allah and strive for it.

- 2- Many types of deixis were used in the two languages. In the English sermons, the most frequently used is personal, social, and discourse type in percentage 29%. The English orators used the personal deixis to clarify the idea to the addressees, to draw their care, and to make contact between them and the addressees. As well as using the social deixis to show social relationships and the discourse deixis to link the hadeeth with the previous speech also shows the speech's importance in the Arabic sermons. Personal deixis is the prominent one in percentage 50%. The Arabic orators used the personal deixis to explain the idea to the addressees, to draw their attention, and to make interaction between them and the addressees.
- 3- In both languages, there was adherence to the maxims in good proportion. In the English sermons, the most frequently observed maxims, the quality and the relevance maxims percentage of 36%. The English preachers spoke from the Bible, so their speeches were true and correct. Also, their speeches were related to the concept of acceptance, they did not enter into another subject, and their speeches were organized and arranged. In the Arabic sermons, the most observed maxims were the quality and the relevance maxims in percentage 31%. The Qur'an and the Messengers inspired the Arab preachers' speeches, so their speeches were true and correct. Also, their speeches were related to the concept of acceptance (how does Allah accept us and make us free from His gardens), and they did not enter into another theme, and their speeches were united and organized.

- 4- The two sermons used politeness strategies. In English sermons, the most frequently used type is positive politeness, with a percentage of 60%, followed by bald-on-record politeness, with 20%. Preachers carried the words of the Bible with clarity and credibility, and their words were also motivational to urge people to accept others, as well as being direct and to the point. In Arabic sermons, the most frequently used type is the positive politeness in the percentage of 60%, followed by bald on-record and off-record politeness in the percentage of 20%. In addition to being transparent and to the point, Arabic preachers delivered the Quraan's message with clarity and trustworthiness. They also inspired listeners to embrace others.
- 5- Three types of acceptance were used in the two languages, which are social, conditional, and implied acceptance. Expressed and self-acceptance was not found. Social and conditional acceptance was the most used in English speeches in percentage 40%. As for Arabic speeches, implied acceptance was the most used in percentage 50%. The researcher noticed two things in the English sermons. For them, acceptance is conditional on two things: faith and continuing to believe in Jesus, as well as acceptance of others, acceptance of their thoughts, and acceptance of their appearance. Whereas among the Arabs, acceptance (Allah's acceptance of us) depends on many things, including faith in Allah and no one else but Him, humility in the actions that we perform and that they are all sincere to Allah Almighty, acceptance of all the predestination that Allah has ordained for Him, as well as acceptance of others, and many other things. When a person believes, he implicitly knows these things. Moreover, the pious and the Arab believers are concerned with accepting deeds more than the work itself.

6- In the English sermons, the most widely used benefits was an increased potential for productive action, with a percentage of 43%. While in Arabic sermons, this benefit did not exist, and the other benefits were in equal proportions, 33%. The English preachers cared to make the addressee understand that true faith comes from believing in Jesus and continuing to believe in him, and also to stop mocking people and not accepting them because of their appearance and beliefs. All of this is to make the addressee understand and produce well. Arab preachers were interested in making people understand the issues of their religion, and they were also encouraging and urging people to return to Allah and work on His pleasure to win His gardens and the blessings that Allah limited to believers only. Their words also had a positive energy, as a person relaxes when discussing Allah and the deeds that please Allah.

# **Chapter Five: Conclusions, Recommendations, and Suggestions for Further Research**

## **5.1 Introduction**

This chapter discusses the study's conclusions along with recommendations and suggestions for more research.

## **5.2 Conclusions**

At the end of the study, the following conclusions are reached at. They are presented below in accordance with the hypotheses of the study:

- 1- In regard to the first hypothesis which deals with the strategies used in the selected texts it is concluded that:
  - a. Many kinds of speech acts are manifested in both texts, and the most dominant are the representative and directive speech acts. In the English sermons, directive, representative, expressive, and commissive speech acts are found, but the one most frequently used is the representative type. All the preachers' speeches were inspired by the Bible or religious stories, so it was representative at most. In addition to that, expressive, commissive, and directive acts were used in small proportions. In Arabic sermons, the types most frequently used are directive and representative. The preachers' sermons were words transmitted from the Qur'an and stories about the companions. All their words were valid, with evidence and arguments from the Holy Qur'an and the messengers. The preachers also used to guide people to what was

right and urge them to return to Allah and His pleasure and do every work purely for the sake of Allah. The first part of the first hypothesis has been proven, representative and directive speech acts are the most dominant in both languages

- b. It is also concluded that the most frequently used type of deixis in English sermons is the personal, social, and discourse deixis. Personal deixis is frequently used because the preachers were talking about people and how they accept each other and how Allah accepts them to get the addressee's attention. As well as using the social deixis to show social relationships and the discourse deixis to link the hadeeth with the previous speech also shows the speech's importance. In Arabic sermons, the most frequently used type is personal. Orators used the personal deixis at most to explain things to the people more precisely and faster and to attract the attention of those concerned. For this reason, the second part of hypothesis one has been refuted. Personal deixis is the most frequently used in Arabic sermons, but personal, social, and discourse deixis are the most frequent in English.
- c. It is concluded that positive and bald-on-record politeness are most frequently used in English sermons. Preachers carried the words of the Bible with clarity and credibility, and their words were also motivational to urge people to accept others, as well as being direct and to the point. In Arabic sermons, positive is the most frequently used type, followed by bald-on-record. In addition to being transparent and to the point, Arabic preachers delivered the Quran's message with clarity and trustworthiness. They also inspired listeners to embrace others. This part of the

first hypothesis has been proven because positive politeness and bald-on-record are the most frequently used in the two sermons.

d. Furthermore, it is concluded that in English sermons the most frequently observed maxims are quality and relevance. The speeches of the preachers were true and correct because they are built on and taken from the Bible. Also, their speeches were related to the concept of acceptance. Similarly in Arabic sermons the most frequently used maxims are quality and relevance and it is for a similar reason because they were taken from Holy Quraan and from Hadeeth.

2- Social and conditional types of acceptance are the most frequently used in the English sermons. Social acceptance is very important in their religion(English people) and also conditional acceptance is very important. Allah's acceptance of us depends on many things, including believing in Jesus. In Arabic sermons, the implied and conditional acceptance are the most frequently used. Arabs know that Allah accepts only those who are honest and sincere in their faith in Allah and no one else but Allah, and also that all of their deeds are for the sake of Allah. Therefore, it is a contract whose contents are known in advance. Given this, the second hypothesis has been refuted. Social and conditional acceptance are the most frequently used in English sermons but not in Arabic sermons.

3- In line with the third hypothesis which states that the main benefit of acceptance is to increase potentials for productive actions in both English and Arabic sermons. It is concluded that the increased

potential is the most frequently used in English sermons. The English preachers urge people to accept others and make good things for themselves as well as for others in order to be productive and effective in their society. While in Arabic sermons this benefit did not exist. Arab preachers used other benefits such as an expanded range of available experiences in order to make sure to increase their knowledge of the religion and of their requirements and duties that Allah wants them to accomplish.

- 4- There are similarities and differences regarding to the deployment of speech acts, deixis, Grice maxims, and politeness maxims in the selected texts English and Arabic sermons. The similarities were that the two languages seek to accept Allah, even in different ways. Both languages used the conditional type of acceptance, personal deixis at most and positive and bald-on-record politeness. The differences were evident in varying percentages of the pragmatic strategies.

### **5.3 Recommendations**

Based on the above mentioned conclusions it is recommended that:

- 1- In order to get better information about the concept of acceptance and also to learn how to choose the right strategies that match with the concept, those who are interested in pragmatics should know the meaning of acceptance, its types, its relationship to tolerance, its benefits, and the pragmatic strategies that manifest these types and benefits,.

- 2- It is advised that educators call students' attention to pragmatics theories that help recognize the pragmatic features of acceptance.
- 3- Language learners should know that the same concept can have many different meanings and interpretations in different languages.
- 4- Students should be taught to study contrastive analyses of religious speeches to understand the parallels and divergences between various social groups.

## **5.4 Suggestions for further research**

The following titles are suggested for further research:

1. A socio pragmatic study of acceptance in some selected short stories.
2. A Critical discourse analysis of acceptance in some political texts.
3. A pragma stylistic study of acceptance in some legal texts.
4. A Contrastive Rhetorical Study of acceptance in Jesus Christ's and Imam Ali's speeches.
5. A similar study can be conducted exploring other types of texts such as political speeches, different kinds of debates, academic lectures, etc. accordingly the titles can be given in the following forms:
  - a. A pragmatic study of acceptance in some selected political speeches.
  - b. A pragmatic study of acceptance in some selected political debates.
  - c. A pragmatic study of acceptance in some academic lectures.

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## English Web Resources

- 1- <https://www.linkedin.com/pulse/tolerance-acceptance-understanding-sam-shulberg>
- 2- <http://royallane.org/sermons/a-spirit-of-acceptance>

- 3- <https://www.gracecorning.org/sermons/sermon/2017-09-24/an-atmosphere-of-acceptance>
- 4- <https://www.sermoncentral.com/sermons/you-are-accepted-marvin-cherry-sermon-on-accepted-in-christ-198232>
- 5- <https://www.sermoncentral.com/sermons/Allah-s-way-of-accepting-people-bruce-willis-sermon-on-assurance-of-salvation-114746?page=2&wc=800>
- 6- <https://www.sermoncentral.com/sermons/accepting-the-different-part-1-eyriche-cortez-sermon-on-unity-120761>

### Arabic Web Resources

- 7- <http://arabiclexicon.hawramani.com/%d8%a7%d9%84%d9%82%d8%a8%d9%88%d9%84/>
- 8- <https://www.almaany.com/ar/dict/ar-ar/%D8%A7%D9%84%D9%82%D8%A8%D9%88%D9%84>
- 9- <https://khutabaa.com/ar/article/%D8%B9%D9%84%D8%A7%D9%85%D8%A7%D8%AA-%D9%82%D8%A8%D9%88%D9%84-%D8%A7%D9%84%D8%B7%D8%A7%D8%B9%D8%A9>
- 10- [https://www.alukah.net/personal\\_pages/0/120230/%D8%A5%D9%86%D9%85%D8%A7-%D9%8A%D8%AA%D9%82%D8%A8%D9%84-%D8%A7%D9%84%D9%84%D9%87-%D9%85%D9%86-%D8%A7%D9%84%D9%85%D8%AA%D9%82%D9%8A%D9%86-2](https://www.alukah.net/personal_pages/0/120230/%D8%A5%D9%86%D9%85%D8%A7-%D9%8A%D8%AA%D9%82%D8%A8%D9%84-%D8%A7%D9%84%D9%84%D9%87-%D9%85%D9%86-%D8%A7%D9%84%D9%85%D8%AA%D9%82%D9%8A%D9%86-2)
- 11- <https://www.alukah.net/sharia/0/8961/>
- 12- <https://www.alukah.net/sharia/0/43691/%D9%81%D9%82%D9%87->

[%D8%A7%D9%84%D9%82%D8%A8%D9%88%D9%84-%D8%AE%D8%B7%D8%A8%D8%A9](#)

13- <https://positivepsychology.com/act-techniques/>

# **Appendices**

## **Appendix (1) English Sermons**

### **Sermon 1**

#### **A Spirit of Acceptance**

Date: 9/13/20

Passage: Romans 14:1-12

Speaker: Rev. Dr. Michael L. Gregg

In the Feasting on the Word commentary, Gilberto Collazo tells a story of a stranger who came into a small town one day and stood in the center of the town square. He had on a very strange coat. It was black, and sewn onto it were patches of cloth of all sizes, shapes, and colors. As word spread of this strange visitor, the townspeople gathered around in curious silence. Finally, a brave soul dared to ask about the significance of the unique coat. The stranger immediately began to point to different patches and explained that they represented the sins of different people of the town. Embarrassed, some people left the square. Indignant, others shook their heads in denial of the accusations. After explaining every patch and denouncing every sin, the man turned around and headed out of town. On his back was a dark patch of cloth that covered almost the entire coat. The townspeople wondered out loud what, and whose, sin that patch represented. Suddenly a voice rang out loud and clear; “That represents his own sin, for he is willing to point out the shortcomings of others and yet fails to see his own.”

Collazo says that the Gospel of Matthew puts it this way: “Why do you look at the speck of sawdust in your brother’s eye and pay no attention to the plank in your own eye?” (Matt. 7:3 NIV). Scripture warns us about being quick to judge others in light of our own opinions and closed off ways. As believers who follow an inclusive and accepting Christ, we are called to live in a diverse and welcoming community with a spirit of acceptance. Paul insisted in our text this morning that we receive into our community those who may be weak in the faith, and those who see things in different ways. All people are accepted at the table, and even more than that, maybe we need to get up from our own tables and go join and sit at tables of folks in the world who are unlike us and experience the world differently. The Spirit of Acceptance, according to Paul, doesn’t just work one way, he thinks that we, too, can be accepted into the lives of other people as well. That is the spirit of Allah’s law.

Well, we are at the end of a ten-week study on the book of Romans and Paul’s leading of new Christians in Rome. We’ve focused on the ways that we can live into Allah’s law, not by following impossibly strict rules and requirements, but by being open to the spirit of the law that welcomes us into love, acceptance, hospitality, unity, and mercy. Former persecutor of Christians, Paul, who was drastically changed, thought that following the letter of the Jewish law wasn’t as important as actually bringing all people, no matter who they were, into relationship with Allah and in communion with their neighbors.

And as we focus on our Scripture passage today, if we’re being honest, I’m not sure Paul had any room to ask the early Christians to cease passing judgment or to learn how to better accept their neighbors. Because, even in this passage, we see a problematic suggestion by Paul as

he said there were those who were weak in the faith. Paul calling other people weak shows that it's already incredibly difficult, for even apostles, to accept and love others. And even though Paul fell short, that is the spirit that he hoped the early Christians could possess.

And it seems as if this passage of scripture speaks into what we are experiencing today. Most of the time, we can't help but judge those who are different than us. If they are not like us, then they are lesser than us, or as Paul said, weaker in the faith than us. We might feel as if the possessions we have are worth tearing other people down for. We might feel that if someone disagrees with our views, especially in the church, that they should not be welcomed or accepted. Paul's words continue to speak to us in way that challenges us to have different and passionate views without excluding one another from relationships, friendship, and faith.

And Paul's challenge is difficult because I feel that Paul was challenging not only early Christians, and us, but also himself. He had differences of opinion with Peter and with James, other followers of Jesus. So, could they all learn to live together in Christian community? Could they have radically different beliefs and find ways to accept each other and celebrate those differences?

I think for Paul, saying that someone was weaker in the faith, although pejorative, was a step in the right direction for him. Those Christians not among Paul's influence were still Christ followers and needed to be seen as such. Because that's where we lose the spirit of acceptance, isn't it? We lose the spirit of acceptance when we stop seeing others as children of Allah. Dr. William Greenway of Austin Presbyterian Theological Seminary says it best. He said, "Once we stop seeing another

person as a child of Allah and view him or her instead as the personification of sin, it becomes easy to enjoy the energy of disdain and self-righteous opposition.” Basically, what he is saying, is that when we demonize the other, we not only hurt them with our judgments, but we end up hurting ourselves. We have a lot of work to do to have a spirit of acceptance.

It seems that Paul knew the first century Christians had some work to do as well. Paul was encouraging that native Romans, those in places of power and strength, those who took part in the Empire, to tolerate and reluctantly include all people into their lives and into their faith. Paul asked them to bring in those considered “weak in the faith” by showing hospitality, love, and genuine acceptance. I’m sure the first century Christians were trying to figure out how to accept one another and live together in their divided time. It’s almost as if these first Christians were experiencing the same “us vs. them” struggles that we do today.

I wonder, if instead of considering that others are weak and we are strong, what would it be like if we considered what it means for the strong and the weak to simply live together. In many ways, you and I are weak and in other ways we are strong. I don’t know about you, but there are many days when I feel weak in the faith and need to know I am accepted and loved. At other times, I feel secure and strong, knowing that I need to take responsibility and make the circle wide for all to come in. You see, the weak and the strong live together in Allah’s creation, because our weak and the strong moments live within each and every one of us.

Because you see, this world will always be a place of diverse people, some of us with patches we can see clearly and others of us with

patches sewn into places that are hidden from us. And that's ok. We are all part of the same family of Allah and bound by the love of the Creator. And I wonder if that was Paul's intention in asking these first Christians to have a Spirit of Acceptance. Rev. Jeanette A. Good, former Pastor of State Street Church in Portland, Maine that welcomes African immigrants as a significant part of their congregation, says, "In the midst of strong differences of opinion, Paul does not take sides. Paul attempts to mediate the situation. His concern is to prevent sides from becoming polarized that they no longer respect each other. He reminds them that whether or not they follow specific dietary rules, Allah welcomes them as children of Allah."

And so, Paul considered how these early Christians could learn to accept one other even when someone believed one way and someone else believed another way. Paul argued for a third way, a faith way. Rev. Good again thinks that "Paul acknowledges that devout people can hold radically different convictions and still be good and faithful people. Paul is helping persons in the early Christian community to resist demonizing each other by teaching them to respectfully disagree."

Yet, I know that feels complicated and probably not doable. But as we've focused on the law of the Spirit these past ten weeks, I hope we have seen that Allah's law is one of love, unity, mercy, and acceptance. And that through it all Paul was focused on the functioning of this new Christian community in a polarized and divisive world. By helping these early Christians come together as a diverse people, accepting all into Allah's love, Paul reminded them and reminds us today that "we do not live to ourselves and we do not die to ourselves. And that whether we live or die, we are the Lord's."

We are all the Lord's. Did you hear that? Everyone, every single one of us, is the Lord's! Who we are as created beings in relation to one another and to the broader creation should go through one lens, one focus, that we are Allah's. And it is in knowing this that we are asked by Allah to break down any boundaries and any division and any judgment that separate us from each other. And since we are the Lord's, I wonder if we should act more like we are the Lord's, like followers of Christ, and lean into the spirit of acceptance. For if we can be more accepting in all that we do, we might come to see our world change and the Christian community become more of what it should've been, all the way back to when Paul asked the Romans to not judge others and accept all people. We are beckoned by Paul to view every person as a child of Allah, "beyond actions and opinions, to be people who continually see in every other person a soul never beyond the reach of transforming grace."

A soul is never beyond the reach of transforming grace. If there is anything we need to take from this sermon today is that a soul is never beyond the reach of transforming grace. Paul was a persecutor of the innocent and yet Jesus transformed his life through grace. And it can happen for us today. Being transformed by grace is for us, for you and for me, just as it was for Paul. And with a spirit of acceptance, we are transformed and made more into who we should be as followers of a loving Christ.

So, let us be transformed this week. Let us realize that each and every one of us, no matter what we've done, where we've been, or who we are, that we belong to an accepting Allah who asks us to be an accepting community that is called to embrace all people, and love all people, and hold all people, even if their coats and our coats are covered in patches. Amen.

## **Sermon 2**

### **An Atmosphere of Acceptance**

September 24, 2017 Speaker: Allen Snapp Series: Life Together in Community

Topic: Church Life Passage: Romans 14:1–12, Romans 15:7

Life Together in Community

Allen Snapp

Grace Community Church

Sept. 24, 2017

An Atmosphere of Acceptance

Rom. 14:1-12, 15:7

In 2011, the Denmark-based dating service beautifulpeople.com was the victim of a cyber attack that altered the software used to screen applicants, resulting in thousands of less-than-beautiful people being accepted. 30K to be exact. Beautifulpeople.com then faced a difficult decision about what to do with these undeserving new members. Founder Greg Hodge put it this way, "you can't just sweep 30,000 ugly people under the carpet." In the end, they did send rejection notices to the 30K but mercifully included the number for a counseling hotline set up to help them work through the pain of rejection. Their thinking was, we have criteria - it's right there in our name - and we can only accept beautiful people into our dating community.

In Chapters 14 and 15 of Romans Paul looks at the Christian community and he knows that a healthy church will have a lot of diversity in it. We will all be at different places in our walk with Allah. Some will have a strong faith, some will have a weak faith. Some will have convictions about certain things, others will have different convictions about those things. Some will believe certain doctrines, while

others will hold to different doctrines. What will be the glue that holds a Christian community together? Can community only be attained when there is unanimity among all its members? Is there some kind of beautifulchristian.com algorithm that we can plug in to determine who we accept and who we reject?

Paul appeals for mutual acceptance among believers. Accept the one whose faith is weak, without quarreling over disputable matters. As a community of believers we are to cultivate an atmosphere of acceptance. As we continue looking at Allah's call to the church to be a community and grow in community, this morning we're going to consider the vital role that mutual acceptance - accepting one another - plays in the building up of community. I want to unpack this in three points.

The Boundaries of Acceptance

The Basis of Acceptance

The Beauty of Acceptance

Let's unpack them one point at a time.

The Boundaries of Accepta

There are always those who interpret these verses to mean that the church should judge nobody and nothing, and be accepting of everyone and everything. They seek to silence all judgments with verse 10, "You, then, why do you judge your brother or sister?" They interpret this to mean that the church should be accepting of everyone wherever they are at and whatever they believe.

But Paul is very clear: he is talking about differences and diversity over disputable matters. Some have called it non-essential matters. Specifically Paul discusses those whose faith is strong and eat anything, and those whose faith is weak and eat only vegetables. Notice that he is making a judgment: some are weak, some are strong in faith. That's a qualitative judgment. BTW, just a quick aside, this does not mean that all vegetarians are weak in faith. These people weren't eating vegetables because they didn't want to eat meat or for health preferences, they had a tender conscience that, because of their religious upbringing, couldn't eat meat (possibly

because they knew it might have been offered up to pagan idols) with a clear conscience. It was a religious decision, not a dietary or health decision.

He goes on to use the example of those who observe one day over another and those who consider every day the same. There were Jews in the Christian community who had come to genuine faith in Christ. They weren't legalists, they weren't Judaizers, but they had a hard time dismissing a lifetime of observing various feasts and celebrations. And there were Gentiles for whom all those feasts and religious days meant absolutely nothing. Eating meat - no matter what happened to it before it got to your table - meant nothing to them. And so the temptation for the Gentiles was to smirk at the Jews for their uptight ways. And the temptation for the Jews was to frown at the Gentiles for their lack of religious devotion. Paul says, accept each other. And not to change each other. Not to argue and debate with each other. Accept each other to live in loving community together.

Because both those who eat and those who don't do so for the glory of Allah. Look at verse 6:

6 Whoever regards one day as special does so to the Lord. Whoever eats meat does so to the Lord, for they give thanks to Allah; and whoever abstains does so to the Lord and gives thanks to Allah.

We can do either to the glory of Allah! These are non-essential, personal conviction issues. There are hundreds of these issues in the church today.

One church worships with organ and hymnal, another church uses band and contemporary worship songs.

One believer has a glass of wine with dinner, another has a conviction not to touch alcohol.

Doctrine: I have the privilege of serving on the leadership team of a local minister's fellowship. I am one of the few reformed pastors, most are of a more Arminian persuasion. There is no division because we all love Jesus, the gospel, and the word of Allah. Scholars have been arguing those two sides for centuries so it's kinda the definition of a disputable matter.

Here's the boundary:

We accept diversity within the framework of the gospel, but we must not accept divergence from the gospel or damage to the gospel.

Paul wrote the Galatians and warned them that if anyone preaches a different gospel (that is, if they change the gospel in any way), let them be accursed (Gal 1:8-9). There is no acceptance for any divergence from or adjustment to the gospel. Anything that undermines the gospel or weakens a church's testimony of the gospel is not to be accepted. Faithful adherence to the gospel of Jesus Christ is essential to our bond as a community because without the gospel there is no Christian community.

Love also cannot accept soul-damaging, relationship-killing sin and act like nothing is wrong. A church that allows everyone to do whatever, isn't an accepting church, it's an indifferent church. Doing life together means being involved in each other's lives. When we see a brother or sister doing something that isn't right, the instinct to look the other way, to act like it's not happening, isn't love and it's not acceptance, at least not the kind of acceptance Paul is speaking of.

Brothers and sisters, if someone is caught in a sin, you who live by the Spirit should restore that person gently. But watch yourselves, or you also may be tempted.  
Gal. 6:1

Love steps in and takes the risk of speaking the truth in the hope of winning your brother or sister. There are boundaries where acceptance is no longer love, and that's where the church must draw the line. Again, this could easily be an entire message, but suffice it to say that the atmosphere of acceptance that Paul is describing here isn't a blanket acceptance of everything. Within the framework of adherence to the gospel, let there be robust diversity, but we cannot and must not accept anything that diverges from the gospel or damages a church's gospel witness to the world. Our community is built entirely upon the gospel of Jesus Christ, and that brings us to the second point:

The Basis of Acceptance

Over and over again, as Paul usually does, he connects our acceptance of one another to Allah's acceptance of us through Christ.

... for Allah has accepted them. 4 Who are you to judge someone else's servant? To their own master, servants stand or fall. And they will stand, for the Lord is able to make them stand...

You, then, why do you judge your brother or sister[a]? Or why do you treat them with contempt? For we will all stand before Allah's judgment seat. 11 It is written:

“As surely as I live,’ says the Lord,

‘every knee will bow before me;

every tongue will acknowledge Allah.’”[b]

So then, each of us will give an account of ourselves to Allah.

Accept one another, then, just as Christ accepted you, in order to bring praise to Allah. 15:7

The basis or foundation of our acceptance of one another is Allah's acceptance of us. And Allah's acceptance of us is at the core of the gospel and at the center of what Jesus came to accomplish. Judgment Day isn't primarily about where we will go (heaven or hell), it is primarily about where we stand with Allah. The eternal question that will loom over every man, woman, and child on that Day is this: will I be accepted by Allah or will I be rejected by Allah? Jesus said that on that Day many will hear him say the words, "Depart from Me, I never knew you". Those tragic words represent the Lord's eternal rejection of a human being from His presence. The greatest torment of hell will be being separated from Allah our Creator.

On the cross, Jesus bore our sins and endured the rejection of His Father that we deserved. At one point Jesus cried out, My Allah, My Allah, why have You forsaken me? Of course, Allah never really forsook His Son, He never really rejected His Son, in fact, at the very moment He was pouring out His righteous wrath over our sin upon Jesus, His heart was well pleased with His Son. While He seemingly rejected

Jesus for a brief time on the cross, He fully accepted Jesus' atoning death as completely sufficient on our behalf.

Jesus faced Allah's wrath and rejection so that, for all those who trust in Christ, Judgment Day will not be a day of rejection, it will be a day of complete and total acceptance.

On Judgment Day, our acceptance will not be based, even in part, on whether we ate meat or didn't, or whether we observed certain religious holidays or didn't. Our acceptance before Allah won't be based on whether we worshipped with hymns or contemporary songs, whether we were Baptist, Methodist, Charismatic, Catholic, Wesleyan, or Independent. Whether we homeschooled our kids or sent them to public school, whether we drank alcohol (in moderation) or abstained, whether we dated, courted, or our parents arranged our marriage at birth. Name the non-essential difference - it won't come up on Judgment Day. We will have only one plea on that Day: Jesus is my Savior. I plead the sufficiency of his blood to cleanse me of all sin.

And Allah will accept us. And so, based on Christ's acceptance of us and Christ's finished work making us acceptable to Allah, let us accept one another. Who am I to judge Allah's servant? They will stand or fall to their own master and they will stand, for the Lord is able to make them stand.

For the believer, accepting one another is like forgiving one another. It's not optional. Forgive as Christ forgave you. Accept one another as Christ accepted you. Acceptance is at the core of the gospel, and if we live in the awareness of Allah's acceptance, we won't be able to help but overflow with His acceptance of our brothers and sisters in Christ.

### The Beauty of Acceptance

There is a deep beauty to the acceptance Allah has given us in Christ. Allah doesn't accept us the way beautifulpeople.com accepts people. He didn't assess who was beautiful enough to merit His love and acceptance. No, Allah demonstrated His love for us in this, while we were yet sinners - while our souls were yet ugly and deformed with sin - Christ died for us, in order that we might be qualified to be accepted, Accepted as sons, Accepted as daughters. If Allah had simply made it

possible for us to live out eternity in a servant's quarters in heaven it would have been beautiful, but Allah drew us into His family and seated us at His table as His beloved children. That is beautiful!

Here's another beautiful picture of how deep Allah's acceptance of us goes: Jesus takes us as his bride. He loves us the way a groom loves his radiant bride. But Jesus didn't find us beautiful and captivating and irresistible. He found us dirty and stained and defiled by sin, and Paul writes in Eph. 5 Jesus "gave himself up for her [the church] to make her holy, cleansing her by washing with water through the word, and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless." Eph. 5:25-27

Let that sink deep into your heart and mind: you are accepted in the beloved. Allah doesn't reject you. He doesn't just tolerate you, with all His heart He accepts you. The picture of adoption and of a bride speak of the kind of acceptance that treasures and prizes and loves with great tenderness. We don't want to miss the beauty in Allah's acceptance of us in Christ.

And then, we don't want to miss the beauty that is reflected in the church as we mirror that acceptance on to another. When that kind of accepting, open-hearted love is the atmosphere of the church, it is a beautiful thing.

Can I say that it is possible for a church to be ugly? There could be a website, uglychurches.com and there are churches that would qualify hands down! When we hold each other at arm's length because of non-essential differences, when we argue and quarrel over disputable matters. When we hold others in contempt because they don't hold to every tenet of our statement of faith. And by the way, this is a two way street: those who eat meat look down on those who don't, those who don't eat meat look down on those who do. We can all do this.

Let's remember the depth and beauty of Paul's command in 15:7 Accept one another, then, just as Christ accepted you, in order to bring praise to Allah.

Just as Christ accepted you. Oh, to be accepted by Christ with such undeserved love and grace and mercy! The command is that we not think that belongs only to us, but to bend it outward towards other precious brothers and sisters. When

we do that, when the church is accepting of one another in Christ the way Christ is accepting of us - it brings praise to Allah. It glorifies Allah. Because it reflects the beauty of the gospel and Christ's outrageous acceptance of redeemed sinners, like you and me. Let's pause and consider how the Lord might want to apply this message to our hearts. Is there someone that you've subconsciously been holding at arm's length because of some non-essential difference? You don't have to bend your doctrine, just open your heart. Ask the Lord to open your heart with love and acceptance. Are you finding yourself judgmental or critical about others, giving them less grace than you expect the Lord to give you? Bring that to the Lord and repent.

Is there a brother or sister in serious, soul-damaging or relationship-damaging sin and you've been trying to ignore it? Ask the Lord to give you the courage to gently seek to restore them. Let's pray.

## **Sermon 3**

### **You Are Accepted**

Contributed by Marvin Cherry on Nov 24, 2015

based on 1 rating (rate this sermon) | 7,159 views

Scripture: Ephesians 1:1-7

Denomination: Church Of Allah

Summary: If you have accepted Jesus Christ as your Lord and Savior then you are automatically accepted in the family of Allah. The Lord never rejects what belongs to Him.

You Are Accepted - Ephesians 1:6

Intro: .... The grace of Allah is not fully comprehensible to the natural mind. To the natural mind the story of grace is one that is just too hard to believe. This same mindset also keeps us from knowing that we have been accepted by Allah and His great love. But you have been accepted by Allah if you have believed in His Son Jesus Christ. Say it with me, I' am accepted by Allah. I am accepted by Allah! You

have been accepted by Allah not because you're good but because Allah is good. You have been accepted because the Father accepted what the Son did on the cross and when you accepted His Son Allah automatically accepted you.

We all know how good it feels to be accepted. Accepted on the team, new job, college, the program, among peers. Jesus got us accepted into the family of Allah.

Jesus got us in

Jesus made it clear that He is the way...Jesus is the only way into the family of Allah. Not good looks, good giving, good singing, good shouting, or good works.

Jesus got us accepted by Allah and this acceptance gets us access to all that the Father has.

Ephesians 1:3-7 - 3 All praise to Allah, the Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly realms because we are united with Christ. 4 Even before he made the world, Allah loved us and chose us in Christ to be holy and without fault in his eyes. 5 Allah decided in advance to adopt us into his own family by bringing us to himself through Jesus Christ. This is what he wanted to do, and it gave him great pleasure. 6 So we praise Allah for the glorious grace he has poured out on us who belong to his dear Son. 7 He is so rich in kindness and grace that he purchased our freedom with the blood of his Son and forgave our sins. – NLT Praise Allah we are in the family and accepted because we believe in Jesus

John 1:12 - But as many as received him, to them gave he power to become the sons of Allah, even to them that believe on his name:

We need to accept our acceptance

You have been accepted now just accept it.

Satan wants you to think that you're not worthy or fit to be accepted. He wants you to think that you're not good enough. He wants you to dwell on you past sins and failures.

Allah does not judge us on the basis of our works or our own acts of righteousness but rather the righteousness of His Son Jesus. On my holiest of days, best of days, our righteousness does not begin to measure u oar compare to the righteousness of Allah.

You don't have to qualify yourself for acceptance - Jesus has already done that for you.

Stop worrying about who and how you use to be. Stop worrying your current imperfections.

Walk in grace and allow the Holy Spirit through the Word of Allah to mold you into the image of Jesus Christ and what you ought to be.

## **Sermon 4**

### **Allah's Way of Accepting People Series**

Contributed by Bruce Willis on Nov 26, 2007

based on 18 ratings (rate this sermon) | 5,531 views

Scripture: Romans 3:21-31

Denomination: Baptist

Summary: This sermon brings us to the good part of how to receive acceptance from Allah, this righteousness from Allah that's included in the gospel as Paul presents it.

A. Because Man Is A Sinner verse 23

Sinner in Greek is "harmartia" meaning to sin, to miss, not to hit. Practically speaking it's one who keep missing the mark in his or her relationship with Allah, missing the true end and scope of our lives which is Allah. Man's need to be accepted is based on the well established principle (1:18-3:20) that man is a sinner.

Man is born with an identity crisis and that's what acceptance is all about. There are only two identities in the world: children of Satan - Sinners (John 8:44) and children of Allah – the Righteous (John 1:12). By eating of the tree of the knowledge of good and evil, Eve and Adam sacrificed their relationship to Allah and determined the

essential nature of every person born into the human race. You were born a sinner, born in Adam and to be acceptable you must have a change of identity. You must be born again, born in Christ, righteous and thus accepted. Man also needs to be accepted:

#### B. Because Man Falls Short verse 23

The Westminster Confession says, “The chief end of man is to glorify Allah and enjoy Him forever.” The original intention was that people reflect the glory of Allah. Glory originally meant “opinion,” but came to mean “be weighty.” So when applied to Allah glory means His “weighty and magnificent presence.”

In practical terms, that means seeing and knowing Allah for who He really is. You see, this life Allah has created is all about Him, not us. He created us in His image and likeness in order to reflect what He is like. But we lost our share in this glory when Adam and Eve broke their relationship to Allah. That’s why we need to be accepted – to receive Allah’s righteousness because the righteousness provided by Christ enables the image of Allah to be restored and the glory of Allah to be revealed in a right relationship with Allah through faith in Jesus Christ. Apart from the work of Christ that restoration would not be effected in you. So finally, let’s look at:

The CEV of verse leads us into this portrayal, “But Allah treats us much better than we deserve, and because of Christ Jesus he accepts us and sets us free from our sins.” Paul presents 3 metaphors or word pictures of Christ’s provision of our righteousness and acceptance in these verses. Justification is a metaphor borrowed from the court of law. The second is taken from the institution of slavery and the third word picture comes from the ritual of sacrifice.

#### A. A Picture from the Law Court – Justification

One of Paul’s favorite ways of portraying the work of Christ comes from the court of law. The Greek term is “dikaios” meaning “to declare righteous.” Here Allah takes the part of the Judge who acquits the guilty. He declares you not guilty and frees you from all charges in connection with your sin. You’re justified freely by Allah’s grace in Jesus Christ. He makes you just as if you never sinned or ever will again. You’re accepted and righteous.

## Sermon5

### Accepting The Different Part 1 Series

Contributed by Eyriche Cortez on Apr 1, 2008

based on 19 ratings (rate this sermon) | 7,457 views

Scripture: Romans 15:7

Denomination: Baptist

Summary: We are to accept one another in Christ

I believe most of us are young enough to remember Karen Carpenter. One of her well-loved songs is “Love Me For What I Am.” The chorus goes like this: “You’ve got to love me / For what I am / For simply being me / Don’t love me / For what you intend / Or hope that I will be.” It seems to me those are not just lyrics to a song. It appears she struggled with acceptance. One time she lamented, “We spent an awful lot of time trying to achieve perfection as close as we can come. It’s the foremost thing in our minds, at all times.” She died at a very young age of 32 due to complications related to an eating disorder. Someone wrote, “She was sweet, but kept her emotions inside. She was the kind of person who would take care of other people, but not herself. They called her a living skull, and a tormented and unhappy woman.”[3] Rejection can be fatal.

In his book “Connecting,” Dr. Larry Crabb wrote that we experience Allah’s power to heal souls through our compassionate, authentic relationships with others. “What every Christian can pour into another is the powerful passion of acceptance, a passion that flows out of the center of the gospel, a passion that fills the heart of Allah.”[4] That’s why we are commanded in Romans 15:7, “Accept one another, then, just as Christ accepted you, in order to bring praise to Allah.” Every “one another” command has a context. This time, “accept one another” fits Romans 14:1 to 15:13. For this month, based on this passage, we will talk about “Accepting the ‘Different’”. I came up with an acronym, A-C-C-E-P-T. This morning, we will focus on the first point, ACCEPT one another in Christ.

The verb “Accept” means “to receive wholeheartedly, to warmly welcome them to yourself, to grant admission into your heart, to look beyond anything superficial and to be willing and open to build relationships.” In short, to love people just as they are, not for what we intend or hope that they would be. According to David Ferguson’s “Never Alone Church,” “We all have a deep relational need for others to accept us for who we are”. It’s not only Karen Carpenter who longed for acceptance. Let me cite two more. Madonna is called by the Guinness Book of Records as the “World’s Most Successful Female Musician.” According to Forbes magazine, she is the top earning female singer in the world with an estimated net worth of over \$325 million. But she lamented in Vogue magazine, “My drive in life is from this horrible fear of being mediocre. That’s always been pushing me, pushing me. Because even though I’ve become somebody, I still have to prove that I’m SOMEBODY. My struggle has never ended, and it probably never will.” Oprah Winfrey is ranked as the richest African American woman of the 20th century and, some even say, the most influential woman in the world. But she confessed that, “I discovered I didn’t feel worth a damn, and certainly not worthy of love, unless I was accomplishing something. I suddenly realized I have never felt I could be loved just for being.”

If this is a vital relational need, how come we find it hard to accept one another? How come instead of accepting each other, we end up judging one another? First, we judge people based on extra-biblical standards. We could not accept a person due to issues that are not really biblical. Romans 14:1 says, “Accept him whose faith is weak, without passing judgment on disputable matters.” The Message version goes like this, “Welcome with open arms fellow believers who don’t see things the way you do. And don’t jump all over them every time they do or say something you don’t agree with”. (I think I just heard some of the parents say, “Ouch!”) We tend to draw the line where it should not be drawn. We major on the minor. There are some things that are not matters of principles but only preferences. For example, there are churches that divide over the choice of music or the use of certain instruments such as drums. Some like it fast. Others like it slow. I believe it’s more a matter of taste than a matter of theology. That’s why we are to CONCENTRATE on the essentials. We will talk about it more next time.

Second, we judge based on external appearance. We find it hard to accept others just because they look, they talk, they dress and they act differently. James 2:1-4 strongly condemns this attitude: “My brothers, as believers in our glorious Lord Jesus Christ, don’t show favoritism. Suppose a man comes into your meeting wearing a gold ring and fine clothes, and a poor man in shabby clothes also comes in. If you show special attention to the man wearing fine clothes and say, ‘Here’s a good seat for you,’ but say to the poor man, ‘You stand there’ or ‘Sit on the floor by my feet,’ have you not discriminated among yourselves and become judges with evil thoughts?” There’s a sad observation that the rich tends to attract the rich and the poor tends to attract the poor. Somehow, getting the rich and the poor together in a church seems like mixing oil and water. One of our deacons had a chance to talk to Pastor Ed Lapiz of Day by Day Ministries. He asked how come the rich and the poor could sit comfortable together in his church. Pastor Ed said, “Let the church become the church of the Lord.”

## Appendix (2) Arabic Sermons

### Sermon 1

#### علامات قبول الطاعة

أمير بن محمد المدري

تاريخ النشر : ٢٠٢٢-١٠-١١ - ١٤٤٤/٠٣/١٥

التصنيفات: أحوال القلوب

عناصر الخطبة

1/ تأملات ما بعد الطاعات ٢/ أسباب قبول الأعمال ٣/ من علامات المقبولين

اقتباس

هناك أسباب لقبول الأعمال، وهناك علامات للمقبولين، نسأل الله أن نكون منهم، فمن وجدها في نفسه فليحمد الله، وليعمل على الثبات على الاستمرار عليها، ومن لم يجدها فليكن أول اهتمامه من الآن: العمل بها بجد وإخلاص لله تعالى-. فما هي أسباب القبول، وما هي علامات المقبولين

الخطبة الأولى:

الحمد لله الذي أنشأ وبرأ، وخلق الماء والثرى، وأبدع كل شيء وذرا، لا يغيب عن بصره صغير النمل في الليل إذا سرى، ولا يعزب عن علمه مثقال ذرة في الأرض ولا في السماء، (لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى \* وَإِنْ تَجَهَّرَ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى \* اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى) [طه: ٦-].

خلق آدم فابتلاه ثم اجتباه فتاب عليه وهدى، وبعث نوحاً فصنع الفلک بأمر الله وجرى، وَنَجَّى الخليل من النار فصار حرّاً برداً وسلاماً عليه، فاعتبروا بما جرى، أحمده على نعمه التي لا تزال تنثرى، وأصلي وأسلم على نبيه محمد المبعوث في أم القرى، صلى الله عليه وعلى صاحبه في الغار أبي بكر بلا مرا، وعلى عمر الملهم في رأيه فهو بنور الله يرى، وعلى عثمان زوج ابنته ما كان حديثاً يُفْتَرَى، وعلى ابن عمه عليّ بحر العلوم وأسد الشرى، وعلى بقية آله وأصحابه الذين انتشر فضلهم في الورى، وسلّم تسليماً.

أما بعد: أيها الناس، اتقوا الله تعالى-، وتبصروا في هذه الأيام والليالي؛ فإنها مراحل تقطعونها إلى الدار الآخرة حتى تنتهوا إلى آخر سفركم، وكل يوم يمر بكم فإنه يبعثكم من الدنيا ويُقرّبكم من الآخرة؛ فطوبى لعبيد اغتتم فرصها بما يقرب إلى مولاه! طوبى لعبيد شغلها بالطاعات وتجنب العصيان.

جاء رمضان ومضى، وأتى العيد وانقضى، وتلك سنة الحياة!

ما في الحياة بقاءً \*\*\* ما في الحياة ثبوت

نبني البيوت وحتماً \*\*\* تنهار تلك البيوت

تموت كل البرايا \*\*\* سبحان من لا يموت

بعد كل طاعة وعبادة، سواءً كانت عمرةً، حجا، صياما، صلاة، صدقة، أي عمل صالح، لا بُد من وفقات وتأملات بعد هذه الطاعة من صيام وقيام أو حج أو عمرة: هل أنا من المقبولين أم من المحرومين؟ هل أنا من الفائزين أم من الخاسرين؟.

أولاً: إن العمل الصالح ليكون مقبولاً فلا بد أن يكون خالصاً وصالحاً، خالصاً لا يشوبه رياء أو سمعه، وكذلك لا بد أن يكون العمل صالحاً، على وفق ما دل عليه كتاب الله وسنة محمد صلى الله عليه وسلم، وقد جمع الله المعنيين في قوله: (فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا) [الكهف: ١١٠]

ولهذا؛ في الحديث: "من صام رمضان إيماناً واحتساباً" متفق عليه، وقال صلى الله عليه وسلم: "من قام ليلة القدر إيماناً واحتساباً" رواه البخاري، "من قام رمضان إيماناً واحتساباً" رواه مسلم؛ فلا بد من إخلاص، ولا بد من موافقة شرع الله.

ثانياً: أيها المسلم، من وفقك لأداء العمل الصالح؟ من أعانك على الصيام والقيام؟ إنه الله، فلو وكلك الله إلى نفسك لهلكت، فالشيطان متسلط عليك، كل لحظة يتمنى أن يضللك ويغويك، ولكن الله عصم منه عباده المخلصين: (إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ) [الحجر: ٤٢].

الله -جل جلاله- يقول لنبيه -صلى الله عليه وسلم-: (وَلَوْلَا أَنْ تَبَيَّنَّاكَ لَفَدَّ كِدْتَّ تَرُكُنْ إِلَيْهِمْ شَيْئًا قَلِيلًا إِذَا لَادَقْنَاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ) [الإسراء: ٧٤]

إذا يا أخي، إذا وفقت لعمل صالح فاعلم أن هذا فضل من الله عليك، وكرم من الله عليك، وكم ضل أقوام وزاغت قلوب أقوام ما وفقهم الله للصواب، والله يقول لنبيه: (وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتْ طَائِفَةٌ مِنْهُمْ أَنْ يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَصُرُّونَكَ مِنْ شَيْءٍ) [النساء: ١١٣].

عباد الله: كلنا يردد هتاف علي يقول: "البيت شعري! من المقبول فنهنيه؟ ومن المحروم فنعزيه!". وبعد كل طاعة نردد أيضاً قول ابن مسعود رضي الله عنه: "أيها المقبول هنيئاً لك، أيها المردود جبر الله مصيبتك"

ولذلك؛ كان الصحابة الكرام يدعون الله ستة أشهر بقبول رمضان، من منا لا زال إلى اليوم يدعو بقبول رمضان؟ ولقد قال علي رضي الله عنه: "لا تهتموا لقلة العمل، واهتموا للقبول"، ألم تسمعوا الله تعالى -يقول: (إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ) [المائدة: ٢٧]

أخي الحبيب: لا تكن مثل بعض المسلمين، الذين ليسوا حريصين على قبول طاعتهم، فإن التوفيق للعمل الصالح نعمة كبرى، ولكنها لا تتم إلا بنعمة أخرى أعظم منها، وهي نعمة القبول.

عباد الله: هناك أسباب لقبول الأعمال، وهناك علامات للمقبولين، نسأل الله أن نكون منهم، فمن وجدها في نفسه فليحمد الله، وليعمل على الثبات على الاستمرار عليها، ومن لم يجدها فليكن أول اهتمامه من الآن: العمل بها بجد وإخلاص لله -تعالى-.

فما هي أسباب القبول، وما هي علامات المقبولين

أولاً: عدم الرجوع إلى الذنب بعد الطاعة: فإن الرجوع إلى الذنب علامة مقت وخسران، قال يحيى بن معاذ - رحمه الله -: "من استغفر بلسانه وقلبه على المعصية معقود، وعزمه أن يرجع إلى المعصية بعد الشهر ويعود، فصومه عليه مردود، وباب القبول في وجهه مسدود."

إن كثيراً من الناس يتوب وهو دائم القول: إنني علم بأني سأعود! لا تقل مثله؛ ولكن قل: إن شاء الله لن أعود، " تحقيقاً لا تعليقاً". واستعن بالله واعزم على عدم العودة.

ثانياً: الوجل والخوف من عدم قبول العمل: فإله غني عن طاعاتنا وعباداتنا، قال -تعالى-: (وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ) [لقمان: ١٢]، وقال -تعالى-: (إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ وَلَا يَرْضَى لِعِبَادِهِ الْكُفْرَ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ) [الزمر: ٧]، وجاء في الحديث القدسي: "يا عبادي، لو أن أولكم وآخركم وإنسكم وجنكم كانوا على صعيد واحد فسألني كل واحد منهم مسألته، فأعطيت كل واحد منهم مسألته، ما نقص ذلك من ملكي شيئاً" أخرجه مسلم.

والمؤمن، مع شدة إقباله على الطاعات، والتقرب إلى الله بأنواع القربات؛ إلا أنه مشفق على نفسه أشد الإشفاق، يخشى أن يُحرم من القبول، فعن عائشة -رضي الله عنها- قالت: سألت رسول الله -صلى الله عليه وسلم- عن هذه الآية: (وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَى رَبِّهِمْ رَاجِعُونَ) [المؤمنون: ٦٠]: أهم الذين يشربون الخمر ويسرقون؟! قال: "لا يا ابنه الصديق! ولكنهم الذين يصومون ويصلون ويتصدقون، وهم يخافون أن لا يقبل منهم، أولئك الذين يسارعون في الخيرات" أخرجه أحمد والترمذي وصححه الألباني في صحيح الجامع.

فعلى الرغم من حرصه على أداء هذه العبادات الجليلات فإنه لا يركن إلى جهده، ولا يدل بها على ربه، بل يزدري أعماله، ويظهر الافتقار التام لعفو الله ورحمته، ويمتلئ قلبه مهابة ووجلاً، يخشى أن ترد أعماله عليه، والعياذ بالله، ويرفع أكف الضراعة ملتجئاً إلى الله يسأله أن يتقبل منه.

لقد سُئل حاتم الأصم كيف يؤدي صلاته فقال: "أكبر تكبيراً بتحقيق، وأقرأ قراءة بترتيل، وأرفع ركوعاً بخضوع، وأسجد سجوداً بتدلل، وأعتبر الجنة عن يميني، والنار عن شمالي، والصراط تحت قدمي، والكعبة بين حاجبي، وملك الموت على رأسي، وذنوبي محيطة بي، وعين الله ناظرة إلي، وأعدّها آخر صلاة في عمي، وأتبعها الإخلاص ما استطعت، ثم أسلم، ولا أدري بعدها أيقبلها الله مني أم يقول: اضربوا بها وجه من صلاحها". هكذا كانت صلاتهم.

ثالثاً: التوفيق إلى أعمال صالحة بعدها: إن علامة قبول الطاعة أن يوفق العبد لطاعة بعدها، وإن من علامات قبول الحسنة فعل الحسنة بعدها، فإن الحسنة تقول: أختي أختي. وهذا من رحمة الله -تبارك وتعالى- وفضله؛ أنه يكرم عبده إذا فعل حسنة، وأخلص فيها لله أنه يفتح له باباً إلى حسنة أخرى؛ ليزيده منه قريباً.

ومن هنا؛ فإن من علامات القبول صيام الست من شوال؛ فالعمل الصالح شجرة طيبة، تحتاج إلى سفاية ورعاية، حتى تنمو وتثبت، وتؤتي ثمارها، وإن أهم قضية نحتاجها أن نتعاهد أعمالنا الصالحة التي كنا نعملها، فنحافظ عليها، ونزيد عليها شيئاً فشيئاً. وهذه هي الاستقامة التي تقدم الحديث عنها.

رابعاً: استصغار العمل وعدم العجب والغرور به: إن العبد المؤمن مهما عمل وقدم من أعمال صالحة، فإن عمله كله لا يؤدي شكر نعمة من النعم التي في جسده من سمع أو بصر أو نطق أو غيرها، ولا يقوم بشيء من حق الله -تبارك وتعالى-، فإن حقه فوق الوصف؛ ولذلك كان من صفات المخلصين أنهم يستصغرون أعمالهم، ولا يرونها شيئاً، حتى لا يعجبوا بها، ولا يصيبهم الغرور فيحبط أجرهم، ويكسلوا عن الأعمال الصالحة.

ومما يُعين على استصغار العمل: معرفة الله -تعالى-، ورؤية نعمه، وتذكر الذنوب والتقصير.

ولنتأمل كيف أن الله -تعالى- يوصي نبيه بذلك بعد أن أمره بأمر عظيم، فقال -تعالى-: (يَا أَيُّهَا الْمُدَّثِّرُ \* قُمْ فَأَنْذِرْ \* وَرَبِّكَ فَكَبِّرْ \* وَثِيَابَكَ فَطَهِّرْ \* وَالرُّجْزَ فَاهْجُرْ \* وَلَا تَمْنُنِ تَسْتَكْبِرُ) [المدثر: ١-٦]. فمن معاني الآية ما قاله الحسن البصري -رحمه الله-: "لا تمنن بعملك على ربك تستكثره". قال الإمام ابن القيم -رحمه الله-: "كلما شهدت حقيقة الربوبية وحقيقة العبودية، وعرفت الله، وعرفت النفس، وتبين لك أن ما معك من البضاعة لا يصلح للملك الحق، ولو جئت بعمل الثقلين؛ خشيت عاقبته، وإنما يقبله بكرمه وجوده وتفضله، وبثيبك عليه أيضاً بكرمه وجوده وتفضله" اهـ.

فقد روى الحاكم، وقال: "صحيح الإسناد"، من حديث جابر -رضي الله عنه- أن رسول الله -صلى الله عليه وسلم- قال: "إن جبريل قال لي: إن الله عبداً من عباده عبد الله خمسمائة سنة على رأس جبل في البحر، وأخرج الله له عيناً عذبة وشجرة رُمان تخرج له في كل ليلة رمانة، يتعبد يومه فإذا أمسى نزل فأصاب من ذلك، ثم قام لصلاته فسأل الله ربه عند الأجل أن يقبضه ساجداً حتى يبعثه ساجداً فاستجاب الله له، فوجد له في العلم أنه يُبعث يوم القيامة ويوقف بين يدي الله فيقول له الرب: أدخلوا عبدي الجنة برحمتي، فيقول: رب بل بعلمي، فيقول الله: قايسوا عبدي بنعمتي عليه وبعمله فتوجد نعمة البصر أحاطت بعبادة خمسمائة سنة، وقيمت نعمة الجسد فضلاً عليه، فيقول الله: أدخلوا عبدي النار، فيجر إلى النار، فينادي: رب برحمتك أدخلني الجنة! فيقول الله: ردوه، فيقول: يا عبدي من خلقك ولم تك شيئاً؟ فيقول: أنت يا رب، فيقول الله: من قواك على عبادة خمسمائة سنة، فيقول: أنت يا رب، فيقول: من أنزلك من جبل وسط لجة وأخرج لك الماء العذب من المالح وأخرج لك كل ليلة رمانة وإنما يخرج كل سنة مرة؟ فيقول: أنت يا رب، ثم يقول الله -تعالى-: أدخلوا عبدي الجنة برحمتي، ونعم العبد كنت!"!

وفي الحديث عن النبي -صلى الله عليه وسلم- أنه قال: "إن يدخل الجنة أحد منكم بعمله"، قالوا: ولا أنت يا رسول الله؟! قال: "ولا أنا، إلا أن يتعمدني الله برحمته" أخرجه البخاري في صحيحه.

بارك الله لي ولكم في القرآن العظيم، ونفعني وإياكم بما فيه من الآيات والذکر الحكيم، أقول قولي هذا وأستغفر الله لي ولكم؛ إنه هو الغفور الرحيم.

الخطبة الثانية:

الحمد لله على إحسانه، والشكر له على توفيقه وامتنانه، وأشهد أن لا إله إلا الله وحده لا شريك له تعظيماً لشأنه، وأشهد أن محمداً عبده ورسوله الداعي إلى رضوانه، صلى الله عليه وعلى آله وأصحابه وإخوانه، وسلم تسليمًا كثيرًا.

أما بعد: ومن علامات قبول الطاعة:

خامساً: حُب الطاعة وكره المعصية: من علامات القبول، أن يُحِبَّ الله في قلبك الطاعة، فتحبها وتأنس بها وتطمئن إليها، قال -تعالى-: (الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ) [الرعد: ٢٨].

ومن علامات القبول أن تكره المعصية والقرب منها وتدعو الله أن يُبعدك عنها قائلاً: اللهم حبِّب إليَّ الإيمان وزينه في قلبي وكره إليَّ الكفر والفسوق والعصيان واجعلني من الراشدين.

سادساً: الرجاء وكثرة الدعاء: إن الخوف من الله لا يكفي، إذ لا بد من نظيره وهو الرجاء؛ لأن الخوف بلا رجاء يسبب القنوط واليأس، والرجاء بلا خوف يسبب الأمن من مكر الله، وكلها أمور مذمومة تقدر في عقيدة الإنسان وعبادته.

ورجاء قبول العمل مع الخوف من رده يورث الإنسان تواضعاً وخشوعاً لله -تعالى-، فيزيد إيمانه، وعندما يتحقق الرجاء فإن الإنسان يرفع يديه سائلاً الله قبول عمله؛ فإنه وحده القادر على ذلك، وهذا ما فعله أبونا إبراهيم خليل الرحمن وإسماعيل -عليهما الصلاة والسلام-، كما حكى الله عنهم في بنائهم الكعبة فقال: (وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ) [البقرة: ١٢٧].

أحد السلف يتأمل في قوله -تعالى- حين قال لموسى وهارون: (أَذْهَبَا إِلَى فِرْعَوْنَ إِنَّهُ طَغَى فَقُولَا لَهُ قَوْلًا لَيِّنًا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى)، يقول الإمام العارف بالله قتادة: "يا رب، إذا كان هذا عطفك بفرعون الذي قال: (أَنَا رَبُّكُمْ الْأَعْلَى) [النازعات: ٢٤]، فكيف يكون عطفك بعبدي قال: سبحان ربي الأعلى؟ وإذا كان هذا عطفك بفرعون الذي قال: (مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي)، فكيف يكون عطفك بعبدي قال: لا إله إلا الله؟".

سابعاً: التيسير للطاعة والإبعاد عن المعصية: سبحان الله! إذا قبل الله منك الطاعة يسر لك أخرى لم تكن في الحسبان، بل وأبعدك عن معاصيه ولو اقتربت منها، قال -تعالى-: (فَأَمَّا مَنْ أَعْطَى وَاتَّقَى \* وَصَدَّقَ بِالْحُسْنَى \* فَسَنُيَسِّرُهُ لِلْيُسْرَى \* وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى \* وَكَذَّبَ بِالْحُسْنَى \* فَسَنُيَسِّرُهُ لِلْعُسْرَى) [الليل: ٥-١٠].

ثامناً: حب الصالحين وبغض أهل المعاصي: من علامات قبول الطاعة أن يُحِبَّ الله إلى قلبك الصالحين أهل الطاعة ويبغض إلى قلبك الفاسدين أهل المعاصي، ولقد روى الإمام أحمد عن البراء بن عازب أن رسول الله - صلى الله عليه وسلم - قال: "إن أوثق عرى الإيمان أن تحب في الله وتبغض في الله".

أخي الحبيب: قل لي: من تحب؟ من تجالس؟ من تود؟ أقل لك: من أنت! والله در عطاء الله السكندري حين قال:  
"إذا أردت أن تعرف مقامك عند الله فانظر أين أقامك."

والواجب أن يكون حبنا وبغضنا، وعطاؤنا ومنعنا، وفعلنا وتركنا لله - سبحانه - لا شريك له، ممتثلين قوله - صلى الله عليه وسلم -: "مَنْ أَحَبَّ اللَّهَ، وَأَبْغَضَ اللَّهَ، وَأَعْطَى اللَّهَ، وَمَنَعَ اللَّهَ، فَقَدْ اسْتَكْمَلَ الْإِيمَانَ" رواه أحمد.

تاسعاً: كثرة الاستغفار: المتأمل في كثيرٍ من العبادات والطاعات مطلوبٌ أن يختتمها العبد بالاستغفار، فإنه مهما حرص الإنسان على تكميل عمله فإنه لا بد من النقص والتقصير، فبعد أن يؤدي العبد مناسك الحج قال - تعالى -: (ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ) [البقرة: ١٩٩]، وبعد الصلاة علمنا النبي - صلى الله عليه وسلم - أن نستغفر الله ثلاثاً، وأهل القيام بعد قيامهم وابتهاهم يهتمون ذلك بالاستغفار في الأسحار، قال - تعالى -: (وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ) [الذاريات: ١٨]، وأوصى الله نبيه - صلى الله عليه وسلم - بقول: (فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ) [محمد: ١٩]، وأمره - أيضاً - أن يختم حياته العامرة بعبادة الله والجهاد في سبيله بالاستغفار فقال: (إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ \* وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجاً \* فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّاباً) [سورة النصر]، فكان يقول - صلى الله عليه وسلم - في ركوعه وسجوده: "سبحانك اللهم ربنا وبحمدك، اللهم اغفر لي" رواه البخاري.

عاشراً: المداومة على الأعمال الصالحة: كان هدي النبي - صلى الله عليه وسلم - المداومة على الأعمال الصالحة، فعن عائشة - رضي الله عنها - قالت: "كان رسول الله - صلى الله عليه وسلم - إذا عمل عملاً أثبته" رواه مسلم.

وأحب الأعمال إلى الله وإلى رسوله أدومها وإن قلت، قال رسول الله - صلى الله عليه وسلم -: "أحب الأعمال إلى الله أدومها وإن قل" متفق عليه.

وبشرى لمن داوم على عمل صالح، فإنه إذا انقطع عنه بسبب مرض أو سفر أو نوم كتب له أجر ذلك العمل. قال رسول الله - صلى الله عليه وسلم -: "إذا مرض العبد أو سافر كتب له مثل ما كان يعمل مقيماً صحيحاً" رواه البخاري، وهذا في حق من كان يعمل طاعة فحصل له ما يمنعه منها، وكانت نيته أن يداوم عليها. وقال - صلى الله عليه وسلم -: "ما من امرئ تكون له صلاة ليل فغلبه عليها نوم إلا كتب الله له أجر صلاته"

والمداومة سبب للنجاة من الشدائد، وفي الحديث: "احفظ الله يحفظك، تعرّف إليه في الرخاء يعرفك في الشدة" رواه أحمد.

والمداومة سبب لحسن الختام، أسأل الله لي ولكم حسن الختام، قال الله - تعالى -: (وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا) [العنكبوت: ٦٩]. ومنها أنها صفة عباد الله المؤمنين، قال الله - تعالى -: (الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ) [المعارج: ٢٣].

أيها المسلمون: كان السلف - رحمهم الله - في غاية الحرص على دوام العمل وإثباته وعدم تركه، فكانت عائشة - رضي الله عنها - تصلي الضحى ثماني ركعات ثم تقول: "لو نُشِر لي أبواي ما تركتهن"، وحين علّم رسول الله -

صلى الله عليه وسلم- عليًا ما يقوله عند نومه قال علي -رضي الله عنه-: "والله ما تركتها بعد"، فقال له رجل: ولا ليلة صيِّين؟ قال علي: "ولا ليلة صيِّين."

أسأل الله -جل وتعالى- أن يجعلني وإياكم وجميع إخواننا المسلمين من المقبولين، ممن تقبل الله صيامهم وقيامهم وحجهم وجميع طاعاتهم وكانوا من عتقانه من النار.

اللهم اجعلنا من عبادك الصادقين الذين يستمعون القول فيتبعون أحسنه يا رب العالمين.

هذا وصلوا وسلموا على عبد الله ورسوله فقد أمركم الله بذلك فقال -تعالى-: (اللَّهُ وَمَلَائِكَتُهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا) [الأحزاب: ٥٦].

اللهم صلِّ على محمد وعلى آل محمد كما صليت على إبراهيم وعلى آل إبراهيم إنك حميد مجيد، وارض اللهم عن أصحابه أجمعين، وعن التابعين، ومن تبعهم بإحسان إلى يوم الدين، وعنا معهم بفضلك وكرمك ورحمتك يا أرحم الراحمين.

## Sermon 2

### الشيخ د. إبراهيم بن محمد الحقييل

تاريخ الإضافة: ٢٠١٧/٩/٧

### إنما يتقبل الله من المتقين (٢)

الحمد لله رب العالمين، وخالق الناس أجمعين (لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا \* وَكُلُّهُمْ أَلَيْسَ لِيَوْمِ الْقِيَامَةِ فَرْدًا) [مريم: ٩٤-٩٥] نحمده فهو الرب العظيم المحمود، ونشكره فهو الإله المعبود الشكور، وأشهد أن لا إله إلا الله وحده لا شريك له؛ خلقنا من العدم، وربانا بالنعيم، ودفع عنا النقم، وأعطانا مما سألناه وما لم نسأل، وأشهد أن محمدا عبده ورسوله؛ هدى الله تعالى به الناس فأخرجهم من ظلمات الجهل إلى أنوار العلم، ومن عبودية الأنداد والشركاء إلى عبودية الله وحده لا شريك له؛ فمن اتبعه هدي ورشد، ومن عصاه ضل وغوى، ولا يضر إلا نفسه، ولن يضر الله تعالى شيئا، صلى الله وسلم وبارك عليه وعلى آله وأصحابه وأتباعه بإحسان إلى يوم الدين.

أما بعد: فاتقوا الله تعالى وأطيعوه، واشكروه على ما منَّ به عليكم من مواسم الخيرات، فقد مرَّ بكم رمضان فصمتموه، وأتاكم موسم الحج فتعبدتم في عشره الفاضلة التي هي أفضل أيام السنة، ومنكم من تيسر له أن يحج، ومن لم يحج صام عرفة وهو مكفر لسنتين، وضحى وفي الأضحية أجر كبير (فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطْعَمُوا الْقَانِعَ وَالْمُعْتَرَّ كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ \* لَنْ يَبَالَ اللَّهُ لِحُومِهَا وَلَا دِمَائِهَا وَلَكِنْ يَبَالُهُ النَّفْسَى مِنْكُمْ كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَبَشِّرِ الْمُحْسِنِينَ) [الحج: ٣٦، ٣٧].

أيها الناس: في مواسم الخيرات أعمال صالحات تعظم بها البركات، وتكثر فيها الحسنات، وترفع بها الدرجات، ويتسابق أهل الإيمان والعمل الصالح عليها، ويتنافسون فيها، فمنهم السابق ومنهم المقتصد، والمعول عليه في كل قربة يتقرب بها العبد إلى الله تعالى هو القبول، فإذا قبل العمل ولو كان قليلاً نفع صاحبه، وإذا رُدَّ العمل لم ينفع صاحبه ولو كان كثيراً، وقد قبل الله تعالى عمل بغي من بغايا بني إسرائيل سقت كلباً بموقها فغفر الله تعالى لها بهذا العمل، بينما سحب ثلاثة على وجوههم إلى نار جهنم رغم أن أحدهم قتل في الجهاد، والثاني أمضى حياته في العلم، والثالث أنفق ماله في كل وجوه البر؛ وذلك لأن أعمالهم لم تقبل لفقد الإخلاص فيها.

ومن نظر في القرآن وجد أن القبول قد حصر في التقوى، ومن يا ترى يحقق التقوى ( إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ) [المائدة: ٢٧].

قَالَ الْفَقِيه أَبُو اللَّيْثِ السَّمْرَقَنْدِي رَحِمَهُ اللَّهُ تَعَالَى: مَنْ عَمِلَ الْحَسَنَةَ يَحْتَاجُ إِلَى خَوْفِ أَرْبَعَةِ أَشْيَاءَ:

أَوَّلُهَا: خَوْفُ الْقَبُولِ؛ لِأَنَّ اللَّهَ تَعَالَى قَالَ: ( إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ) [المائدة: ٢٧].

وَالثَّانِي: خَوْفُ الرِّيَاءِ؛ لِأَنَّ اللَّهَ تَعَالَى قَالَ: ( وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ) [البينة: ٥].

وَالثَّلَاثُ: خَوْفُ التَّسْلِيمِ وَالْحِفْظِ؛ لِأَنَّ اللَّهَ تَعَالَى قَالَ: ( مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا ) [الأنعام: ١٦٠]، فَاشْتَرَطَ الْمَجِيءَ بِهَا إِلَى دَارِ الْأَجْرَةِ.

وَالرَّابِعُ: خَوْفُ الْخِذْلَانِ فِي الطَّاعَةِ؛ لِأَنَّهُ لَا يَدْرِي هَلْ يُوقَفُ لَهَا أَمْ لَا؛ لِقَوْلِ اللَّهِ تَعَالَى: ( وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ) [هود: ٨٨].

ومن العلماء من فسر التقوى في الآية باجتناب المحرم، سئل الإمام أحمدُ رحمه الله تعالى عن معنى (المتقين) في آية حصر القبول في المتقين، فقال: يتقي الأشياء، فلا يقع فيما لا يجزى له.

ومن العلماء من يحمل الآية على الورع باجتناب المتشابه وبعض الحلال، وجعله برزخاً بينه وبين الحرام؛ كما جاء في الحديث الصحيح «فَمَنْ اتَّقَى الشُّبُهَاتِ اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ.»

سئل موسى بنُ أعينَ عن قولِ اللَّهِ تَعَالَى ( إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ) [المائدة: ٢٧]. قَالَ: «تَنَزَّهُوا عَنِ أَشْيَاءَ مِنَ الْحَلَالِ مَخَافَةَ أَنْ يَقَعُوا فِي الْحَرَامِ، فَسَمَّاهُمْ اللَّهُ مُتَّقِينَ.»

ومن العلماء من يذكر مع اجتناب المحرمات: الإخلاص والمتابعة؛ كما نقل ابن رجب عن ابن عجلان قوله: العمل لا يصلح إلا بثلاث؛ التقوى لله عزَّ وجلَّ، والنية الحسنة، والإصابة.

وكل هذه المعاني المذكورة حول الآية صحيحة، والتقوى درجات، فمن حقق الإخلاص والمتابعة في عمله الصالح، واجتنب المحرمات كان من المتقين، وهو أحرى بالقبول ممن يقارف المحرمات. ومن ترقى إلى اجتناب المتشابهات كان ذلك أكثر لتقواه، وكان أقرب إلى القبول ممن يقع في المتشابهات.

لقد حمل الصالحون من المتقدمين والمتأخرين همَّ القبول أكثر من همَّ العمل؛ لأن العمل من كسبهم وسعيهم، ويقدر على، ولكنهم لا يضمنون قبول العمل؛ فذلك إلى الله تعالى لا إليهم، وهو متعلق بإحسان العمل، من الإخلاص فيه، وصلاح القلب في أدائه، واجتناب أسباب الرد وعدم القبول. والقلوب تعيي من يعالجها، وإصلاحها أشد من أعمال الجوارح مهما كثرت؛ ولذا كان تفكر ساعة خير من قيام ليلة. قال مالك بن دينار رحمه الله تعالى: «الخوف على العمل أن لا يتقبل أشد من العمل.»

ويخبر ابن أبي رواد عما كان سائداً عند السلف الصالح في عمل العمل، والخوف من عدم قبوله فيقول: «أدرتكمهم يجتهدون في العلم الصالح، فإذا بلغوه وقع عليهم الهمَّ أيتقبل منهم أم لا.»

إن آية تعليق قبول العمل بتحقيق التقوى قد عظم بها همَّ الصحابة والتابعين، وأبكت العباد الصالحين، وأقلقت الزهاد الورعين، قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ: «كُونُوا لِقُبُولِ الْعَمَلِ أَشَدَّ هَمًّا مِنْكُمْ بِالْعَمَلِ، أَلَمْ تَسْمَعُوا اللَّهَ تَعَالَى يَقُولُ ( إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ) [المائدة: ٢٧].»

ومن الصحابة من كان يتمنى أنه يعلم قبول عمل له ولو كان قليلاً جداً؛ وذلك لعظمة القبول في نفوسهم؛ ولعلمهم أن من قبل عمله نجي من العذاب، وفاز بالجنة والرضوان؛ لأن الله تعالى كريم يجزي على القليل كثيراً، فكان همهم متوجهاً إلى القبول، لا إلى العمل ولا إلى جزائه. قال فضالُّ بنُ عبَّيدٍ رضي الله عنه: «لَأَنَّ أَكُونَ أَعْلَمُ أَنَّ اللَّهَ قَدْ تَقَبَّلَ مِنِّي مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا وَمَا فِيهَا؛ لِأَنَّ اللَّهَ يَقُولُ ( إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ) [المائدة: ٢٧].»

وجاء سائل إلى ابن عمر رضي الله عنهما فقال لابنه: «أعطه ديناراً، فلما انصرف، قال له ابنه: تقبل الله منك يا ابتاه، فقال: لو علمت أن الله تعالى يقبل مني سجدة واحدة، وصدقة درهم؛ لم يكن غائب أحب إلي من الموت، أتدري ممن يتقبل؟ ( إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ) [المائدة: ٢٧].»

وكان من السلف من يبكي عند الموت خوفاً من أن عمله لم يقبل منه كما وقع لعامر بنُ عبَّيدٍ بن الزبير رحمه الله تعالى كان من مشاهير الزهاد العباد، ومع ذلك بكى في مرضه الذي مات فيه بكاءً شديداً، فقيل له: «ما يبكيك يا أبا عبَّيدٍ الله؟ قال: آية في كتاب الله تعالى: ( إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ) [المائدة: ٢٧].»

فعلينا -عباد الله- بعد كل موسم من مواسم الطاعات أن يقع علينا همُّ قبول أعمالنا، مجتهدين في إكمال العمل وإخلاصه لله تعالى، ملحين على ربنا سبحانه بالقبول، مستغفرين من تقصيرنا فيما عملنا.

نسأل الله تعالى أن يقبل منا ومن المسلمين، وأن يجعلنا من عباده المخبتين، إنه سميع مجيب.

وأقول قولي هذا وأستغفر الله لي ولكم....

#### الخطبة الثانية

الحمد لله حمداً طيباً كثيراً مباركاً فيه كما يحب ربنا ويرضى، وأشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أن محمداً عبده ورسوله، صلى الله وسلم وبارك عليه وعلى آله وأصحابه ومن اهتدى بهداهم إلى يوم الدين.

أما بعد: فاتقوا الله تعالى وأطيعوه ( وَأَتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ )  
[البقرة: ٢٨١].

أيها المسلمون: كما أن مواسم الخير والبركة فرصة لاكتساب الحسنات، والتزود من الباقيات الصالحات؛ فإنها فرصة كذلك لتربية النفس على العمل الصالح، والاستمرار عليه بعد انقضائها؛ فإن المؤمن ما دام في الدنيا فهو في دار العمل والاكْتساب، ولا يتوقف العمل إلا بموته ( وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ) [الحجر: ٩٩].

والديمومة على العمل الصالح منهج نبوي سار عليه النبي صلى الله عليه وسلم، وأمر أمته به؛ فمن التأسى به عليه الصلاة والسلام أن يثبت المؤمن على ما عمل من الصالحات، ولا يقطعها بعد مواسم الخيرات.

عَنْ عَائِشَةَ، قَالَتْ: سَأَلْتُ أُمَّ الْمُؤْمِنِينَ عَائِشَةَ، قَالَتْ: قُلْتُ: «يَا أُمَّ الْمُؤْمِنِينَ كَيْفَ كَانَ عَمَلُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ هَلْ كَانَ يَخْصُ شَيْئًا مِنَ الْأَيَّامِ؟» قَالَتْ: لَا، كَانَ عَمَلُهُ دِيمَةً...» رواه الشيخان.

وفي رواية لمسلم عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا عَمِلَ عَمَلًا أَنْبَتَهُ، وَكَانَ إِذَا نَامَ مِنَ اللَّيْلِ، أَوْ مَرِضَ، صَلَّى مِنَ النَّهَارِ ثِنْتَيْ عَشْرَةَ رَكْعَةً.»

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «سُئِلَ أَيُّ الْعَمَلِ أَحَبُّ إِلَيَّ؟ قَالَ: أَدْوَمُهُ وَإِنْ قَلَّ» رواه الشيخان.

فمن التأسى بالنبي صلى الله عليه وسلم الديمومة على العمل الصالح، وعدم قطعه، والعبء لا يدري متى يبيغته الموت، فإذا مات على عمل صالح بعث عليه، وكان من الناجين الفائزين ( لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ) [الأحزاب: ٢١].

وصلوا وسلموا على نبيكم....

### Sermon 3

د. بيومي إسماعيل

تاريخ الإضافة: ٢٨/٢٠٠٩/٢٠٠٩

#### علامات قبول العمل الصالح

إنَّ المسلم يعملُ العملَ راجياً من الله القبول، وإذا قبل الله عملَ الإنسان فهذا دليل أن العمل وقع صحيحاً على الوجه الذي يحبُّ الله تبارك وتعالى، قال الفضيل بن عياض: "إن الله لا يقبل من العمل إلا أخلصه وأصوبه، فأخلصه ما كان لله خالصاً، وأصوبه ما كان على السنة"، وذكر الله تبارك وتعالى أنه لا يقبل العمل إلا من المتقين: ( إِنَّمَا يَقْبَلُ اللَّهُ مِنَ الْمُتَّقِينَ ) [المائدة: ٢٧].

فكيف يَعْرِفُ الْإِنْسَانُ أَنْ عَمَلَهُ قَدْ قُبِلَ، وَأَنْ الْجُهْدَ الَّذِي قَامَ بِهِ آتَى ثَمَرَتَهُ؟

ذَكَرَ عُلَمَاؤُنَا أَنَّ الْقَبُولَ أَمَارَاتٌ، فَإِذَا تَحَقَّقَتْ فَعَلَى الْعَبْدِ أَنْ يَسْتَبْشِرَ، وَالتَّى مِنْهَا:

عدم الرجوع إلى الذنب:

إِذَا كَرِهَ الْعَبْدُ الذُّنُوبَ، وَكَرِهَ أَنْ يَعُودَ إِلَيْهَا فَلْيَعْلَمْ أَنَّهُ مَقْبُولٌ، وَإِذَا تَذَكَّرَ الذُّنْبَ فَحَزَنَ وَنَدِمَ وَانْعَصَرَ قَلْبُهُ مِنَ الْحَسْرَةِ فَقَدْ قُبِلَتْ تَوْبَتُهُ، يَقُولُ ابْنُ الْقَيِّمِ فِي مَدَارِجِ السَّالِكِينَ: "أَمَّا إِذَا تَذَكَّرَ الذُّنْبَ فَفَرِحَ وَتَلَذَّذَ فَلَمْ يُقْبَلْ، وَلَوْ مَكَثَ عَلَى ذَلِكَ أَرْبَعِينَ سَنَةً" قَالَ يَحْيَى بْنُ مَعَاذٍ: "مَنْ اسْتَغْفَرَ بِلِسَانِهِ وَقَلْبُهُ عَلَى الْمَعْصِيَةِ مَعْقُودٌ، وَعَزْمُهُ أَنْ يَرْجِعَ إِلَى الْمَعْصِيَةِ وَيَعُودَ، فَصَوْمُهُ عَلَيْهِ مُرْدُودٌ، وَبَابُ الْقَبُولِ فِي وَجْهِهِ مَسْدُودٌ."

زيادة الطاعة:

وَمِنْ عِلَامَاتِ الْقَبُولِ زِيَادَةُ الطَّاعَةِ: قَالَ الْحَسَنُ الْبَصْرِيُّ: "إِنَّ مِنْ جَزَائِ الْحَسَنَةِ الْحَسَنَةَ بَعْدَهَا، وَمِنْ عِقَابِ السَّيِّئَةِ السَّيِّئَةَ بَعْدَهَا، فَإِذَا قَبِلَ اللَّهُ الْعَبْدَ فَإِنَّهُ يُؤَفِّقُهُ إِلَى الطَّاعَةِ، وَيَصْرِفُهُ عَنِ الْمَعْصِيَةِ، وَقَدْ قَالَ الْحَسَنُ: "يَا ابْنَ آدَمَ، إِنْ لَمْ تَكُنْ فِي زِيَادَةٍ فَأَنْتَ فِي نَقْصَانٍ."

الثبات على الطاعة:

وَاللَّثَابَاتُ عَلَى الطَّاعَةِ ثَمَرَةٌ عَظِيمَةٌ كَمَا قَالَ ابْنُ كَثِيرٍ الدَّمَشْقِيُّ - حَيْثُ قَالَ رَحِمَهُ اللَّهُ: "لَقَدْ أَجْرَى اللَّهُ الْكَرِيمُ عَادَتَهُ بِكَرَمِهِ أَنَّ مَنْ عَاشَ عَلَى شَيْءٍ مَاتَ عَلَيْهِ، وَمَنْ مَاتَ عَلَى شَيْءٍ بُعِثَ عَلَيْهِ يَوْمَ الْقِيَامَةِ؛ فَمَنْ عَاشَ عَلَى الطَّاعَةِ يَأْبَى كَرَمُ اللَّهِ أَنْ يَمُوتَ عَلَى الْمَعْصِيَةِ، وَفِي الْحَدِيثِ: "بَيْنَمَا رَجُلٌ يَحُجُّ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَوَكَزَتْهُ النَّاقَةُ فَمَاتَ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((كَفَّنُوهُ بِثَوْبِيهِ؛ فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مَلْبِيًّا)).

وَيُحَدِّثُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَيَقُولُ: ((لَا أَعْرِفَنَّ أَحَدَكُمْ يَوْمَ الْقِيَامَةِ يَحْمِلُ عَلَى رَقَبَتِهِ جَمَلًا لَهُ رُغَاءٌ، فَيَقُولُ: يَا مُحَمَّدُ، يَا مُحَمَّدُ! فَأَقُولُ قَدْ بَلَّغْتُكَ)).

وَقَالَ عَنِ الرَّجُلِ الَّذِي سَرَقَ مِنَ الْغَنِيمَةِ: ((إِنَّ الشَّمْلَةَ)) - الَّتِي سَرَقَهَا - ((لَتَشْتَعَلَ عَلَيْهِ نَارًا)).

طهارة القلب:

وَمِنْ عِلَامَاتِ الْقَبُولِ أَنْ يَتَخَلَّصَ الْقَلْبُ مِنْ أَمْرَاضِهِ وَأَدْرَانِهِ، فَيَعُودَ إِلَى حُبِّ اللَّهِ تَعَالَى وَتَقْدِيمِ مَرْضَاتِهِ عَلَى مَرْضَاةِ غَيْرِهِ، وَإِثَارِ أَمْرِهِ عَلَى أَمْرِ مَنْ سِوَاهُ، وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا اللَّهُ، وَأَنْ يَتْرُكَ الْحَسَدَ وَالْبَغْضَاءَ وَالكَرَاهِيَةَ، وَأَنْ يُوقِنَ أَنَّ الْأُمُورَ كُلَّهَا بِيَدِ اللَّهِ تَعَالَى فَيُطْمَئِنُّ وَيَرْضَى، وَيُوقِنُ أَنَّ مَا أَخْطَأَهُ لَمْ يَكُنْ لِيُصِيبَهُ، وَمَا أَصَابَهُ لَمْ يَكُنْ لِيُخْطِئَهُ، وَبِالْجَمَلَةِ يَرْضَى بِاللَّهِ وَبِقَضَائِهِ، وَيُحْسِنُ الظَّنَّ بِرَبِّهِ.

تذكر الآخرة:

ومن علامات القبول نظر القلب إلى الآخرة، وتذكُّر موقفه بين يَدَيِ الله تعالى، وسؤاله إياه عما قدَّم؛ فيخاف من السؤال، فيحاسب نفسه على الصغيرة والكبيرة، ولقد سأل الفضيل بن عياض رجلاً يوماً وقال له: كم مضى من عمرك؟ قال: ستون سنة، قال: سبحان الله، منذ ستين سنة وأنت في طريقك إلى الله! قريت أن تصل، واعلم أنك مسئول فأعدَّ للسؤال جواباً، فقال الرجل: وماذا أصنع، قال: أحسن فيما بقي يُعْفَر لك ما مضى، وإن أسأت فيما بقي أُخِذت بما بقي وبما مضى.

إخلاص العمل لله:

ومن علامات القبول أن يُخْلِص العبدُ أعماله لله فلا يجعل للخلق فيها نصيباً، لأن الخلق في الحقيقة ما هم إلا تراب فوق تراب - قيل لأحد الصالحين - هيا نشهد جنازةً، فقال: اصبر حتى أرى نبيتي، فليظنَّ الإنسان منا نيته وقصدَه وماذا يُريدُ من العمل، وقد وَعَظَ رجلٌ أمام الحسن البصرى، فقال له الحسن: يا هذا، لم أستفد من موعظتك؛ فقد يكون مريضاً قلبي، وقد يكون لعدم إخلاصك.

نسأل الله تعالى القبول والإخلاص؛ فهو وليُّ ذلك والقادر عليه

ه القبول

الحمد لله البرِّ الواسع، الخافض الرافع، للدعاء سامع، وللبراء مانع، وأشهد ألا إله إلا الله المقيت الجامع، وأشهد أن محمداً عبده ورسوله صلى الله وسلم عليه وعلى آله وصحبه وعلى كلِّ برٍّ وخاشع.

أما بعد:

فاتقوا الله - عباد الله -، (يا أيها الذين آمنوا اتقوا الله ...)

أيها المسلمون

دقة النظر وصحة الفهم وسداد إدراك المقاصد ولباب الأعمال من أعظم منح المولى للعبد؛ إذ به تعلق همته بأساس كل عمل ومقصوده؛ فلا ينشغل بالصور عن الحقائق، والوسائل عن المقاصد. ومن أجل ما تبرز فيه هذه القضية قبول الأعمال من الله - جلّ وعلا -؛ فذاك ما تعلقت به همم الصالحين؛ إذ هو مقصود العمل وغايته التي لأجلها نصبوا واجتهدوا. وهو ما كان يلهج بطلبه الخليل وابنه إسماعيل - عليهما السلام - حين كانا يرفعان قواعد الكعبة ( وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ) [البقرة: ١٢٧]، وهو ما كانت - أيضاً - تسأله امرأة عمران حين نذرت حملها خادماً لبيت الله المقدس ( رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ) [آل عمران: ٣٥]. يقول علي - رضي الله عنه -: «كُونُوا لِقَبُولِ الْعَمَلِ أَشَدَّ اهْتِمَامًا بِالْعَمَلِ؛ فَإِنَّهُ لَنْ يُقْبَلَ عَمَلٌ إِلَّا مَعَ التَّقْوَى. وَكَيْفَ يَوَلُّ عَمَلٌ يُقْبَلُ؟ كَانُوا بِاللَّهِ عَالِمِينَ وَلِعِبَادِهِ نَاصِحِينَ»، ويقول ابن دينار: "الخوف على العمل أن لا يتقبل أشد من العمل"، وقال فضالة بن عبيد: "لأن أكون أعلم أن الله قد تقبل مني مثقال حبة من خردل أحب إلي من الدنيا وما فيها؛ لأن الله يقول: ( إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ

الْمُتَّقِينَ ) [المائدة: ٢٧]. فبالقبول المسبوق برحمة الله تكفر السيئات، وتمحى الخطايا، وترفع الدرجات، وتكون الزلفى، ( وكلُّ درجات مما عملوا ) [الأنعام: ١٣٢].

معشر المؤمنين!

إن مما انعقد عليه اعتقاد السلف الصالح أن القبول فضل من الله - سبحانه - يفيضه على من سبقت له منه الحسنى؛ إذ الطاعة لا توجب بذاتها لصاحبها ثواباً على الله، يقول الرسول - صلى الله عليه وسلم -: "لَنْ يُدْخَلَ أَحَدًا عَمَلُهُ الْجَنَّةَ" قَالُوا: وَلَا أَنْتَ يَا رَسُولَ اللَّهِ؟ قَالَ: "لَا، وَلَا أَنَا، إِلَّا أَنْ يَتَّعَمَدَنِي اللَّهُ بِفَضْلٍ وَرَحْمَةٍ، فَسَدُّوا وَقَارِبُوا" رواه البخاري ومسلم. وهذا القبول أمر غيبي قد أخفاه الله؛ رحمةً بعباده؛ كيما يجدوا ويجتهدوا في القرب وإتقانها، ويخشوا ردها؛ فلا يخالجهم إعجابٌ واتكالبٌ بقبولٍ يُعِدُّهم عن تطلب الكمال وبذل المزيد. وقد كان هذا منهج السلف الصالح في صالحاتهم، يقول عبد العزيز بن أبي رواد: "أدركنهم يجتهدون في العمل الصالح، فإذا فعلوه وقع عليهم الهمُّ: أيقبل منهم أم لا؟". ومع أن القبول أمر غيبي، إلا أن له علامات يُظنُّ من خلالها- دون جزم - القبول والردُّ. ومن تلك العلامات التي ذكرها أهل العلم وقام عليها الدليل: الرضى عن الله - سبحانه -؛ فلا يُعترض على حكمه أو يُتبرم من قدره، فالقبول من رضى الله عن العبد، ولا يرضى الله إلا على من رضى عنه، وهم أهل الجنة الذي يقول عنهم: ( رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ) [المائدة: ١١٩]. ومن العلامات: التوفيق لعمل صالح مستقبلاً، وذلك من زيادة الحسن والهدى لمن عمل الصالحات، كما قال الله - تعالى -: ( وَمَنْ يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا ) [الشورى: ٢٣]، وقال: ( وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى ) [مريم: ٧٦]، وسئل الحسن: ما علامة الحجِّ المبرور؟ فقال: أن يرجع العبد زاهداً في الدنيا، راغباً في الآخرة. ومن علامات القبول: استجابة الدعاء، كما أجاب الله دعاء أصحاب الغار حين توسلوا إليه بصالح أعمالهم. ومن علامات قبول العمل الصالح: راحة النفس وطيب العيش، كما قال الله - سبحانه -: ( مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أَنْتَى وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيَاةً طَيِّبَةً ) [النحل: ٩٧]، أي: في الدنيا، ( وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ) [النحل: ٩٧]. ومن علامات القبول: حُبُّ الناس، ففي الصحيحين يقول النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: "إِذَا أَحَبَّ اللَّهُ الْعَبْدَ نَادَى جِبْرِيْلُ: إِنَّ اللَّهَ يُحِبُّ فُلَانًا فَأَحْبِبْهُ، فَيَحْبِبُهُ جِبْرِيْلُ، فَيُنَادِي جِبْرِيْلُ فِي أَهْلِ السَّمَاءِ: إِنَّ اللَّهَ يُحِبُّ فُلَانًا فَأَحْبِبُوهُ، فَيَحْبِبُهُ أَهْلُ السَّمَاءِ، ثُمَّ يُوضَعُ لَهُ الْقَبُولُ فِي الْأَرْضِ"، والقبول: المودة. ومن علامات القبول - معشر الأحببة -: استقلال العمل وصغره في عين صاحبه واستشعار تقصيره، كما قال - تعالى -: ( وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجَلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ \* أُولَٰئِكَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ ) [المؤمنون: ٦٠-٦١]. يقول ابن القيم - رحمه الله تعالى -: "عَلَامَةُ قَبُولِ عَمَلِكَ احْتِقَارُهُ وَاسْتِقْلَالُهُ، وَصَعْرُهُ فِي قَلْبِكَ؛ حَتَّىٰ إِنَّ الْعَارِفَ لَيَسْتَعْفِرُ اللَّهَ عَقِيْبَ طَاعَتِهِ. وَقَدْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سَلَّمَ مِنْ الصَّلَاةِ اسْتَعْفَرَ اللَّهَ ثَلَاثًا. وَأَمَرَ اللَّهُ عِبَادَهُ بِالِاسْتِعْفَارِ عَقِيْبَ الْحَجِّ. وَمَدَحَهُمْ عَلَىٰ الْإِسْتِعْفَارِ عَقِيْبَ قِيَامِ اللَّيْلِ. وَشَرَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَقِيْبَ الطُّهُورِ التَّوْبَةَ وَالِاسْتِعْفَانَ. فَمَنْ شَهِدَ وَاجِبَ رَبِّهِ وَمَقْدَارَ عَمَلِهِ وَعَقِيْبَ نَفْسِهِ لَمْ يَجِدْ بُدًّا مِنْ اسْتِعْفَارِ رَبِّهِ مِنْهُ، وَاحْتِقَارِهِ إِيَّاهُ، وَاسْتِصْعَاغَهُ"

أيها المؤمنون!

إن أُلزم ما يجب الحرص عليه والعناية به معرفة شروط قبول العمل التي بها تدرك أسباب الرد؛ فيجتهد المؤمن في تحصيل الشروط، ويحذر أسباب الرد. وشروط قبول العمل ثلاثة: الأول: الإيمان: يقول الله - تعالى -: ( وَمَا مَعَهُمْ أَلَّا تُقْبَلُ مِنْهُمْ نَفَقَاتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ ) [التوبة: ٥٤]، وسألت عائشة - رضي الله عنها - رسول الله - صلى الله عليه وسلم فقالت: يَا رَسُولَ اللَّهِ، ابْنُ جُدْعَانَ كَانَ فِي الْجَاهِلِيَّةِ يَصِلُ الرَّحِمَ، وَيُطْعِمُ الْمُسْكِينِ، فَهَلْ ذَلِكَ نَافِعُهُ؟ قَالَ: "لَا يَنْفَعُهُ؛ إِنَّهُ لَمْ يَقُلْ يَوْمًا: رَبِّ اغْفِرْ لِي خَطِيئَتِي يَوْمَ الدِّينِ" رواه مسلم. والثاني: الإخلاص لله المنافي للرياء والعجب: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: أَنَا أَعْتَى الشُّرَكَاءِ عَنِ الشُّرْكِ، مَنْ عَمِلَ عَمَلًا أَشْرَكَ فِيهِ مَعِيَ غَيْرِي، تَرَكْنَاهُ وَشِرْكُهُ" رواه مسلم، وذلك هو العمل الطيب الذي لا يقبل الله إلا إياه، كما قال رسول الله - صلى الله عليه وسلم: "إن الله طيب لا يقبل إلا طيباً" رواه مسلم. والثالث: موافقة العمل لهدي النبي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يقول رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ» رواه مسلم؛ ومن هنا وجب على المؤمن ألا يتقرب بقربة إلا بعد تحققه من موافقتها للشرع المطهر.

بارك الله...

#### الخطبة الثانية

الحمد لله حق حمده، والصلاة والسلام على رسوله وعبده.

وبعد، فاعلموا أن أحسن الحديث ...

#### أيها المسلمون

و تَمَّت أسباب تجعل القربة أرجى ما يكون قبولها، ومنها: التقوى، كما قال الله - تعالى -: ( إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ) [المائدة: ٢٧]، وبر الوالدين سبب لقبول الطاعة، يقول الله - تعالى -: ( وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمَلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنًا قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ \* أُولَٰئِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ وَعَدَّ الصَّادِقُ الَّذِي كَانُوا يُوعَدُونَ ) [الأحقاف: ١٥، ١٦]. والخوف من عدم قبول القربة استشعاراً بقصورها - لا قنوطاً من رحمة الله - من أسباب قبولها، تقول عائشة - رضي الله عنها - سألت رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ هَذِهِ الْآيَةِ: ( وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ ) [المؤمنون: ٦٠] قَالَتْ عَائِشَةُ: أَهْمُ الَّذِينَ يَشْرَبُونَ الْخَمْرَ وَيَسْرِقُونَ؟ قَالَ: "لَا يَا بِنْتَ الصَّدِيقِ، وَلَكِنَّهُمْ الَّذِينَ يَصُومُونَ وَيُصَلُّونَ وَيَتَصَدَّقُونَ، وَهُمْ يَخَافُونَ أَنْ لَا تُقْبَلَ مِنْهُمْ ( أُولَٰئِكَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ ) [المؤمنون: ٦١]" رواه الترمذي وصححه الألباني. وسؤال الله القبول وختم ذلك السؤال باسمي ( السميع العليم ) من أسباب القبول، كما أجاب الله دعاء خليله وابنه وزوج عمران عليهم السلام.

أيها المؤمنون!

الحذر الحذر مما يمنع قبول العمل، وذلك باختلال أحد شروطه، أو ملابسته أحد الموانع، ومنها: المنّ والأذى، يقول الله - تعالى -: ( يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَبْطُلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى ) [البقرة: ٢٦٤]، ومنها: أكل الحرام، فقد ذكر رسول الله صلى الله عليه وسلم فيما رواه مسلم من تلبس بأسباب إجابة الدعاء، ومع ذلك حُرِّمَ الإجابة بأكل الحرام؛ " ومطعمه حرام ومشربه حرام وغذي بالحرام؛ فأنى يستجاب له! "، ومنها: التكاثر في أداء الصلاة، والقيام بالعبادة على وجه الكراهية والتبرم، يقول الله تعالى: ( وَمَا مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقَاتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَى وَلَا يُنْفِقُونَ إِلَّا وَهُمْ كَارِهِونَ ) [التوبة: ٥٤].

معشر الأحبة!

هذا هو فقه القبول: معرفةً لحقيقته، وثمرته، وعلاماته، وشروطه، وأسبابه، وموانعه. وذلكم أولى ما يوجّه المرء همته بفقهه وتطبيقه؛ ليفتح الله له أبواب القبول، ويهديه الصراط المستقيم.

## المخلص

القبول هو الرضا , الموافقة , الخضوع أو الإيمان بشخص أو شيء ما. إنها الموافقة على فكرة أو رأي.

تهدف الدراسة إلى: (١) التعرف على أكثر أنواع القبول المستخدمة شيوعاً ومزاياها (٢) اكتشاف أكثر أنواع القبول المستخدمة شيوعاً. (٢) تحديد الفائدته منها. (٣) تصنيف الاستراتيجيات التداولية المستخدمة لتحقيق القبول المحقق. (٤) التعرف على أوجه الشبه والاختلاف بين الاستراتيجيات التداولية في قبول نصوص الخطب الإنجليزية والعربية.

تفترض الرسالة أن. ١- أنواع القبول الاجتماعي والمشرط هي أكثر الأنواع شيوعاً في كلا النصين. ٢- هناك أنواع عديدة من أفعال الكلام يتجلى في كل من النصين والأكثر انتشاراً هو فعل الكلام التمثيلي والتوجيهي. ٣- الاشارات الشخصية هي اكثر انواع الاشارات المستخدمة في كلا اللغتين. ٤ - التادب المباشر والتادب الإيجابي هما أكثر الاستراتيجيات المستخدمة للتعبير عن القبول في الخطب الإنجليزية والعربية. ٥ - وجود أوجه تشابه واختلاف في استخدام افعال الكلام ، والاشاريات، ومبدأ جريس ، ومبادئ الأدب في النصوص المختارة لقبول الخطب الإنجليزية والعربية.

صممت الدراسة النموذج على أساس نموذج سيرل لأفعال الكلام (١٩٧٩). نموذج براون وليفينسون للتأدب (١٩٨٧) ومبادئ جريس (١٩٧٦) ، نموذج هوانج (٢٠٠٧) للاشاريات ونموذج هايز واخرون (١٩٩٤) لفوائد القبول ونموذج جوف (٢٠١٠) للقبول الشخصي و ويستنهاجن واخرون (٢٠٠٧) للقبول الاجتماعي ورشارد (١٩٩٥) للقبول المشروط وكروفر (١٩٧٣) للقبول المعبر وباورمان (١٩٧٣) للقبول الضمني.

تظهر الاستنتاجات أن: (١) القبول الاجتماعي والمشرط هو الأكثر استخداماً في الخطب الإنجليزية ولكنه غير موجود في الخطب العربية. (٢) النوع التوجيهي من افعال الكلام غير موجود في الخطب الإنجليزية ، بينما في الخطب العربية يوجد النوعان (التمثيلي والتوجيهي) .

(٣) الاشارات الصوتية هي الاشارات الاكثر استخداما في كلا الخطبتين (٤) التادب المباشر والايجابي اكثر انواع الادب استخداما في كل من الخطبه الانكليزيه والعربيه (٥) هنالك تشابهات

واختلافات فيما يخص افعال الكلام والاشاريات ومبادئ جرائس ومبادئ التادب في نصوص  
العربيه والانكليزيه.

وزارة التعليم العالي و البحث العلمي

جامعة بابل

كلية التربية للعلوم الإنسانية

قسم اللغة الإنجليزية



دراسة تداولية للقبول في النصوص الدينية الإنجليزية والعربية

رسالة تقدمت بها

الى مجلس كلية التربية للعلوم الانسانية جامعة بابل

وهي جزء من متطلبات نيل درجة الماجستير في التربية /اللغة الإنجليزية/ علم  
اللغة

الطالبة

مريم هاشم تحرير جابر

باشراف

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